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PARTS I, II, VI AND VII

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CONTENTS.

The names of contributors are arranged alphabetically.

	PAGE
R. D. BANERJI, M.A. :—	
No 23. New Brāhmī inscriptions of the Scythian Period	106
THE LATE DR. T. BLOCH, PH.D. :—	
No. 12. Amaunā plate of the Mahārāja Nandana	49
A. H. FRANCKE, PH.D. :—	
No. 20. Tibetan inscription in front of the Ta-chao-ssu temple in Lhasa	89
HIRA LAL, B.A., RAI BAHADUR :—	
No. 4. Kuruspāl stone inscription of Sōmēśvaradēva	25
„ 5. Two Kuruspāl inscriptions of Dhārapa-Mahādēvi, of the time of Sōmēśvaradēva	31
„ 6. Surārpāl stone inscription of Jayasimhadēva	35
„ 7. Kuruspāl stone inscription of Sōmēśvaradēva; Śaka 1019	37
„ 8. Tēmarā Sati-stone inscription of Śaka 1246	39
„ 9. Two inscriptions of the time of the Nāgavāṁśī king Narasimhadēva	40
PANDIT HIRANANDA, M.A. :—	
No. 21. Machhlīshahr plate of Hariśchandrādēva	93
PROFESSOR E. HULTZSCH, PH.D. :—	
No. 1. The Pallava inscriptions of the Seven Pagodas	1
„ 10. Note on the Amarāvati pillar inscription of Simhavarman	43
„ 13. Pārḍī plates of Dahrasēna	51
„ 22. Gadval plates of Vikramāditya I.; A.D. 674	100
PROFESSOR STEN KONOW, PH.D. :—	
No. 15. Karamdāṇḍā inscription of the reign of Kumāragupta	70
„ 16. Sunāo Kala plates of Saṁgamasimha	72
„ 17. Balērā plates of Mūlarāja I.	76
„ 18. Peshawar Museum inscription of Vāṇhaḍaka	79
H. KRISHNA SASTRI, B.A. :—	
No. 14. Two Nolamba inscriptions from Dharmapuri	54
„ 26. Dānavulapāḍu pillar inscription of Śrīvijaya	147
K. B. PATHAK, B.A. :—	
No. 2. Rayagad plates of Vijayāditya	14
„ 19. Pimpri plates of Dhārāvarsha Dhruvarāja	81
PANDIT RAM KARNA :—	
No. 3. Bijāpur inscription of Dhavala of Hastikunḍī	17
B. SEWELL, I.C.S. (RETD.) :—	
No. 24. Dates of Chōla kings	121
„ 25. Dates of Pāṇḍya kings	138
ARTHUR VENIS, M.A. :—	
No. 11. Pachar plate of Paramardidēva	44
INDEX.—By H. KRISHNA SASTRI, B.A.	155

	PAGE
APPENDIX:—A LIST OF BRĀHMĪ INSCRIPTIONS FROM THE EARLIEST TIMES TO ABOUT A.D. 400. WITH THE EXCEPTION OF THOSE OF AŚŌKA.	
By PROFESSOR H. LÜDEBS, PH.D.	1
„ I. Northern inscriptions	2
„ II. Southern inscriptions	98
Additions and Corrections to Appendix:—	
I. Northern inscriptions	162
II. Southern inscriptions	179
Index of Personal Names in Appendix	181
„ Geographical Names	205
„ Miscellaneous Terms	213
List of find-places of Brāhmī inscriptions	225

LIST OF PLATES.

No. 1.	Dharmarāja-ratha Inscriptions, Plate I	to face page	6
„ 2.	„ „ „ II	„ „ „	8
„ 3.	Gaṇeśa Temple Inscription	„ „ „	9
„ 4.	Dharmarāja-maṇḍapa Inscription	„ „ „	11
„ 5.	Atiranachandēśvara Cave-temple Inscription, Plate I	„ „ „	12
„ 6.	„ „ „ II	„ „ „	14
„ 7.	Ravagad plates of Vijayāditya	between pages	16 & 17
„ 8.	Amarāvati pillar inscription of Simhavarman	to face page	43
„ 9.	Pachar plate of Paramardidēva	„ „ „	48
„ 10.	Amaunā plate of the Mahārāja Nandana	„ „ „	51
„ 11.	Pardi plates of Dahrasēna	„ „ „	53
„ 12.	Two Nolamba inscriptions from Dharmapuri	between pages	66 & 67
„ 13.	Karamḍāṇḍa inscription of Kumāragupta	to face page	71
„ 14.	Bālērā plates of Mūlarāja I.	between pages	78 & 79
„ 15.	Peshawar Museum inscription of Vāṇhadaka	to face page	80
„ 16.	Pimpri plates of Dhārāvarsha-Dhruvarāja	between pages	86 & 87
„ 17.	Sunāo Kala plates of Saṃgamasimha	„ „	74 & 75
„ 18.	Machhlīshahr plate of Hariśchandradēva	to face page	98
„ 19.	Gadval plates of Vikramāditya I., A.D. 674	„ „ „	102
„ 20.	Brāhmī inscriptions of the Scythian Period, Plate I	„ „ „	107
„ 21.	„ „ „ „ „ II	„ „ „	107
„ 22.	„ „ „ „ „ III	„ „ „	107
„ 23.	Inscribed Images of the Scythian Period, Plate I	„ „ „	109
„ 24.	„ „ „ „ „ II	„ „ „	111
„ 25.	„ „ „ „ „ III	„ „ „	112
„ 26.	„ „ „ „ „ IV	„ „ „	115
„ 27.	„ „ „ „ „ V	„ „ „	115
„ 28.	„ „ „ „ „ VI	„ „ „	119
„ 29.	„ „ „ „ „ VII	„ „ „	121
„ 30.	„ „ „ „ „ VIII	„ „ „	121
„ 31.	Dānavulapaḍu pillar inscription of Śrīvijaya	„ „ „	152

ADDITIONS AND CORRECTIONS.

- Page 8, No. 20, text-line 3,—for यस्याङ्ग read यस्याङ्ग.
- „ 14, last line,—for Karahāṭaka read Karahāṭa, as in the text.
- „ 18, line 4 from top,—for °danambuda read °d-anambuda.
- „ 19, line 7 from bottom,—for ghaḍā read ghaṭa, as in the text.
- „ „ last line,—for rāla read rālaka, as in the text.
- „ 22, text-line 16,—for कलक्केवल read कलक्केवल.
- „ 27, foot-note 2, line 3,—before year 879 insert Hijra.
- „ 35, line 7 from bottom,—for matrin read mantrin.
- „ 40, foot-note 1,—for Vishnu read Vishṇu.
- „ 42, line 8 from top,—for Jatanpal read Jatanpāl.
- „ 46, foot-note 9, line 3,—for Subhānanda read Śubhānanda.
- „ 50, line 2 from top,—for Vājasanēyi read Vājasanēya, as in the text.
- „ „ line 9 from top,—for Māgha read Mārga[śiras].
- „ 51, text-line 5,—for bhumichchhidra- read bhūmichchhidra-.
- „ 59, note 3, line 5,—for Permāṇaḍigal read Permāṇaḍigaḷ.
- „ 60, line 2 from top,—for the Mahābalis read Mahābali.
- „ „ line 6 from bottom,—for -Mahārāja read -Mahārāja.
- „ 62, line 20 from top,—for °maṅgala read °maṅgala.
- „ „ foot-note 7, line 2 from bottom,—for Hēmāvatī read Hēmāvati.
- „ 63, foot-note 3,—[I have recently examined the inscription of Madiregoṇḍa Parakēsarīvarman from Bairakūr in the Kolar district of the Mysore State (No. 457 of the Madras Epigraphical collection for 1911) and find nothing in it to suspect its genuineness—H. K. S.]
- „ 64, foot-note 5, line 1,—for below read above.
- „ 68, line 4 from bottom,—for Nangadiri read Nandagiri.
- „ 69, line 3 from top,—after Nalamba insert (king).
- „ „ line 4 from bottom,—for Kilēri read Kilēri.
- „ „ foot-note 2, line 3,—for guruchi read gur̥chi.
- „ 84, foot-note 3, line 1,—for विवादेत्ययने read विवादेत्ययने.
- „ 113, text-line 1,—for Mahārājasya read Maharajasya.
- „ „ text-line 1,—for Huvashkasya read Huveshkasya.
- „ „ translation, line 1,—after day insert the words ‘of the Mahārāja Dēvaputra Huveshka.’
- „ 117, lines 9 and 10 from top,—for stupa read stūpa.
- „ 118, line 2 from bottom,—for Śrāvasti read Śrāvasti.
- „ 123, No. 163, last para., line 3,—for Bhādrapada read Bhādrapada.
- „ 133, line 8 from top,—after Īlam insert (Ceylon).

In the Journal of the Royal Asiatic Society for January 1912, Prof. H. Lüders has reviewed Mr. Banerji's article published on pp. 106 ff. of this volume, and pointed out a number of improvements (some of which are based on impressions of his own) on the published readings. The subjoined additions and corrections are based on Prof. Lüders' article.

Page 107, line 10,—for 1901-02 read 1891-92.

- „ „ line 19,—add a star after “some important records” and the following editorial foot-note above note 1: *Professor Lüders questions the correctness of assigning

Nos. IX, IV, XVI and I to Rāmnagar as Mr. Banerji does; see the Professor's remarks on pp. 168, 170, 173 f. and 175 f.

Page 110, lines 5 f. (text-line 1),—*for* vadhu Ekraḍalasya *read* vadhue Kalalasya.

„ „ line 7 (text-line 2),—*for* Koṭṭiyātō (also in other places where the name occurs in this paper) *read* Kōḷēyātō.

„ „ line 7 (text-line 2),—*for* Tar[i]ka[s]ya *read* Taraka[s]ya.

„ „ line 8 (text-line 3),—*for* Gahapalāyē *read* Grahapalaye.

Corresponding alterations have to be made in the translation of No. III on page 110.

Page 111, text-line 2,—*for* Datila . ti Harinān[di]sya *read* De[vā] paṇatihari Nānd[i]sya.

„ „ text-line 4,—*for* Kumāraśiri Vamaḍasi *read* Kumāraśiri Vamaḍasi.

„ „ line 4 f. from bottom,—*for* at the request of the sister of Datila . . Harinandi, *read* at the request of Devā, the paṇatihari, the sister of Nāndi (Nandin).

„ „ line 7 from bottom,—*for* Rudradēva-sāmi (Rudradēvasvāmin) of Dāttāgāla *read* Dāttāgāli (?) Rudradēvasāmini (°svāmini).

„ 112, text-line 1,—*for* Huvakshasya *read* Huvekshasya.

„ „ text-line 2,—*for* Dhujhavalas[ya] *read* Dhañāvalasya, and *for* Dh[u]jhaś[iriy]ē *read* Dhañāśīriya.

„ „ text-line 3,—*for* [Bu]dhukasya *read* Budh[i]kasya.

„ „ text-line 3,—*for* Śavatrana (?) pōtr[i]y[ē], *read* Śavatrātāpotr[i]ya.

Alter the translation of No. V on p. 112 accordingly.

Page 112, line 5 of the translation,—*for* Pachanagari (Vajranagari) *read* Pachanāgari (Uchchānāgari).

„ 115, text-line 3,—*for* ṭiya (?) Muṇaśimitā (?) ye (?), *read* ṭiyamu . . . śiminā[ya].

„ „ text-line 4,—*for* Minirava sushōti dhitu, *read* Miniravasushātadhittī.

„ 116, text-line A.2,—*for* Vajanakaritō *read* Vajan[ā]karito.

„ „ line 5 (text-line C.1),—*for* Gahavalāyē *read* G[r]ahavilaye and *for* Aryadāsiyē *read* A[rha]dāsiy[e].

„ „ text-line D.1,—*for* Dharavalāyē *read* Dhar[ā]valāyē.

Alter the translation of No. IX accordingly.

Page 116, line 4 of the translation,—*for* female pupil who obeys the command of, *read* female pupil of the paṇatidhari.

„ 118, line 3 from bottom,—*for* Buddha . . su[khā] la *read* Buddhādē[va]-Akhila.

„ 119, line 14 (text-line 1),—*for* Puśabalāyē *read* Pūśabalāyo.

„ „ line 15 (text-line 2),—*for* [bha]yāyē *read* bharyāyā.

„ 120, line 7 (text-line 1),—*for* naka gana (?) Dhanañyanasya ta . . . , *read* m[i]kat[o] ku[la]t[o] Vajra[nāgar[i]to [śākhāt]o.

For the translation of No. XVI on page 120 substitute the following: The request of the venerable the native of Adhichchhatra, out of the [Pētivā]mika (*Praitivarmika*) kula, the Vajranāgari śākhā . . .

„ 121, line 5 (text-line 1),—*for* [v]rita Ku[ṭu]kasya *read* . ritakuṇḍakasya.

„ „ line 7,—*for* the wife of Ku[ṭu]ka *read* the wife of [Gh]ṛitakuṇḍaka.

EPIGRAPHIA INDICA.

VOLUME X.

No. 1.—THE PALLAVA INSCRIPTIONS OF THE SEVEN PAGODAS

BY PROFESSOR E. HULTZSCH, PH.D.; HALLE (SAALE).

“The Seven Pagodas” is the Anglo-Indian name of an extensive group of ancient rock-sculptures on the sea-shore, about 30 miles south of Madras. These interesting remains can be reached from Madras by boat on the Buckingham Canal, or from Chingleput Junction by bullock-cart *via* Tirukkalukkuṇṇam. The present Tamil designation of the place is **Māvalivaram**, while the Brāhmanas call it by the more learned Sanskrit name **Mahābalipuram**, *i.e.* ‘the city of Mahābali.’ In the Chōla inscriptions of the “Shore temple” we find the terms **Māmallapuram**, *i.e.* ‘the city of Mahāmalla,’ and **Tirukkaḍalmallai**,¹ *i.e.* ‘the holy Mallai on the sea.’ Māmallapuram then formed part of **Āmūr-nāḍu**, a sub-division of **Āmūr-kōṭṭam**.² Both this district and its sub-division were named after the present village of **Āmūr**³ near Māmallapuram. The four last of the subjoined inscriptions (Nos. 23-26) are at **Śāluvaṅgupam**, a village 2 miles north of Māvalivaram.

The wonderful monuments at the Seven Pagodas have attracted the attention of many ourists and antiquarians. A collection of notices of them was published at Madras in 1869 by Captain Carr under the title “Descriptive and Historical Papers Relating to the Seven Pagodas on the Coromandel Coast.” By far the best and most authentic account was furnished in 1880 by Dr. Fergusson in his *Cave Temples of India*, pp. 105-159. The *Madras Journal of Literature and Science* for the year 1880 (pp. 82-232) contains an excellent guide, with a map, by Colonel Branfill, which will be much appreciated by visitors to the spot and will save them much time and trouble.

The important question of the authors and the dates of those excavations can be answered only by a careful study of the inscriptions engraved on them. These I published already in 1890 in the first volume of *South-Indian Inscriptions*, pp. 1-8. I now reprint my former readings and translations, with some improvements and a few additions,⁴ to accompany six plates which are based on excellent inked estampages, prepared recently under the personal

¹ *South-Ind. Inscr.* Vol. I. p. 68. The same form of the name occurs in the *Nālāyiraprabandham*, the sacred scriptures of the Tamil Vaishnavas.

² *South-Ind. Inscr.* Vol. I. p. 64.

³ No. 133 on the *Madras Survey Map* of the Chingleput taluka. Compare *South-Ind. Inscr.* Vol. III. p. 165.

⁴ Two short inscriptions (Nos. 18 and 19) were only lately discovered by Mr. Venkayya. Of two others (Nos. 25 and 26) no fresh impressions were taken, and they are consequently not included in the plates.

supervision of Rai Bahadur Venkayya. For the introductory remarks and the notes I have utilised some fresh materials which have accumulated since the time of the original publication.

The language of the inscriptions is Sanskrit. Nos. 1-19, 25 and 26 are in prose, Nos. 20-24 in verse.¹ The authors of the inscriptions themselves inform us that they were members of the ancient southern dynasty of the Pallavas. As none of the inscriptions contains any date, we must try to fix their approximate time on palæographical grounds. As the accompanying plates will show, the sculptors employed four different alphabets, three of which are of the southern type, while the fourth is in northern characters.

I.—The majority of the short epigraphs on the monolith now styled “Dharmarāja-ratha” (Nos. 1-16) resemble the Mahēndravāḍi and Śiyamaṅgalam cave inscriptions which I have assigned to the Pallava king Mahēndravarman I.² Among the names and surnames of the king who excavated the “Dharmarāja-ratha” we find twice **Narasimha** (Nos. 1 and 7), which seems to have been his actual name, while the remaining designations look like mere surnames. Among the successors of Mahēndravarman I. there were two kings named **Narasimhavarman**. As the type of the alphabet is more archaic than that of the second set of inscriptions (which, as will appear presently, probably belongs to the time of Paramēśvaravarman I., the father of **Narasimhavarman II.**), the **Narasimha** of the “Dharmarāja-ratha” inscriptions may be identified with **Narasimhavarman I.**, the son of Mahēndravarman I. and the contemporary and enemy of the Western Chalukya king **Pulakēśin II.** (A.D. 609-642). This identification is rendered almost certain by a reference to the published facsimile of the Bādāmi inscription of **Narasimhavarman I.**;³ the alphabet of this record is nearly identical with that of the “Dharmarāja-ratha” inscriptions. Consequently, the “Dharmarāja-ratha” must have been sculptured in the first half of the seventh century of our era.

II.—The second, very florid alphabet is found in the inscriptions of the Pallava king **Atyantakāma** on the monolith now styled “Gaṇēśa temple” (No. 20), in the two caves called “Dharmarāja-maṇḍapa” (No. 21) and “Rāmānuja-maṇḍapa” (No. 22), and in a short inscription of the same king on the “Dharmarāja-ratha” (No. 17). The same alphabet is employed in the Kāñchi inscriptions of **Rājasimha** and his son Mahēndravarman (III).⁴ The Kāñchi inscriptions seem to call **Rājasimha** also **Narasimhavishṇu**, and they state that he was the son of **Ugradaṇḍa**, ‘the destroyer of **Raṇarasika**’s city.’ Dr. Fleet was the first to point out that in one of the Kāñchi inscriptions **Ugradaṇḍa** is named **Paramēśvara**, and that the epithet **Raṇarasika** refers to the Western Chalukya king **Vikramāditya I.** (A.D. 655 to 680). He thus established the identity of **Paramēśvara** *alias* **Ugradaṇḍa** with the Pallava king **Paramēśvaravarman I.**, who, as we know from the Kūram plates, crossed arms with **Vikramāditya I.** Dr. Fleet further concluded that **Rājasimha** *alias* **Narasimhavishṇu** was the Pallava king **Narasimhavarman II.** of the copper-plate grants.⁵ This then was the king in whose time the Kailāsanātha temple at Kāñchi was built. The alphabet of **Atyantakāma**’s inscriptions at the Seven Pagodas agrees so closely with that of the Kailāsanātha epigraphs that both must be assigned to about the same period. Now from verse 2 of No. 20 I venture to conclude that **Atyantakāma**’s actual name was **Paramēśvara**. Consequently, I propose to identify this **Atyantakāma** with either **Paramēśvaravarman I.**, the father of **Rājasimha**, or **Paramēśvaravarman II.**, the son of **Rājasimha**,—preferably with **Paramēśvaravarman I.**,

¹ There are, however, a few prose words in No. 20, line 12; No. 21, l. 12; No. 23, ll. 15 and 17; and No. 24, l. 16.

² Above, Vol. IV. p. 152 f., and Vol. VI. p. 320. The alphabet of the Trichinopoly cave inscription is more recent, and the opinion that it belongs to Mahēndravarman I. (*South-Ind. Inscr.* Vol. II. p. 341) cannot be upheld.

³ *Ind. Ant.* Vol. IX. p. 100, and Dr. Fleet’s *Dyn. Kan. Distr.* p. 328 f.

⁴ *South-Ind. Inscr.* Vol. I. Nos. 24 and 27, and Vol. II. Plate ix.

⁵ *Dyn. Kan. Distr.* p. 329 f.

whose reign is well established by inscriptions on stone and copper, while, instead of Paramēś-varavarman II., the Kāñchi inscriptions mention another son of Rājasimha, named Mahēndra-varman(III.). The second group of inscribed monuments at the Seven Pagodas would thus belong to about the third quarter of the seventh century.

III.—The third alphabet is that of an inscription of the Pallava king Atirapachanda on the left of the cave at Śāluvaṅguppam (No. 23) and of three short epigraphs: one at the top of the same cave (No. 25), another on the " Dharmarāja-ratha " (No. 18), and a third near the " Gōpis' Churn " (No. 19). It resembles, though it is not quite identical with, the alphabet of the Kāsākudī plates of Nandivarman.¹ The name (or surname) Atirapachanda is unknown from other sources. As the alphabet of stone inscriptions sometimes differs slightly from that of contemporaneous records on copper, there would be no objection to assigning these records, as will be done in the sequel, to the time of Nandivarman, the contemporary of the Western Chalukya king Vikramāditya II.

IV.—The last alphabet, an early kind of Nāgarī, is employed in the inscription on the right of the Śāluvaṅguppam cave (No. 24) and in a short label at the top of the same cave (No. 26). No. 24 is a copy of the first six verses of Atirapachanda's epigraph on the left of the same cave (No. 23), and No. 26 is a repetition of the label in the third alphabet which is engraved immediately above it (No. 25). The characters resemble those of the Nāgarī version on the Paṭṭadakal pillar of the Western Chalukya king Kirtivarman II.² As we know that the predecessor of this king, Vikramāditya II.,³ took Kāñchi from the Pallava king Nandivarman, it is perhaps not too bold to surmise that the inscriptions in the third and fourth alphabets belong to the reign of his enemy Nandivarman, who would then have borne the surname Atirapachanda. The sudden collapse of the Pallava power at the hands of Vikramāditya II. may have been the reason why so many of the excavations at the Seven Pagodas have remained unfinished. As I have remarked in *South-Indian Inscriptions* Vol. I. p. 10, we meet with the same plurality of alphabets in the Kailāsanātha temple at Kāñchi. The enclosure of this temple bears three tiers of identical inscriptions. The characters of the third tier are those of the epigraphs of Narasimhavarman II. The alphabets of the second and first tiers are, respectively, those of the left and right inscriptions of the Śāluvaṅguppam cave. Consequently they must have been added at a later date by Atirapachanda (Nandivarman?).

I am fully aware that my remarks on the third and fourth alphabets do not rest on quite firm ground. But, in the absence of further information, we may place the inscriptions written in both alphabets in the time immediately preceding the conquest of the Pallava territory by Vikramāditya II. (A.D. 733-734 to 746-747). The fact that a northern alphabet was employed along with a southern one suggests that the artisans were recruited from the north of India.

The two last columns of the accompanying table will show at a glance to which of the Pallava kings of the third column I propose to assign each of the Pallava records of the Seven Pagodas. It is worth noting that, with his usual sagacity, Dr. Fergusson had already succeeded in fixing the approximate period of the remains at the Seven Pagodas at about 650 to 700.⁴

The contents of the subjoined inscriptions are singularly uninteresting and devoid of historical facts. All that we learn from them is a string of names and surnames of three different

¹ *South-Ind. Inscr.* Vol. II. No. 73.

² Above, Vol. III. p. 4, Plate.

³ *South-Ind. Inscr.* Vol. I. p. 146; above, Vol. III pp. 3 and 359.

Cave Temples of India, p. 110 f.

SYNCHRONISTIC TABLE OF THE PALLAVA KINGS OF KĀŪCHĪ.

Western Chalukya contemporaries of Pallava kings.	Pallava kings named in Western Chalukya copper-plate grants.	Genealogy of the Pallavas according to their own copper-plate grants.	Pallava kings named in the Kāūchi inscriptions.	Pallava kings named in the inscriptions of the Seven Pagodas.	Nos. of inscriptions published below.
. . . . .	. . . . .	Simhaviṣṭu . . . . .	. . . . .	. . . . .	. . . . .
. . . . .	. . . . .	Mahēndravarman I. . . . .	. . . . .	. . . . .	. . . . .
Pulakēśin II	Narasimha	Narasimhavarman I. . . . .	. . . . .	Narasimha Atyantakāma Śrībbara.	1-16.
.	Mahēndra	Mahēndravarman II. . . . .	. . . . .	. . . . .	. . . . .
Vikramāditya I. Raṇasika.	Īśvarapōṭarāja	Paramēśvaravarman I.	Paramēśvara Ugradanḍa Lokāditya.	Paramēśvara Atyantakāma Śrībbara Raṇajaya.	17, 20-22.
.	Narasimhapōṭavarman.	Narasimhavarman II.	Rājasimha Atyantakāma Śrībbara Raṇajaya (Narasimhaviṣṭu). . . . .	. . . . .	. . . . .
. . . . .	. . . . .	Paramēśvaravarman II.	Mahēndravarman (III.). . . . .	. . . . .	. . . . .
Vikramāditya II.	Nandipōṭavarman	Nandivarman Pallavamalla, a distant relative of Paramēśvaravarman II. . . . .	. . . . .	Atirapachanḍa Atyantakāma Śrībbara Raṇajaya.	18, 19, 23-26.

Pallava kings. and the fact that the excavations on which they are engraved were shrines of Īśvara (Śiva) and bore each the name of its respective founder. Thus the "Ganēśa temple" (No. 20) and the "Dharmarāja-maṇḍapa" (No. 21) were called *Atyantakāma-Pallavēśvara-griha*, i.e. 'the Īśvara temple of Atyantakāma-Pallava.' On the "Dharmarāja-ratha," which had probably been founded by Narasiṃha[varman I.] *alias* Atyantakāma, the same name seems to have been bestowed by his descendant [Paramēśvaravarman I.] *alias* Atyantakāma or Raṇajaya (No. 17). The Śāluvaṅguppam cave bears the label *Atiraṇachanḍa-Pallavēśvara-griha* (Nos. 25 and 26), i.e. 'the Īśvara temple of Atiraṇachanḍa-Pallava.'

The last column but one of the table on page 4 shows that each of the three Pallava kings Narasiṃha, Paramēśvara and Atiraṇachanḍa bore the two surnames Śrīnidhi and Śrībhaṛa. In this connection I would like to mention certain Pallava coins from Māvalivaram which I saw in the cabinet of the Rev. E. Loventhal of Vellore. All of them bear on the obverse a bull (the crest of the Pallavas), and various legends above it. One of the coins, with a star on the reverse,¹ reads *Śrībhaṛaḥ*; another, with a fish on the reverse,² *Śrīni[dhi]*; and a third, with a cross on the reverse,³ *Mānapara*. With the legend of the last coin compare the *biruda* Atimāna in the inscription No. 9 of the "Dharmarāja-ratha."

A.—INSCRIPTIONS ON THE "DHARMARĀJA-RATHA" AT MĀVALIVARAM.⁴

Nos. 1-16 of these inscriptions consist of a number of words in the nominative case, which their first decipherers, Drs. Babington and Burnell, took for names of deities. From a comparison with the remaining inscriptions of the Seven Pagodas, where several of them recur, it follows, however, that they are *birudas* of a Pallava king whose actual name seems to have been Narasiṃha (Nos. 1 and 7). Among these surnames, Atyantakāma, Śrīnidhi and Śrībhaṛa were borne also by the two kings mentioned in the later inscriptions of the Seven Pagodas. Others appear again in the inscriptions of the Pallava king Rājasimha at Kāñchi, viz. Parāpara Bhuvanabhājana,⁵ Śrīmēgha and Sarvatōbhadra.

The two last inscriptions on the "Dharmarāja-ratha" are not written in the same alphabet as Nos. 1-16. No. 17 follows the type of Nos. 20-22, and No. 18 that of No. 23. Each of them designates the "Dharmarāja-ratha" as 'the Īśvara (Śiva) temple of Atyantakāma-Pallava.'

I.—First Storey.

a.—North.

No. 1.

श्रीनरसिंहः

The glorious Narasiṃha.

b.—East.

No. 2.

प्रिथिविसारः⁶ श्रीभरः

Prithivīsāra (the best on earth). Śrībhaṛa (the bearer of wealth).

¹ Sir Walter Elliot's *Coins of Southern India*, Plate I. No. 34.

² *Ibid.* No. 37.

³ *Ibid.* No. 33.

⁴ *Madras Survey Map*, No. 43. Carr's *Seven Pagodas*, p. 37, Plate xvii, p. 224.

⁵ The synonym Avaniabhājana occurs in the Siyamaṅgalam cave inscription; above, Vol. VI. p. 320.

⁶ Read प्रिथिविसारः. The shortening of the final *i* of *prithivī* is permitted by Pāṇini, vi. 3, 63; compare the proper name Kālidāsa.

No. 3.

भुवनभाजानः¹

Bhuvanabhājana (the owner of the world).

c.—South.

No. 4.

[श्री]मेघः त्रैलोक्यवर्धनः विधिः

Śrīmēgha (the cloud (*showering*) wealth). Trailōkyavardhana (the bestower of prosperity on the three worlds). Vidhi.

No. 5.

अत्यन्तकामः अनेकीभायः²Atyantakāma (he whose desires are boundless). Anēkōpāya (he (*who knows*) many expedients).

II.—Second Storey.

a.—North.

No. 6.

स्थिरभक्तिः मदनभिरामः विधि[:*]

Sthirabhakti (he whose devotion is firm). Madanābhīrāma (he who is as handsome as love). Vidhi.

No. 7.

श्रीनरसिंहः भुवनभाजानः श्रीमेघ[:] अप्रतिहतशासन[:*]

The glorious Narasimha. Bhuvanabhājana (the owner of the world). Śrīmēgha (the cloud (*showering*) wealth). Apratihataśāsana (he whose commands are unopposed).

No. 8.

कामलकितः अमेयमायः सकलकल्याणः

Kāmalalita (he who is as charming as Love.) Amēyamāya (he whose diplomacy is immeasurable). Sakalakalyāṇa (the altogether prosperous).

No. 9.

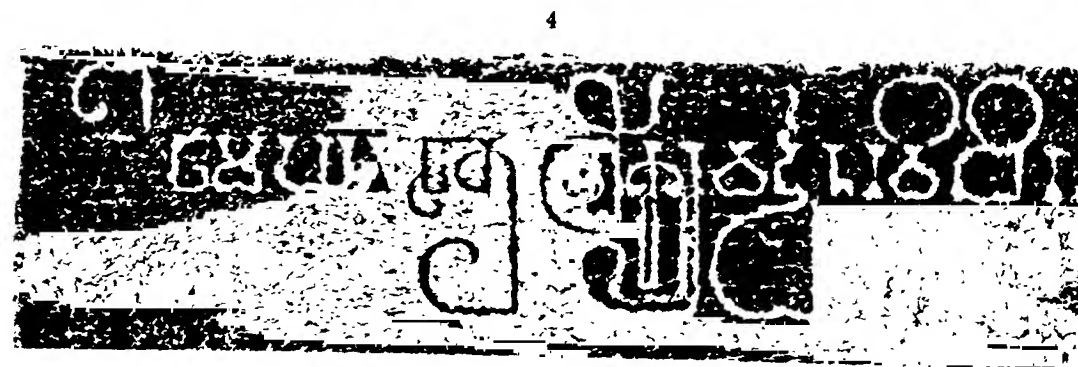
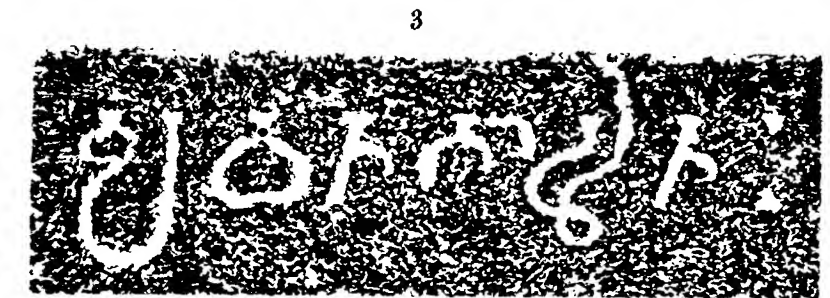
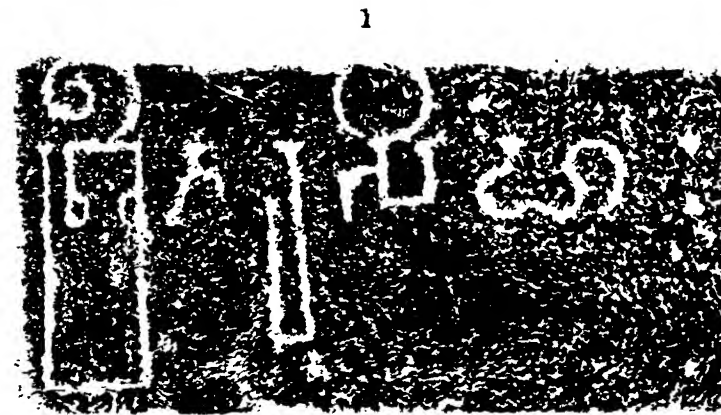
नयनमनोहरः वाम[:] अतिमानः

Nayanamanōhara (he who is pleasing to the eyes). Vāma (the handsome). Atimāna (he whose pride is excessive).

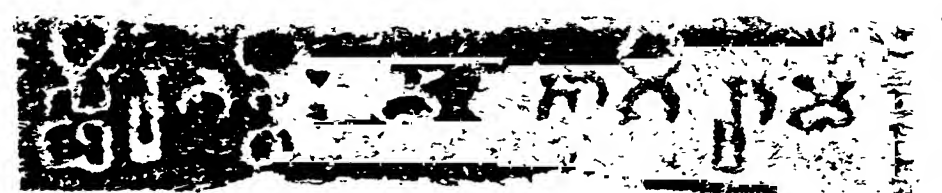
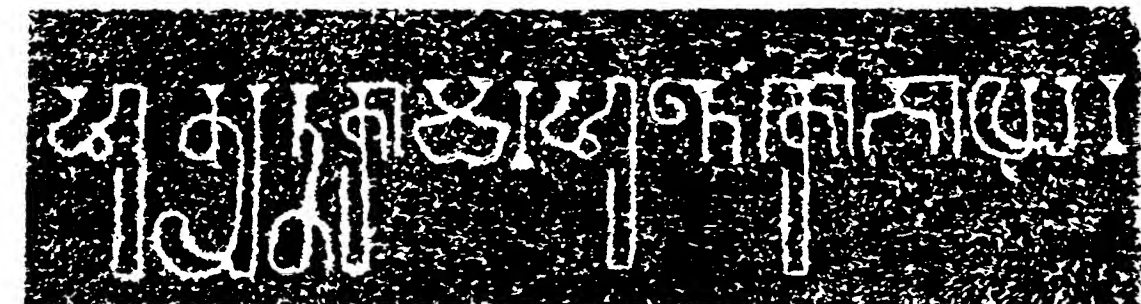
b.—East.

¹ Read भुवनः.² Read अनेकीपायः and compare the surname Upāyānūpa in the Kāñchi inscriptions.

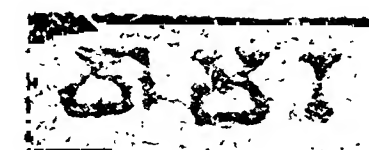
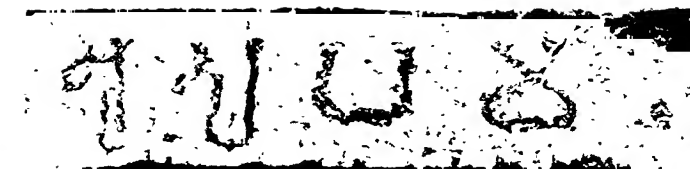
Dharmaraja-ratha inscriptions. — Plate I.



Scale of
Nos. 1—5:
13



Scale of
Nos. 6—11:
2



E. Hultzsch.

From the Dharmaraja-ratha inscriptions.

Collotype by Gebr. Plettner.

No. 10.

वामः पराभरः¹

Vāma (the handsome). Parāpara (the omnipotent).

No. 11.

अनुपमः नया[ङु]र[:*]

Anupama (the matchless). Nayānkura² (the sprout of polity).

c.—South.

No. 12.

ललितः

Laḷita (the charming).

No. 13.

नयनमनोहरः सर्वतोभद्रः

Nayanamanōhara (he who is pleasing to the eyes). Sarvatōbhadra (the altogether auspicious).

No. 14.

श्रीनिधिः निरुत्तरः

Śrinidhi (the receptacle of wealth). Niruttara³ (the unsurpassed).

No. 15.

विधिः विभ्रान्तः

Vidhi. Vibhrānta⁴ (the passionate).

d.—West.

No. 16.

सत्यपराक्रमः⁵ परावरः

Satyaparākrama (he whose valour is true). Parāvara (the omnipotent).

III.—Third Storey.

a.—East.

¹ Read परापः (as in the Kāñchi inscriptions) or परावरः (No. 16). The softening of a single consonant between two vowels in *parābhara*, *pridhivisāra* (No. 2) and *śbhāya* (No. 5) is evidently due to the influence of the Tamil vernacular on the pronunciation of Sanskrit words.

² With the first member of the compound *Nayānkura* compare the surnames *Bahuraga* and *Paṇḍurāga* in the Kāñchi inscriptions. The second member, *ānkura*, is synonymous with *pōta* or *pallava*, from which the Pallavas derive their name; see *South-Ind. Inscr.* Vol. II. p. 341, note 1. Compare *Buddhyankura* (above, Vol. VIII. p. 144 f.), *Lalitānkura* (*South-Ind. Inscr.* Vol. II. p. 341, and above, Vol. VI. p. 320), and *Taruṣānkura* (No. 20 below, verse 7). The last *śiruda* suggests that we may have to read *Navānkura* for *Nayānkura*.

See below, p. 9 and note 4.

⁴ Compare the surnames *Mattapramatta* and *Mattavikāra* in the Kāñchi inscriptions.

⁵ Read °पराक्रमः.

No. 17.

श्रीअत्यन्तकामपल्लवेश्वरगृहम् ॥] रणजयः

The holy Īśvara (Śiva) temple of Atyantakāma-Pallava. Raṇajaya (the conqueror in battle).

b.—West.

No. 18.

अत्यन्तकामपल्लवेश्वरगृहम् ॥

The Īśvara (Śiva) temple of Atyantakāma-Pallava.

B.—INSCRIPTION NEAR THE “GŌPIS’ CHURN” AT MĀVALIVARAM.

According to Mr. Venkayya, who discovered this and the preceding inscription (No. 18) quite recently, No. 19 is engraved ‘on a pillar of the rock-cut *maṇḍapa* south-west of the “Gōpis’ Churn.” It is in the same alphabet as No. 23 and consists of a single *biruda*.

No. 19.

श्रीवामाङ्कुशः¹

The glorious Vāmāṅkuśa (bearer of a handsome elephant-goad).

C.—INSCRIPTION AT THE “GAṆĒŚA TEMPLE,” MĀVALIVARAM.²

This inscription records that the monolith on which it is engraved was a temple of Śiva and had been called ‘the Īśvara temple of Atyantakāma-Pallava’ by its builder, king Atyantakāma. This prince bore the surnames Śrinidhi, Śribhara, Raṇajaya, Taruṇāṅkura, Kāma-rāga, and several others. His actual name seems to have been Paramēśvara.³

No. 20.

- 1 सभ्रवस्थितिसंहारकारणं वीतकारणः [1*]
भूयादत्यन्तकामाय जगतां काममर्दनः ॥ [१*]
- 2 अमायश्चित्रमायोसावगुणो गुणभाजनः [1*]
स्वस्थो निरुत्तरो जीयादनीशः परमेश्वरः ॥ २*
- 3 यस्याङ्गभराक्रान्तः कैलासः सदशाननः [1*]
पातालमगमन्मूर्ध्ना श्रीनिधिस्तम्बिभर्त्यजम् ॥ [३*]
- 4 भक्तिप्रद्वेण मनसा भवभूषणलीलया [1*]
दीक्षा च यो भुवो भारङ्गीयात्स श्रीभरश्चिरम् ॥ ४*

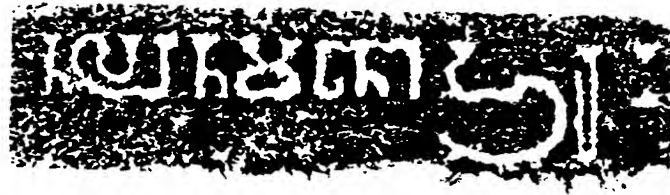
¹ The *anuvāra* of श्री is doubtful.

² *Madras Survey Map*, No. 24. Carr’s *Seven Pagodas*, Plate xiv, pp. 57, 221, 224. Barnell, *South-Indian Palæography*, 2nd edition, p. 38, note 4.

³ See below, p. 9, note 4.

⁴ Here and in No. 21, line 5, the correct reading would be दीक्षा च यो भुवं धत्ते, which is found in verse 4 of Nos. 23 and 24.

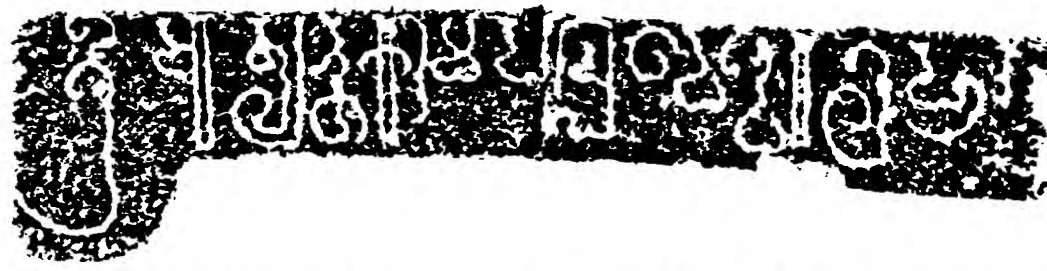
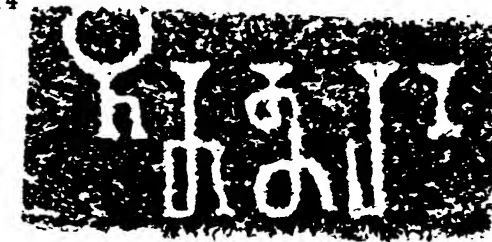
12



13



14



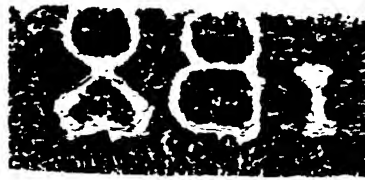
17



16

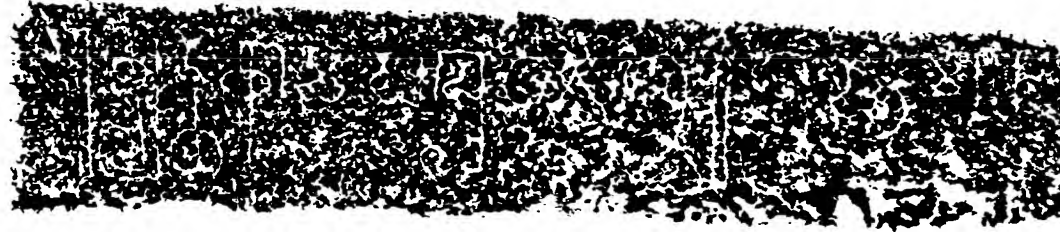


15



Ramanuja - mandapa inscription.

18



Scale · 2

Inscription near the Gopis' Churn.

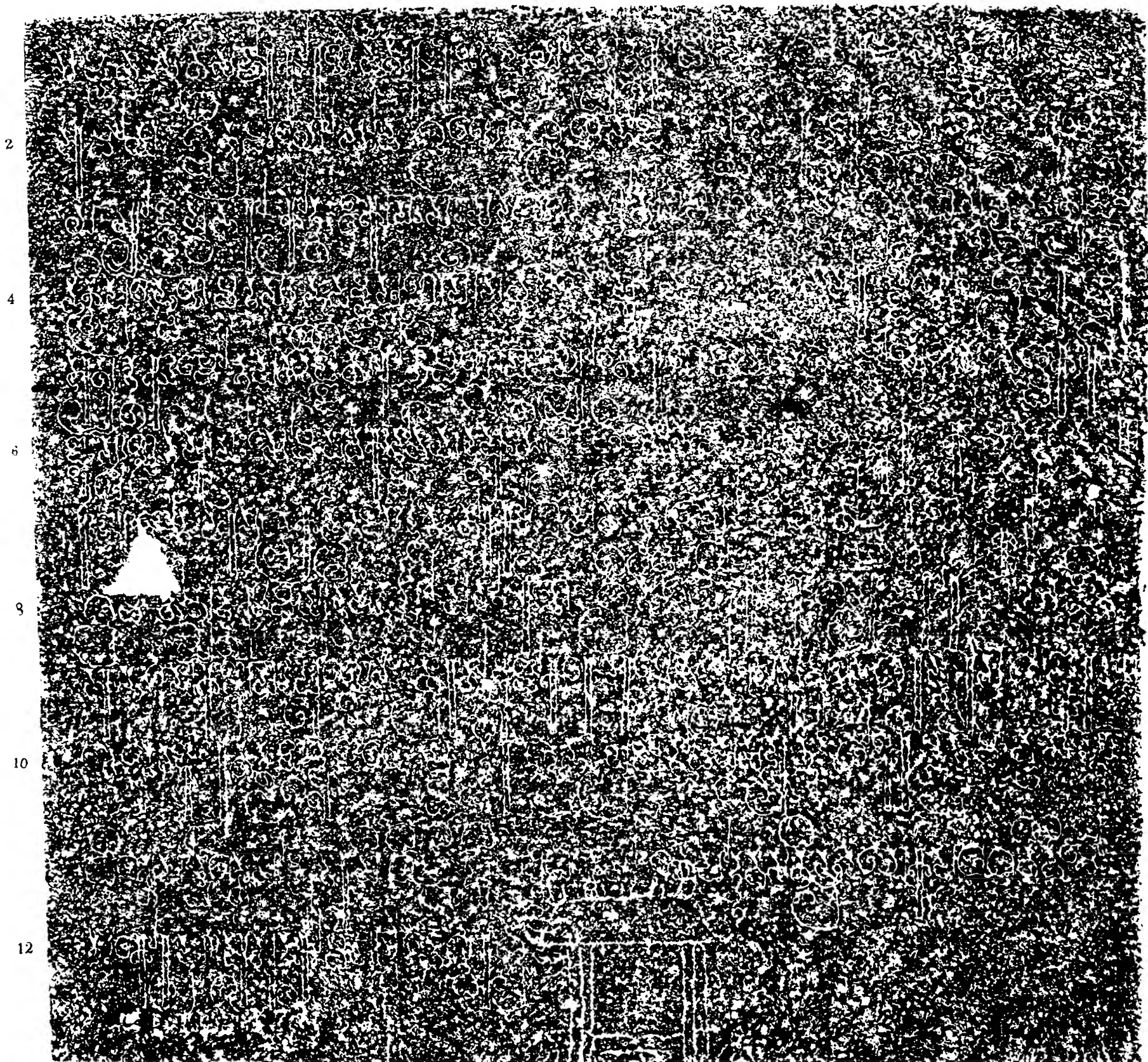


Scale · 13



Scale · 14

Ganesa temple inscription.



E. Hultzsch.

Scale 14

Collotype by Gebr. Plettner.

From inked estampages supplied by Rai Bahadur V. Venkayya

- 5 अत्यन्तकामी नृपतिर्निर्जितारातिमण्डलः [1*]
 स्यातो रणजयः शम्भोस्तेनेदं वेश्म कारितम् ॥ ५*]
- 6 ज्ञः स्थाणुर्निष्कलः सोमः पावकाद्या¹ वियदपुः [1*]
 भीमः शिवो विजयतां शङ्करः कामसूदनः ॥ [६*]
- 7 राजराजो न विरससकभृन्न जनार्दनः [1*]
 तारकाधिपतिः स्वस्थो जयतात्तरुणाङ्गुरः ॥ [७*]
- 8 शोभतोत्यन्तकामस्य द्विषद्वर्षापहारिणः [1*]
 श्रीनिधेः कामरागस्य हराराधनसङ्गिनः ॥ [८*]
- 9 अभिषेकजलापूर्णं चित्ररत्नाम्बुजाकरे [1*]
 आस्ते विशाले सुमुखः शिरस्सरसि शङ्करः ॥ [९*]
- 10 तेनेदङ्कारितन्तुङ्गम्भूर्जटेर्भन्दिरगृहम्² [1*]
 प्रजानामिष्टसिद्ध्यर्थं शङ्करीभूतिमिच्छता ॥ [१०*]
- 11 धिक्तेषाम्निक्तेषाम्पुनरपि धिग्धिग्धिगस्तु, धिक्तेषाम् [1*]
 येषान्न वसति हृदये कुपयगतिविमो-
- 12 चको रुद्रः ॥ [११*] अत्यन्तकामपञ्जवेश्वरगृहम् [1*]

TRANSLATION.

(Verse 1.) Let (Śiva), the destroyer of Love, (*who is*) the cause of production, existence and destruction, (*but is himself*) without cause, fulfil the boundless desires³ of men !

(V. 2.) Let him be victorious, who is (*both*) without illusion (*and*) possessed of manifold illusion (Chitramāya), who is (*both*) without qualities (*and*) endowed with qualities (Guṇabhājana), who is self-existent (Svastha) (*and*) without superior (Niruttara), who is without lord (*and*) the highest lord (Paramēśvara) !⁴

(V. 3.) Śrinidhi⁵ bears on (*his*) head that Aja (Śiva),⁶ pressed by the weight of whose great toe, the Kailāsa (*mountain*) together with the ten-faced (Rāvaṇa) sank down into Pātāla.

¹ Read पावकात्मा.

² The composer has treated the syllable *grī* as if it began with *gr* and could thus render the preceding vowel prosodically long.

³ By the expression *atyantakāmāya* the panegyrist also alludes to the king's surname Atyantakāma.

⁴ All these epithets have to be applied in the first instance to Śiva, and with slight changes of meaning to the king himself. Chitramāya occurs as the name of a Pallava king in the Udayēndiram plates of Nandivarman (*South-Ind. Inscr.* Vol. II. p. 372); compare also the *biruda* Māyāchāra in the Kāūchi inscriptions, and Amēyamāya in No. 8. With Guṇabhājana compare Guṇālaya in the Kāūchi inscriptions, and Guṇabhara, a surname of Mahēndravarmān I. (see above, Vol. VI. p. 320). For *Svastha* see verse 7, and for *Niruttara* No. 14. *Paramēśvara* is the only word in the whole inscription which looks like the actual name of the king. This view is suggested by the fact that two Pallava kings named *Paramēśvaravarman* are known from copper-plate grants; see *South-Ind. Inscr.* Vol. II. p. 344.

⁵ This *biruda* of *Paramēśvara* occurs also in verse 8. The same had been a surname of his predecessor *Narasimha*; see No. 14.

⁶ *I.e.* he is a devotee of Śiva.

(V. 4.) Let that Śrībhara¹ be victorious for a long time, who bears Bhava (Śiva) in (his) mind which is humbled with devotion, and (who bears) the earth on (his) arm like a coquettish ornament!

(V. 5.) King Atyantakāma, who has subdued the circle of (his) foes, is famed (by the name of) Rāṇajaya;²— he caused to be made this abode of Śambhu (Śiva).

(V. 6.) Let (Śiva) be victorious, who is (both) sentient (and) motionless (Sthāṇu),³ who is (both) undivided (and) the moon,⁴ who has (both) the nature of fire (and) a body of air, who is (both) terrible (Bhima) (and) kind (Śiva), who is (both) beneficent (Śaṃkara) (and) the destroyer of Love!

(V. 7.) Let Taruṇāṅkura⁵ be victorious, who is a king of kings (Rājārāja), (but) is not ugly (like Kuvēra), who is an emperor, (but) does not distress people, (while Viṣṇu is both Chakrabhṛt and Janārdana), who is the lord of protectors (and) independent (Svastha), (while the moon is the lord of stars, but is waning in the dark half of the month and subject to eclipses)!

(V. 8 f.) Just as in a large lake, filled with water (which is fit) for bathing, (and) covered with various lotus-flowers, handsome Śaṃkara (Śiva) abides on the massive head—sprinkled with the water of coronation (and) covered with bright jewels—of the glorious Atyantakāma,⁶ who deprives (his) enemies of (their) pride, who is a receptacle of wealth (Śrīnidhi), who possesses the charm of Love (Kāmarāga),⁷ (and) who assiduously worships Hara (Śiva).

(V. 10.) He, desiring (to attain) the glory of Śaṃkara (Śiva), caused to be made this lofty dwelling-house of Dhūrjati (Śiva), in order (to procure) the fulfilment of (their) desires to (his) subjects.

(V. 11.) Six times cursed be those in whose hearts does not dwell Rudra (Śiva), the deliverer from the walking on the evil path!

(Line 12.) The Īśvara (Śiva) temple of Atyantakāma-Pallava.

D.—INSCRIPTION AT THE "DHARMARĀJA-MANḌAPA," MĀVALIVARAM.⁸

This inscription is a duplicate of the one at the "Gaṇeśa temple" (No. 20) and proves that, like the latter, the cave-temple now called "Dharmarāja-manḍapa" was in reality a shrine of Śiva, that it owed its foundation to the Pallava king Paramēśvara, and that this king had called it the 'Īśvara temple of Atyantakāma-Pallava' (l. 12) after one of his own surnames.

No. 21.

1 [सम्भवस्थितिसंहारकारणं वीतकारणः] [1*] भूयादत्यन्तकामाय जगतां
2 काममर्दनः ॥ [1*] अमायस्त्रिमयीसावगुणो गुणभाजनः [1*] स्वस्वो

¹ This surname was also borne by Narasiṃha (No. 2), by Atiraṇaṇḍa (Nos. 23 and 24, verse 4), and by Rājasiṃha of Kāñchi.

² The same surname of Paramēśvara occurs in No. 17. It was borne also by Atiraṇaṇḍa (Nos. 23 and 24, verse 6), and by Rājasiṃha of Kāñchi.

³ While the trunk of a tree (sthāṇu) is insentient.

⁴ Who is divided into sixteen kalās.

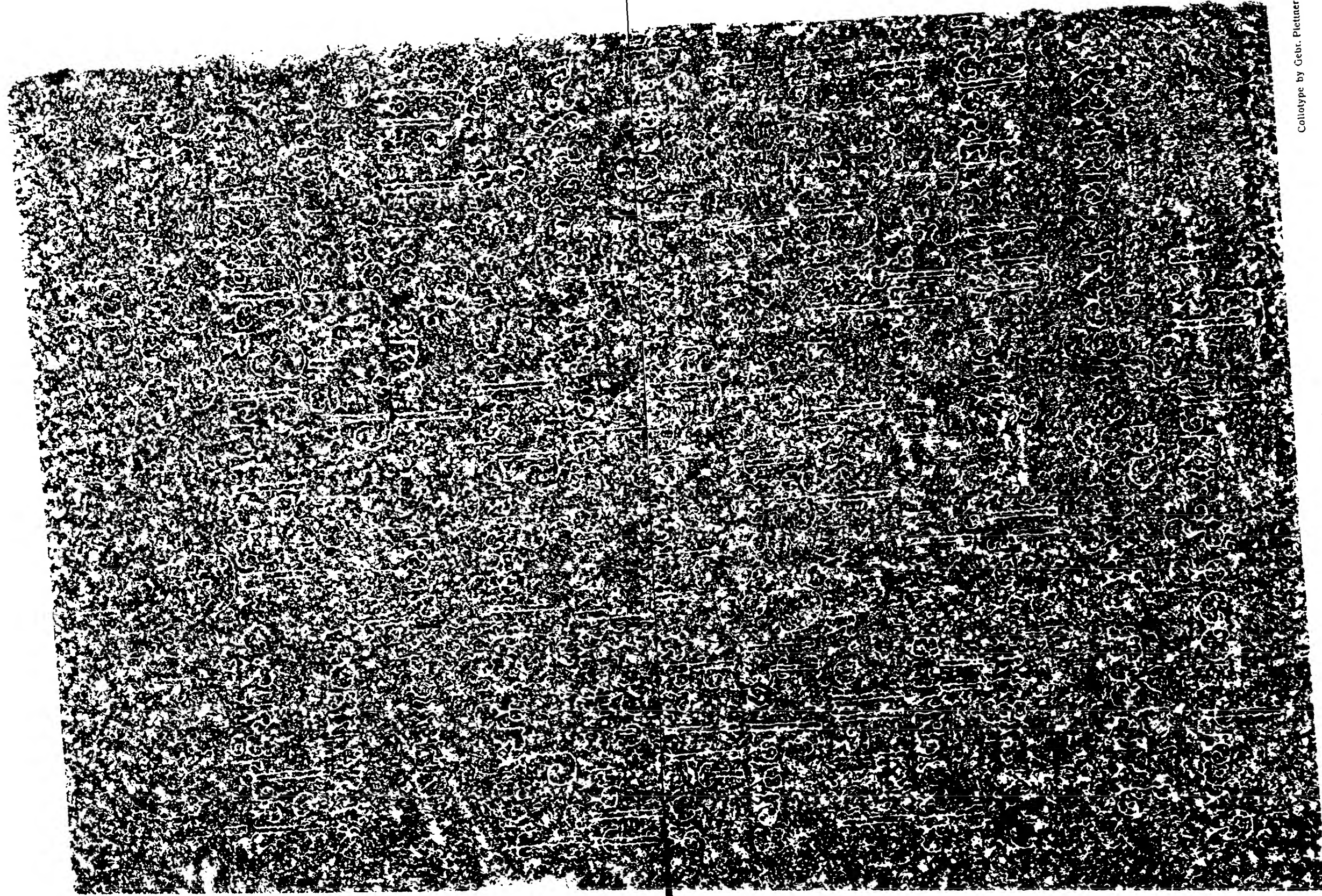
⁵ Taruṇāṅkura, 'the young sprout,' seems to have been a *birda* of Paramēśvara. Compare above, p. 7, note 2.

⁶ 'Śiva abides on the head of Atyantakāma' means the same as 'A. bears Śiva on his head' (verse 3), *vis.* 'he is a devotee of Śiva.'

⁷ With this surname, which was borne also by Paramēśvara's successor Atiraṇaṇḍa (see Nos. 23 and 24, verse 1), compare the synonyms Madanābhīrāma and Kāmalalita (Nos. 6 and 8), and Kāmavilāsa in the Kāñchi inscriptions. The appellation "Kāmarāja temple" which Colonel Branfill attributes to the so-called "Gaṇeśa temple" rests on a misreading in Dr. Barnell's transcript, *vis.* Kāmarāja for Kāmarāga.

⁸ Madras Survey Map, No. 44. Madras Journal of Literature and Science for 1880, p. 135.

Dharmaraja - madapa inscription.



Collotype by Gebr. Plettner.

Scale 1/16

From inked estampages supplied by Rai Bahadur V. Venkayya.

E. Hultzsch.

- 3 निरुत्तरो जीधादनीषः परमेश्वरः ॥ [२*] यस्याङ्गुष्ठभराक्रान्तः कैलाससद-
 4 शाननः [१*] पातालमगमन्मूर्धा श्रीनिधिस्तुम्बिभर्त्यजम् ॥ [३*] भक्तिप्रद्वेण
 मनसा भवं भू-
 5 षण्णलीलया [१*] दोषा च यो भुवो भार^१ जीयात्त श्रीभरश्चिरम् ॥
 [४*] अत्यन्त-
 6 कामो नृपतिर्भिर्जितारतिमण्डलः [१*] ख्यातो रणजयः शम्भोस्तेनेदं वेश्म
 7 कारितम् ॥ [५*] न्नः स्थाणुर्भिष्कलः सीमः पावकात्मा वियदपुः [१*]
 भीमः शिवो विजय-
 8 तां शङ्करः कामसूदनः ॥ [६*] राजराजो न विरसश्चक्रभृन्न जना-
 ईनः [१*] तारकाधिपतिः स्वस्थो
 9 जयतात्तरुणाङ्गुरः ॥ [७*] श्रीमतीत्यन्तकामस्य द्विषहर्षापहारिणः [१*]
 श्रीनिधेः का-
 10 मरागस्य हराराधनसङ्गिनः ॥ [८*] अभिषेकजलापूर्णं चित्ररत्नाम्बुजाकरे [१*]
 आ-
 11 स्ते विशाले सुमुखः शिरस्सरसि शङ्करः ॥ [९*] तेनेदं कारितन्तुङ्गम्भूर्जटे-
 र्मन्दिर-
 12 गृहं [१*] प्रजानामिष्टसिद्ध्यर्थं शङ्करीं भूतिमिच्छता ॥ [१०*] श्री^२ ॥
 अत्यन्तकामपञ्चवेश्वरगृहम् ॥
 13 धिक्तेषाम्निक्तेषाम्पुनरपि धिग्धिग्धिगस्तु धिक्तेषाम् [१*] येषाञ्च वसति
 14 हृदये कुपयगतिविमोचको रुद्रः ॥ [११*]

E.—INSCRIPTION AT THE "RĀMĀNUJA-MANḌAPA," MĀVALIVARAM.^३

This inscription consists of the last verse (11) of the two preceding inscriptions (Nos. 20 and 21). We may conclude from it that the cave-temple in which it is engraved was likewise a shrine of Śiva, and that it was excavated during the reign of the Pallava king Paramēśvara.

No. 22.

- 1 [श्री][ः ॥*] [धि]क्तेष[ः] धिक्ते[षां] पुनरपि धिग्धिग्धिगस्तु धिक्ते-
 2 षां [१*] येषाञ्च वसति हृदये कुपयगति-
 3 विमोचको रुद्रः ॥

^१ See above, p. 8, note 4.

^२ Expressed by a symbol.

^३ Madras Survey Map, No. 48. Carr's Seven Pagodas, p. 222, note.

F.—INSCRIPTIONS ON THE CAVE-TEMPLE AT ŚĀĻUVĀṄUPPAM.¹

The inscription on the left of the cave (No. 23) records that this excavation was a temple of Śiva, and that it was made by a king Atirapa-chaṇḍēśvara, i.e. 'the Īśvara (temple) of Atirapa-chaṇḍa.' Verses 1, 2 and 4 are identical with three verses of the Māvalivaram inscriptions of Paramēśvara (Nos. 20 and 21), and contain the *virulas* Atyantakāma, Śrīnidhi, Kāmarāga and Śrībhara. Other surnames of Atirapa-chaṇḍa were Raṇajaya, Anugraśila, Kālakāla, Samaradhanamjaya and Saṅgrāmadhira. Most of these epithets are applied to Rājasimha in his inscriptions at Kāñchi.

The inscription on the right of the cave (No. 24) is a Nāgari copy of the first six verses of No. 23.

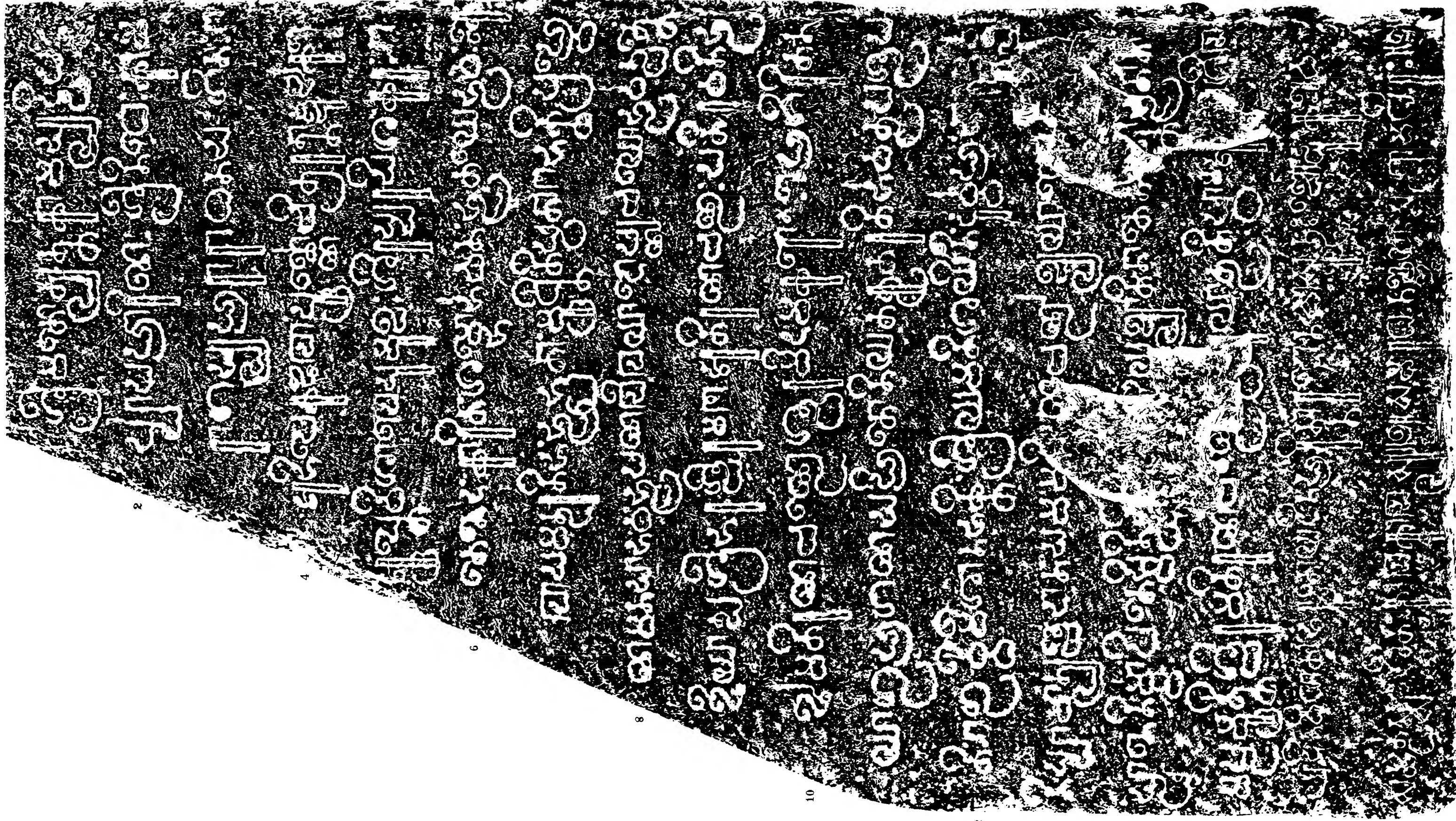
Above the entrance of the cave there are two identical inscriptions, according to which the full name of the temple was 'the Īśvara temple of Atirapa-chaṇḍa-Pallava.' The first of these two short epigraphs (No. 25) is in the same alphabet as No. 23, and the second (No. 26) in the same Nāgari characters as No. 24.

No. 23.

- 1 श्रीमतोत्पन्नकामस्य द्विप[द्]-
- 2 र्पापहारिणः [१*] श्रीनिधेः काम-
- 3 रागस्य हराराधनसंगिनः ॥ [१*]
- 4 अभिषेकजलापूर्णे चिचरत्नाम्बुजाकरे [१*]
- 5 आस्ते विशाले सुमुखः शिरस्सरसि शंकरः ॥ [२*]
- 6 तेनेदं कारितं शम्भोर्भवनं भूतये भुवः [१*] कै-
- 7 लासमन्दरनिभं भूभृतां मूर्ध्नि तिष्ठता ॥ [३*] भक्तिप्रद-
- 8 ण मनसा भवं भूषणलीलया [१*] दोषा च यो भुवन्वसे
- 9 जीयात् श्रीभरश्चिरम् ॥ [४*] अतिरणचण्डः पतिरवनिभु-
- 10 जामतिरणचण्डेश्वरमिदमकरोत् [१*] इह गिरितन-
- 11 यागुहगणसहितो नियतकृतरतिर्भवतु पशुप-
- 12 तिः ॥ [५*] गुर्वमीशानभक्तिं श्रियमतिशयिनीं दुर्व्वहं भारमुर्व्व्या
- 13 निस्सामान्यञ्च दानं समम[तिर]णचण्डाख्यया [यी विभर्त्ति] [१*]
- 14 स्थाने निर्मापितेस्मिन्वि[दितरणज]यस्यातिना तेन [भ]र्त्ता भूताना-
- 15 मष्टमूर्त्तिश्चिरमतिरणच[ण्डेश्वरे] यातु निष्ठाम् [॥ ६*] ष[तु]शीलः [१*]
- 16 यदि न विधाता भरतो यदि न हरिर्नारदो न वा स्कन्दः [१*]
वोढुं क इव
- 17 समर्थस्संगीतं कालकालस्य ॥ [७*] श्री^२ ॥ समरधनञ्जयः संशामधीरः ॥
श्री^२ ॥

¹ Madras Survey Map, No. 58. Carr's *Seven Pagodas*, Plate xv., pp. 59, 120, 222.—Nos. 2 and 3 of Carr's Plate xv. are two independent eye-copies of the same inscription (No. 24).

² Expressed by a symbol.



TRANSLATION.

(Verse 1 f.) Just as in a large lake, filled with water (*which is fit*) for bathing, (*and*) covered with various lotus-flowers, handsome Śaṅkara (Śiva) abides on the massive head—sprinkled with the water of coronation (*and*) covered with bright jewels—of the glorious Atyantakāma, who deprives (*his*) enemies of (*their*) pride, who is a receptacle of wealth (Śrinidhi), who possesses the charm of Love (Kāmarāga) (*and*) who assiduously worships Hara (Śiva).¹

(V. 3.) For the welfare of the earth, he who is standing at the head of the lords of the earth caused to be made this house of Śambhu (Śiva), which resembles (*the mountains*) Kailāsa and Mandara.

(V. 4.) Let that Śribhara be victorious for a long time, who bears Bhava (Śiva) in (*his*) mind which is humbled with devotion, and (*who bears*) the earth on (*his*) arm like a coquettish ornament!²

(V. 5.) Atiraṇachanḍa,³ the lord of the rulers of the earth, made this (*temple called*) Atiraṇachanḍēśvara. Let Paśupati (Śiva), attended by the mountain-daughter (Pārvati), Guha (Skanda), and the demigods (Gaṇa), always take delight (*in residing*) here!

(V. 6.) Let the eight-formed lord of beings (Śiva) take up (*his*) abode for a long time in this temple (*called*) Atiraṇachanḍēśvara, which was caused to be built by him who, together with the name of Atiraṇachanḍa, owns deep devotion to Īśāna (Śiva), abundant wealth, the heavy burden of the earth and unequalled liberality, (*and*) who is renowned by the name of Raṇajaya!⁴

(L. 15.) Anugraśīla⁵ (the gentle-minded).

(V. 7.) Who is able to master the music of Kālakāla,⁶ unless the performer (*were*) Bharata, Hari, Nārada, or Skanda?⁷

(L. 17.) Samaradhanamjaya⁸ (Dhanamjaya (*i.e.* Arjuna) in battle). Saṁgrāmadhīra⁹ (he who is firm in war).

No. 24.

- 1 श्रीमतीत्यन्तकामस्य
- 2 द्विषद्दुर्पापहारिणः [1*] श्रीनि-
- 3 धेः कामरागस्य हराराध[न]संगि-
- 4 नः ॥ [१*] अभिषेकजलापूर्णं चित्ररत्नां-
- 5 बुजाकरे [1*] आस्ते विशाले समुखः शिरस्सर-
- 6 सि शंकरः ॥ [२*] तेनेदं कारितं शशोर्भव-
- 7 नं भूतये भुवः [1*] कैलासमन्दरनिभं भूभृतां

¹ Verses 1 and 2 are identical with verses 8 and 9 of Nos. 20 and 21.

² This verse is nearly identical with verse 4 of Nos. 20 and 21.

³ This name of the king who built the temple was also a surname of Rājasiṁha of Kāñchi.

⁴ See above, p. 10, note 2.

⁵ This was also a surname of Rājasiṁha of Kāñchi.

⁶ The same surname occurs in the Kāñchi inscriptions.

⁷ Compare the Kāñchi inscriptions, where Rājasiṁha's skill as a musician is alluded to by the *śirudās* Ātōdva-Tumburu, Vādyā-Vidyādhara and Viṇā-Nārada.

⁸ The same was a surname of Rājasiṁha of Kāñchi.

⁹ Compare the synonymous *śirudās* Āhavadhīra and Raṇadhīra in the Kāñchi inscriptions.

- 8 मूर्ध्नि तिष्ठता ॥ [३*] भक्ति[प्रद्वे]ण मनसा भव¹ भूषण-
 9 लीलया [१*] दोष्णा च यो भुवन्वत्ते जीयात्त श्रीभरश्चि-
 10 रम् ॥ [४*] अतिरणचण्डः पतिरवनिभुजामतिर-
 11 णचण्डेश्वरमिदमकरोत् [१*] इह गिरितनयागु-
 12 हगणसहितो नियतकृतरतिर्भवतु पशुपतिः ॥ [५*]
 13 गुर्वीमीशानभक्तिं श्रियमतिश्रयिनीं दुर्व्वहं भारमुर्व्व्या निस्सा-
 14 मान्यच्च दानं सममतिरणच[ण्डाख्य]या [यो वि]भक्तिं [१*] स्थाने
 15 निर्मापितेस्मिन्विदितर[णजयख्यातिना ते]न भर्ता भूताना-
 16 मष्टमूर्त्तिश्चिरम[तिरणचण्डे]श्वरे यातु निष्ठाम् ॥ [६*] स्वस्ति ॥

No. 25.²

अतिरणचण्डपल्ल[विश्वरगृहम्] ॥*

No. 26.³

अतिरणचण्डपल्ल[विश्वरगृहम्] ॥*

Translation of Nos. 25 and 26.

[The Īśvara (Śiva) temple of] Atirāṇachanḍa-Palla[va].

No. 2—RAYAGAD PLATES OF VIJAYADITYA;

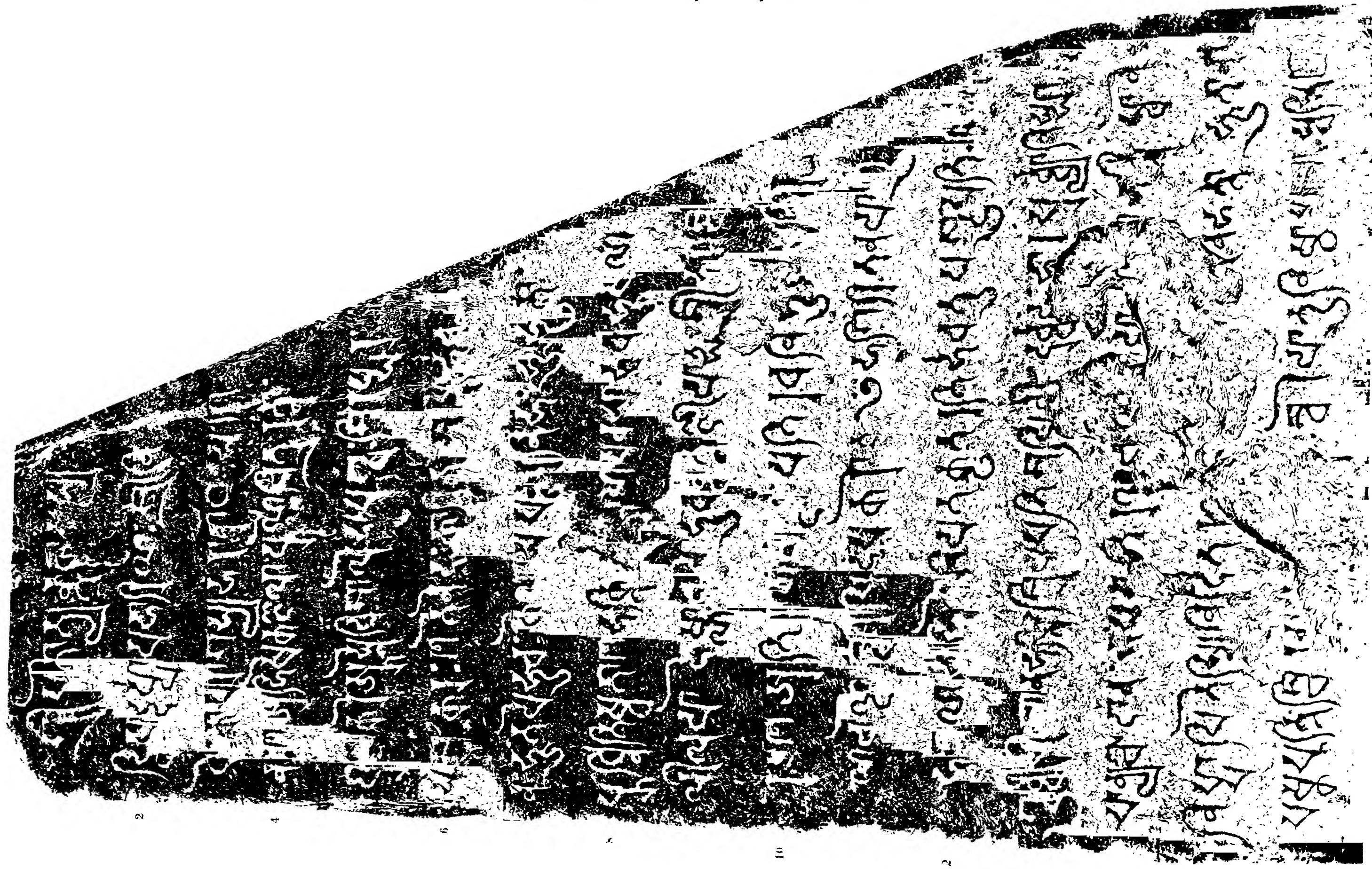
SAKA-SAMVAT 625.

By K. B. PATHAK, B.A., POONA.

The subjoined inscription is engraved on three copper-plates, each measuring about $9\frac{1}{2}'' \times 4\frac{1}{4}''$. They belong to the Pāṭil of Rayagad in the Mahad tāluka of the Kolaba District. The plates are strung on an oval ring whose diameters are $3\frac{3}{4}''$ and $2\frac{1}{4}''$. The edges of the plates are raised into rims to protect the writing. The seal on the ring bears in relief on a counter-sunk surface a standing boar facing to the proper left. The weight of the plates together with the ring and seal is 140 tolas. The writing is well engraved, but is full of mistakes and omissions. The latter are often very serious. For instance in the date (l. 29), the syllables °tchhatēshu are altogether omitted. There seem to be some omissions also in the name of the donee in line 32. We cannot be sure if the names of the donative villages have been correctly engraved in l. 32 f. The use of the *upadhmanīya* in lines 21, 23, 25 and 29 deserves to be noted. The historical portion of the subjoined record closely resembles that of the three Nerūr copper-plates of Vijayāditya edited by Dr. Fleet,⁴ and the corresponding passage of the Kēndūr⁵ and the Vakkalēri plates of Kirtivarman II.⁶

The subjoined inscription is dated in the 8th year of the early Chalukya king Vijayāditya, when [six hundred] and twenty-five years of the Śaka era had passed away, and records the grant of the villages named Jalla and ...nirūḷaṇa to a Brāhmaṇa by the king when his victorious camp was at Marivasati in Karahāṭaka.

¹ Read भव.⁴ *Ind. Ant.* Vol. IX. pp. 125-134.² Above the entrance of the cave-temple.⁵ Above, Vol. IX. pp. 200-206.³ Below No. 25.⁶ *Ibid.* Vol V. pp. 200-205.



Niravadya-Punyavallabha,¹ the writer of the present grant, was the successor of Śrī Rāma-Punyavallabha, who wrote in Śaka-Samvat 616 the Harihar plates of Vinayāditya; and Niravadya Śrīmad-Anivārīta Punyavallabha was the writer of the Kāñchī inscription of Vikramāditya II. Dhanamjaya-Punyavallabha, the writer of the Kēndūr grant in Śaka-Samvat 672, speaks of himself as Śrīmad-Anivārīta Dhanamjaya-Punyavallabha in the Vakkalēri plates of Śaka-Samvat 679.

It seems to me that we have four generations of writers mentioned in the foregoing grants, viz. Śrī-Rāma, Niravadya, Anivārīta and Dhanamjaya. Punyavallabha was evidently the family name. Niravadya seems to have been a *biruda* originally of king Vijayāditya and Anivārīta of his son Vikramāditya II. In due course, Niravadya became the name of the writer of Vijayāditya's grants and Anivārīta of his son who wrote the Kāñchī inscription of Vikramāditya II. The latter was apparently engraved not long after the accession of Vikramāditya, who seems to have conquered the Pallava capital soon after his coronation. The name Niravadya Śrīmad-Anivārīta Punyavallabha has probably to be explained as "the illustrious Anivārīta-Punyavallabha (son of) Niravadya." Anivārīta's son was apparently Dhanamjaya, who in the earlier Kēndūr inscription calls himself Dhanamjaya-Punyavallabha, but prefixes the name of his father in the later Vakkalēri plates.

TEXT.²

First Plate; Second Side.

- 1 स्वस्ति [॥*] जयत्याविष्कृतं विष्णोर्वा[रा*]हं क्षोभितार्णवं [॥*] दक्षिणोन्नतदंष्ट्राग्र-
विश्रान्तभुवनं वपुः [॥*] श्री-
- 2 मतां सकलभु[व*]नसंस्तूयमानमानव्यसगोत्राणां हारितिपुत्राणां सप्तलोकमातृभि-
रभिव-
- 3 र्हितानां कार्तिकेयपरिरक्षणप्राप्तकल्याणपरम्पराणां भगवन्नारायणप्रसादसमासा-
- 4 दितवराहलाञ्छनेक्षणक्षेत्रशीकृताशेषमहीभृतां चलिख्यानां कुलमलङ्क[रि*]णोरश्वमे-
- 5 धावभृथस्नानपवित्रीकृतगात्रस्य श्रीपुलकेशीवल्लभमहाराजस्य सूनुः पराक्र-
- 6 माक्रान्तवनवास्यादिपरनृपतिमण्डलप्रणिबद्धविशुद्धकीर्तिः श्रीकी[र्त्ति*]वर्मपृथिवी-
- 7 वल्लभमहाराजस्य पृ(प्रि)यात्मज[ः] समर[स]स्(स)क्तसकलोत्तरापथेश्वरश्रीहर्षवर्द्ध-
- 8 नपराजयोपात्तपरमेश्वरशब्दस्य स्व(स)त्याश्रयश्रीपृथिवीवल्लभमहाराजाधिरा-
- 9 जपरमेश्वरस्य पृ(प्रि)य[त*]नयस्य प्रज्ञातनयस्य खड्गमात्रसहायस्य चित्रक-

Second Plate; First Side.

- 10 गृहाभिधानप्रव[रतु*]रंगमेणै[कि*]नैवो[त्स]रिताशेषविजिगीषोरवनिपतिचित्तयान्तरितां
स्वगु-
- 11 रो[ः] श्रियमात्मसात्कृत्य प्रभावकुलिशदलितपाण्ड्यचोक्केरुक्कक[भ*]प्रभृतिभूभृ-
ददभवि-

¹ The Nerūr plates of Vijayāditya, dated in Śaka-Samvat 627 (*Ind. Ant.* Vol. IX. p. 132), were also written by the same man.

² [As will be seen from the accompanying photo-lithographic plate, the originals are either damaged or covered with rust in several places. Mr. Pathak's text is in those places based evidently on allied records. It is, however, just possible that the writing is better seen on the original.—Ed.]

- 12 भ्रमस्थानन्यावनतकाञ्चीपतिसकुट[चु*]म्बितपादाब्जस्य विक्रमादित्यस्य [सत्या*]-
श्रयश्री-
13 प्रि(पृ)थिवीवल्लभ[म*]हाराजा[धि*]राजपरमेश्व[र*]भट्टारकस्य पृ(प्रि)यसूनोः पितु-
राज्ञ[या]
14 बालेन्दुशेखरस्य तारकारातिरिव दैत्यबलमतिसमुद्धतं(तं) धे(त्रै)राज्यकाञ्चीपति-
बल-
15 मवष्टभ्य करदोक्तकमे(वे)रपारसीकसिंहकादिहोपाधिपस्य सकलोत्तरा-
16 पथनाथमथनोपार्जितोर्जितपाकि[ध्व]जादिसमस्तपारमैश्वर्यचि[ह्न]स्य वि-
17 नयादित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरभ-

Second Plate ; Second Side.

- 18 ट्टारर(क)स्य पृ(प्रि)यात्मजशैशव एवाधिगताशे[षास्त्र]शा[स्रो]¹ दक्षिणाषा(शा)-
विजयिनि
19 पितामहे सम(सु)नु(न्मू)लितनि[खि*]लकण्टक[सं]हतिरुत्तराष(प)थवि[जि*]गोषो-
र्गुरोरग्रत एवाह-
20 'व्यापारमा[च]रनिस्तरातिगजघटापाटनविशीर्ष्य(र्य)माणकपाणधारस्त्रमग्र-
21 विग्रहाप्रे[सरः*] सत्ता(न्ना)²वाहसरसिक³परान्त(स्त्र)खीकृतशत्रुमण्डलो गंगायसु-
न[र]पा-
22 किध्वजपडटक्कामहाशब्दचिह्नकमाणिक्यमतंगजादीग्न्य[त्रु](त)सात्कु-
23 र्वगपरै⁴पङ्क[र]यमानैरासाद्य कग(थ)मपि विधिवशादपनीतोपि प्रतापा[दे]-
24 व विषयप्रकोपमराजकमुत्सारयन्वत्क्ष(त्स)राज इवानपेक्षितापरय(स)हा-
25 यकस्तदवग्रह[र]निर्गत्य स्वभुजावष्टम्भप्रसाधिति(ता)शेषविश्वम्भर⁵प्रभु-
26 रखण्डितशक्तित्रयत्वात्क्ष(च्छ)त्रुमदभञ्जनत्वा[दुदा]क(र)त्वान्निरवत्य(द्य)त्वाद्यः .

Third Plate ; First Side.

- 27 सम[स्त्र]स्त'भुवनाश्रयत्वाश्रयकल'पारमैश्वर्यव्यक्तिहेतुपाकिध्वजाद्यु[ज्ज्वल]प्रा-
28 च्यराज्यो विज[या]दित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजप[र]मेश्वर-
29 भट्टारकस्त्रवर्णानेवम[र]ज्ञापयति विदितमस्तु वोस्माभि⁶पञ्च[विं]शत्युत्तरश(ष)[टक्-
तेषु*] ष(श)क-
30 वषि(र्षे)श्व(ध्व)तीरेपु(तेषु) प्रवर्द्ध(र्द्ध)मानविजयराज्यसंवत्सरे अष्टमे वर्त्तमाने
°[क]र[ह्याटान्तर्ग]-

¹ [The photo-lithographic plate has only °पाशशास्त्री.—Ed.]

² Read °व्यापारमाचरन्नराति° as in the Kēndūr plates (above, Vol. IX. p. 202, text line 22).

³ Omit वा.

⁴ Omit स्त्र.

⁵ Read °श्रयश्वारस°.

⁶ [The reading on the original is करहा[ट]नगिरमरिवसति ; what was intended may be करहाटनगरमधिवसति°.—Ed.]

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16

Handwritten text in Devanagari script, likely a record of land grants or administrative orders. The text is arranged in approximately 16 horizontal lines. A large circular hole is visible on the left side of the plate, and the right edge is heavily damaged and irregular.

Handwritten text in Devanagari script, continuing the record from the first plate. It is arranged in approximately 16 horizontal lines. A large circular hole is visible on the left side of the plate, and the right edge is heavily damaged and irregular.

18
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ii b.

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iii.

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- 31 र(त)मरि[व]सतिविजयस्वा(स्क)न्धावारे महापृ(ष्ट)मीदिवसे शाण्ड(ण्ड)ख्यगो-
चाय अन्नस्वावि(मि)नः पौत्राय [दे]ववो(दी)क्षि-
- 32 तपुत्रा[य] 'नाथेरचतुर्विंशत्ययकाज्ञेन विष्णुण अपरोत्तरदिशि तालितटाहारविषये
जल्लयामस[वि] .
- 33 निरुद्धणग्राम[*] चतु[*]सीमान्तसर्ववाधापरिहारो दतः(त्तः) तदागाम(मि)-
भिरस्मद्वंशैरन्ये(न्यै)श्च राजभिरायुरै-
- 34 श्रय्यादीनां विलसितमचिरांशुचञ्चलमवगच्छन्निराचन्द्रार्कधरणवस्ति(स्थितिसमका-
लं [य]शस्वि(स्त्रि)भि[*] स्व-
- 35 दत्ति(त्ति)निर्विशेषं पालनीयमुक्त(क्त)ञ्च भग[व*]ता वेदव्यासेन व्यासेन [॥*]
बहुभिर्वसुधा [भु*]क्ता राजभिस्सगरादिभिर्यस्य
- 36 यस्य यप(दा) भूमिस्तस्य तस्य तदा [फ]लं[॥*] [स्व]न्दातुं सुमव(ह)च्छक्यं
दुः[ख]मन्यय(स्य) पालनं [॥*] दानं व[र] पाज(ल)नं वेति [दा]-
- 37 [नाच्छे]योनुपालनं[॥*] स्वदत्तां(त्तां) परदत्तां(त्तां) वा यो हरेत वसु[न्ध]रां
शष्टं(षष्टिं) [व]र्षसहस्रा(स्रा)णि विपा(ष्टा)यां जा[यते] क्रिमि[ः] [॥*]
- 38 निरवयवपुण्यवत्तमेन लिखितमिदं [प]ा(शा)श(स)नं ॐ [॥*]

No. 3.—BIJAPUR INSCRIPTION OF DHAVALA OF HASTIKUNDI;
VIKRAMA-SAMVAT 1053.

By PANDIT RAM KARNA; JODHPUR.

A short paper on this inscription has already been written by the late Professor Kielhorn.² But as the full text of the inscription was not published by him, I was induced by Mr. D. R. Bhandarkar to prepare a fresh transcript, as far as practicable, with the help of the original stone which has now been sent to the Ajmēr Museum by the kind permission of His Highness the Mahārāja of Jodhpur.

The inscription was originally discovered by Captain Burt "in the interior of a gateway leading to Mandir, distant one *kōs* from Beejapoor, on the route from Odeypore to Sirohi near Mount Ābū."³ But, according to local report, the stone was originally fixed in the wall of a solitary Jaina temple situated about 2 miles from the village of Bijāpur in the Bāli (Godwār) District of the Jodhpur State. It was subsequently removed to the *dharmaśālā* belonging to the Jaina *mahājans* of Bijāpur, whence it was brought to the Historical Department of the State and is now kept in the Ajmēr Museum.

There are 32 lines of writing in this inscription covering a space of nearly 2' 8½" broad by 1' 4" high. The record is, on the whole, in a fair state of preservation; a considerable portion of it has, however, suffered from the effects of the weather. The first and second lines are very much worn out. There are, besides, a few letters here and there which have peeled off. The size of the letters is about ¾" and the characters are Nāgarī (of the northern class of alphabets)

¹ [The donee's name has to be looked for in this compound; perhaps नाथेरचतुर्विंशत्ये is meant.—Ed.]

² Jour. of the As. Soc. of Bengal, Vol. LXII. Part I, No. 4, pp. 309-14.

³ *Ibid.*, Vol. X, p. 321.

resembling the Harsha inscription of Vighararāja of Vikrama-Saṃvat 1030, as remarked by the late Professor Kielhorn. The language of the inscription is throughout Sanskrit verse, excepting in lines 22 f. and 32. As regards orthography, no particular care seems to have been taken to distinguish between *b* and *v*. The letter *b* occurs in the word °*danambuda* in line 2; *baṃdhā*°, ll. 13 and 21; °*ālambatē*, l. 20; °*bhavābdhi*, l. 22; *Balabhadra*°, l. 25; and *bahubhir*°, l. 30. Consonants have, as was usual in those days, been doubled after *r*. Parasavarṇa rules have not been observed in their entirety. Generally, the *anusvāra* has been used, yet instances of nasal compounds are also to be met with, e.g. in °*bhaṇḍanaśaundā*°, line 5. There is very little difference between *r* and *d*. In some places *y* has wrongly been engraved for *p*. *Ṣ* and *s* have sometimes been confounded. The sign for the *upadhāniya* occurs only once (line 1) and its form is worthy of note.¹ There are ornamental decorations below the word *śrī* occurring thrice in the last line (32).

Practically speaking, there are two separate inscriptions incised on one and the same stone. The first is dated [Vikrama]-Saṃvat 1053 (ll. 19 and 22) and the date of the second is the Vikrama year 996 (ll. 31 and 32). The first inscription extends from line 1 to line 22 and consists of 40 verses² of a *praśasti* composed by Sūryachārya (l. 21). The *praśasti* opens with two verses in praise of the Jinas, or Tirthaṃkaras as they are also called. Verse 3 apparently mentions a royal family whose name is unfortunately lost. In verse 4 we are introduced to prince Harivarman and his wife Ruchi. From Harivarman sprang Vidagdha (v. 5), who is described in the second part of the inscription as a Rāshtrakūṭa. Vāsudēva was the preceptor of Vidagdharāja (v. 6), who imparted to the prince spiritual knowledge and induced him to erect a temple dedicated to the god Jina in the town of Hastikunḍī. The prince had himself weighed against gold, of which two-thirds were allotted to the god and the remainder to the Jaina preceptor (Vāsudēva). Vidagdha was succeeded by Maṃmaṭa (v. 8) and Maṃmaṭa by Dhavala (v. 9). The last prince is eulogized in no less than ten verses. In verse 10 he is said to have given shelter to the armies of a king whose name is lost and of the lord of the Gūrjaras, when Muñjarāja had destroyed Āghāṭa, the pride of Mēdapāṭa (Mewār) and caused them to flee. This Muñjarāja, as correctly pointed out by the late Professor Kielhorn, must be the same as Vākpati-Muñja of Mālwa for whom we have the dates V.S. 1031, 1036 and 1050. The lord of the Gūrjaras here referred to was probably no other than the Chaulukya sovereign Mūlarāja I. himself mentioned in verse 12 below. The prince whose name is not clear, was perhaps the ruler of Mēdapāṭa, and it seems tempting to read his name as Khōmāṇa, but he appears to have flourished long prior to the time of Muñja and cannot, therefore, be reasonably taken to be his contemporary. Āghāṭa, which Muñjarāja destroyed, is doubtless Āhaḍ, near the present Udaipur station, from which a well known Gēhlōt clan derives its name, viz. Āhaḍiyā. In verse 11 Dhavala is spoken of as having afforded protection to Mahēndra against Durlabharāja. Durlabharāja is correctly recognised by the late Professor Kielhorn to be the prince of that name, who was the brother of the Chāhamāṇa Vighararāja of the Haraha inscription dated V.S. 1030.³ The name of Durlabharāja also occurs in the Bijōliā and Kipsariā inscriptions. Mahēndra has been correctly identified by the same learned professor with Mahēndra, son of Vighrapāla, and grandson of Lakshmana in his paper on "The Chāhamāṇas of Naddīla."⁴ In verse 12 Dhavala is said to have given support to Dharaṇivarāha, whose power had been completely exterminated by Mūlarāja. The last prince is unquestionably the Chaulukya sovereign of that name, as said above. But it is by no means certain who Dharaṇivarāha was. It is not unlikely that he was the Paramāra king

¹ [This symbol is inserted over the *visarga* and above the line. Consequently it is doubtful if the symbol by itself can be taken as the *upadhāniya*.—Ed.]

² [Some of the verses are numbered on the original stone. But there is a mistake in the numbering which is made in verse 24 (marked 25) and which continues to the end. Consequently, there are only 40 verses in the inscription, while their number, according to the engraver, is 41.—Ed.]

³ Above, Vol. II. p. 119.

⁴ Above, Vol. IX. p. 71.

of that name who according to tradition was the ruler of Nav-kōṭ Mārwar, and who is reported in an ancient Hindi verse to have distributed the nine forts (*nav-kōṭ*) amongst his brothers.¹ Verses 13-18 bestow conventional praise on Dhavala without conveying any historical information. Verse 19 tells us that he renounced the world, in his old age, after having placed his son Bālaprasāda on the throne. The following two verses again are merely eulogistic. Verse 22 says that the capital of Bālaprasāda was Hastikundikā (Hāthūṇḍi). Verses 23-27 are devoted to the description of Hastikundī and contain nothing historical. The next two verses speak of a *sūri* named Śāntibhadra who is mentioned in verse 30 to be the pupil of Vāsudēva, doubtless the preceptor of Vidagdharāja referred to above in verse 6. Verse 33 informs us that the gōshthī of Hastikundī renovated the temple of (Rishabhanātha), the first Tirthamkara. In verses 36-37 we are told that the temple had first been built by Vidagdharāja, but that after its restoration the image was installed by Śāntibhadra in the (Vikrama-) year 1053, on the 13th of the bright half of Māgha. In the verse following, it is stated that Vidagdharāja had made a grant to the temple when he had himself weighed against gold and that afterwards Dhavala in conjunction with his son made a gift of a well called Pippala. Verse 39 expresses a wish for the permanence of the temple, and verse 40 says that the *prastuti* was composed by Sūryāchārya. Then follows in prose the date given above, but with more details. It is Sunday, the 13th of the bright half of Māgha of the Vikrama year 1053 when Pushya was the *nakshatra*. According to the late Professor Kielhorn, this corresponded to Sunday, the 24th January A.D. 997, when the 13th *tithi* of the bright half ended 7 h. 40 m. after mean sunrise.³ On this date, the god Rishabhanātha was installed and the flag was hoisted. We are further informed that Mūlanāyaka, i.e. the original image before renovation, had been set up by certain members of the gōshthī, whose names are enumerated.

The second part of the inscription, which is in itself an independent record, consists of 21 verses and extends from lines 23 to 32. This seems to have been added to the first because it specifies certain endowments made in favour of the same Jaina temple and the same Jaina preceptor as are mentioned in the first. The genealogy as far as Maṃmaṭa is also repeated here. It opens with the praise of the Jaina religion. There lived a prince named Harivarmā (verse 2) who was succeeded by his son Vidagdharāja. The latter is described as "the *kalpa-eriksha* of the garden which was the illustrious Rāshtrakūṭa race" (verse 3). From him sprang Maṃmaṭa (verse 4). From verses 5-7 we learn that the temple had been originally erected by Vidagdha for his *guru* Balabhadra and Maṃmaṭa renewed the grant made by Vidagdha in favour of him, the nature of which is described in verses 8-17, viz. (1) one rupee for each twenty loads (*pravahana* or *pōṭha*) carried for sale; (2) one rupee on each cart filled (whether going from or by the village); (3) one *karsha* for a *ghaḍā* at each oil-mill; (4) 13 *chollikās* (?) of betel leaves by the Bhaṭṭas; (5) Pellaka-pellaka (?) by the gamblers; (6) one *ādhaka* (=4 seers) of wheat and barley from each *araghaṭṭa*, i.e. well with a water-wheel; (7) five *palas* for *peḍḍā* (?); (8) one *viṃśōpaka*³ coin for each *bhāra* (=2,000 *palas*); (9) ten *palas* from each *bhāra* of articles, such as cotton, copper, saffron, gum-resin (*pura*, i.e. *guggulu*), madder, and so forth; and (10) one *māṇaka* for each *drōṇa* of wheat, mung, barley, salt, *rāla*, and such other objects as can be measured. This is what was granted by Vidagdha-

¹ कृपय ॥ मंडीवर १ सामंत, हुवी अजमेर २ सिद्धसुव । गढ पूंगख ३ गजमल्ल, हुवी लोदवै
४ भाण सुव ॥ अल्ल पल्ल भरवद् ५, भोजराजा जालंधर ६ । जीगराज धरघाट ७,
हुवी हांसू पारक ८ ॥ नवकोट किराडू ९ संजुगत, थिर पंवारहर थप्पिया । धरणीवराह
घर भाइयो, कोट वांट जू जू किया ॥ १ ॥

² Jour. Beng. As. Soc. Vol. LXII. Part I. p. 310.

³ [The coin is also mentioned in the Harsha stone inscription of Vighararāja (above, Vol. II., p. 130) and in the Rājōr inscription of Mathanadēva (*ibid.* Vol. III. p. 264). The forms *viṃśōpaka* and *visōvaka* occur in the Siyadōṇi record (*ibid.* Vol. I. p. 166). Professor Kielhorn tentatively explains it as the "twentieth part" of a particular coin.—Ed.]

rāja.¹ Two-thirds of these proceeds were to go to the Jina (Arhat) and one-third to the *guru* Balabhadra as *vidyādhana*, i.e. fees for imparting knowledge. The date of the donations made by Vidagdharāja is given in verse 19 to be *Samvat* 973 in the month of *Āshāḍha*, and they were renewed by Maṃmata in *Samvat* 996 on the 11th of the dark half of *Māgha*. The closing verse 21 expresses a wish that these endowments may be enjoyed by the progeny of Kēśavadēvasūri as long as the mountains, the earth, the sun, Bharatakhanda, the Gauges, the Sarasvatī, the stars, Pātāla and the oceans last. The dates are then repeated in ciphers and the inscription closes with the information that it was engraved by the *sūtradhāra* Śatayōgēśvara.

TEXT.²

- 1 — — — — — ॥ विरक्ते ? ७ ७ — पजे ? [रक्षासंस्था ?]-
जवस्तवः । परिशासतु ना — — परा[र्यस्था ?]पना जिनाः³ ॥१ ते
वः⁴ पांतु [जिना] विनामसभ[ये यत्पा]दपद्मोन्मुखप्रेक्षासंख्यमयूख[शि]खरन-
खश्रेणीषु विवो(बिब्वो)दयात् । प्रायैकादशभिर्गुणं दशशती शक्रस्य शुंभदृशां
कस्य स्याद्गुणकारको न यदि वा स्वच्छात्मनां संगमः⁵ ॥२
- 2 ७ — ७ — ७ — — नासत्करोलो[प]शोभितः । सुसे(शि)[खर] ७ —
— लौ मूर्द्धि रूढो महीभृतां⁶ ॥३ अभिवि(बि)भ्रदुचिं कांतां सावित्रीं
[चतु]रा[न]नः । हरिवर्मा व(व)भूवात्र भूविभुर्भुवनाधिकः⁷ ॥४*] सकललो-
कविलोक(च)नपंकजस्फुरदनंबुदवा(बा)लदिवाकरः । रिपुवधूवदनेंदुहृतद्युतिः
- 3 समुदपादि विदग्धनृप[स्ततः]⁸ ॥५*] स्वाचार्यैर्यो रुचिरवच[नैर्वा]सुदेवाभिधा-
नैर्वो(र्वो)धं नीतो दिनकरकरैर्वीरजन्माकरो व [१] पूर्व जैनं निजमिव
यशो[कारयद्]स्तिकुंडां रम्यं हर्म्यं गुरुहिमगिरिः शुंगसृं(शुं)गारहारि⁹ ॥६ दानेन
तुलितव(व)लिना तुलादिदानस्य येन देवाय । भाग[द्वयं] व्यतीर्यत
भागश्चा-
- 4 [चार्यव]र्याय¹⁰ ॥७*] तस्मादभू[च्छुड]सत्वो(त्वो) मंमटाख्यो महीपतिः ।
समुद्रविजयो श्लाघ्यतरवारिः सद्गुणै(भि)कः¹¹ ॥८ तस्मादसमः समजनि [समस्त]-
जनजनितलोचनानंदः । ध[व]लो वसुधाव्यापी चंद्रादिव चंद्रिकानिकरः¹²
॥९*] भंक्ताघाटं घटाभिः प्रकटमिव मदं मेदपाटे भटानां जन्ये राजन्य-
- 5 जन्ये जनयति जनताजं रणं मुंजराजे । [श्री] .¹³ माणे [प्र]णष्टे हरिण
इव भिया गूर्जरेण विनष्टे तत्त्वैन्यानां स(श)रख्यो हरिरिव शरणे यः

¹ [It is just possible that items (9) and (10) were added by Maṃmata to what had already been granted by Vidagdha. But the wording of the inscription is so unusual that we cannot be sure of it.—Ed.]

² From the original stone. [Paṇḍit Bām Kura has kindly sent me an inked estampage for comparison, in which about 10 *akṣaras* are damaged at the commencement of most of the lines. But I have not marked these and other damaged letters as doubtful as the Paṇḍit's transcript has been prepared from the original stone.—Ed.]

³ Metre: Anushtubh.

⁴ The sign for the *upadhānīya* is — < .

⁵ Metre: Śārdūlavikrīḍita.

⁶ Metre: Anushtubh.

⁷ Metre: Anushtubh.

⁸ Metre: Drutavilambita.

⁹ Metre: Mandākrāntā.

¹⁰ Metre: Āryā.

¹¹ Metre: Anushtubh.

¹² Metre: Āryā.

¹³ Here only १ is clear and there are two dots (.) before it which tempt one to read the word as खोमाण; but the formation of the letter ख is rather curious in this inscription.

- सुराणां व(व)भूव¹ ॥[१०*] श्रीमदुर्लभराजभूभुजि भुजैर्भुजत्यभंगां भुवं
दंडैर्भण्डनशीण्डचंडसुभटैस्तस्याभिभूतं विभुः । यो दैत्यैरिव तारक-
- 6 प्रभृतिभिः श्रीमान्[म]हेन्द्रं पुरा सेनानीरिव नीतिपौरुषपरोनैषीत्यरां निर्वृति² ॥
[११*] यं मूलादुदमूलयद्गुरुवलः श्रीमूलराजो नृपो दर्प्याधो धरणी-
वराहनृपतिं यद्वद्वि(द्वि)पः पादपं । आयातं भुवि कांदिशीकमभिको
यस्तं शरण्यो दधौ दंष्ट्रायामिव रुढसूटमहिमा कोलो महीमण्डलं ॥१२³
- 7 इत्थं पृथ्वीभर्तृभिर्नाथमानैः सा — — सुस्थितैरास्थितो यः । पाथोनाथो
वा विपक्षात्स्वप[क्ष] रि(र)क्षाकांचै रक्षणे वदकक्षः⁴ ॥[१३*] दिवाकरस्येव
करैः कठोरैः करालिता भूपकदंव(व)कस्य [।] अशिश्रियंतापहृतोरुतापं यमुन्नतं
पादपवज्जनौघाः⁵ ॥[१४*] धनुर्दर्शरोमणेरमलधर्ममभ्यस्यतो जगा-
- 8 म जलधेर्गुणो [गु]रुरमुथ पारं परं । समीयुरपि संसुखाः सुमुखमार्गणानां
गणाः सतां चरितमद्भुतं सकलमेव लोकोत्तरं⁶ ॥[१५*] यात्रासु यस्य
वियदौर्णविषुर्विशेषात्त्व(द्व)लान्तुरंगखुरखातमहीरजांसि । तेजोभिरुर्जितमनेन
विनिर्जितत्वाद्वास्वान्विलज्जित इवातितरां तिरोभूत्⁷ ॥१६
- 9 न कामनां मनो धीमान् ध — — लनां दधौ । अनन्योद्धार्यसत्का-
र्यभारधुर्योर्धतोपि यः⁸ ॥[१७*] यस्तेजोभिरहस्करः करुण्या शौडोदनिः
शुद्धया ।⁹ भीष्मो वंचनवंचितेन वचसा धर्मेण धर्मात्मजः । प्राणेन
प्रलयानिलो व(व)लभिदो मंत्रेण मंत्री परो रूपेण प्रमदाप्रियेण
- 10 मदनो दानेन क[र्णो]भवत्¹⁰ ॥[१८*] सुनयतनयं राज्ये वा(वा)लप्रसाद-
मतिष्ठिपत्परिणतवया निःसंगी यो व(व)भूव सुधीः स्वयं । कृतयुगकृतं
कृत्वा कृत्यं कृतात्मचमु(म)त्कृतीरकृत सुकृती नो कालुष्यं करोति
कलिः सतां¹¹ ॥[१९*] काले कलावपि किलामलमेतदीयं लोका विलोक्य
कलनातिगतं गुणै-
- 11 घं । [पार्था]दिपार्थिव[गुणा]न् गणयंतु सत्यानेकं व्यधाहुर्णनिधिं यमितीव
वेधाः ॥२०¹² गोचरयंति न वाचो यच्चरितं चंद्रचंद्रिकावचिरं । वाचस्यते-
र्वचस्वी को वान्यो वर्णयेत्पूर्णा¹³ ॥[२१*] राजधानी भुवो भर्तुस्तस्यास्ते
हस्तिकुण्डिका । अलका धनदस्येव धनाव्यजनसेविता¹⁴ ॥[२२*] नो-
हारहारहरहास[हि]-

¹ Metre: Sragdharā.² Metre: Upēndravajrā.³ Metre: Anushtubh.⁴ Metre: Hariṇi.⁵ Metre: Anushtubh.⁶ and ⁷ Metre: Śārdūlavikrīḍita.⁸ Metre: Pṛithvī.⁹ विरामचिन्हमनपेक्षितम्.¹⁰ Metre: Vasantatilakā.¹¹ Metre: Śālinī.¹² Metre: Vasantatilakā.¹³ Metre: Śārdūlavikrīḍita.¹⁴ Metre: Āryā.

- 12 [मां]शुहारि [भा]क्ता[र]वारि [भु?]वि राजविनिर्झराणां । वास्तव्यभव्यजनचित्तसमं
[स]मंतात्संतापसंपदपहारपरं परेषां¹ ॥[२३*] धौतकलधौतकलशभिरामरामास्तना
इव न यस्यां । संत्यपरेष्यपहाराः सदा सदाचारजनतायां² ॥ २५(२४)
समदमदना लीलालापाः प—
- 13 ८ ८ नाकुलाः कुवलयदृशां संदृश्यंते दृशस्तरलाः परं । मलिनितमुखा
यत्रोहताः परं कठिनाः कुचा निविडरचना नो[वौ] बंधाः परं कुटिलाः
कचाः³ ॥[२५*] गाढोत्तुंगानि साईं शुचिकुचकलशैः कामिनीनां मनोज्ञै-
र्व्विस्तीर्णानि प्रकामं सह घनजघनैर्हैवतामंदिराणि । भ्राजंतेदभ्रशुभा[ण्य]-
- 14 तिश्यसुभगं नेत्रपात्रैः पवित्रैः सत्रं चित्राणि धात्रीजनहृतहृदयैर्व्विभ्रमैर्यत्र
सत्रं⁴ ॥[२६*] मधुरा घनपर्वाणो हृदयरूपा रसाधिकाः । यत्रेक्षुवाटा
लोकेभ्यो नालिकत्वाद्दिदलिमाः⁵ ॥[२७*] अस्यां सूरिः सुराणां गुरुरिव
गु[रु]भिर्गौरवार्हो गुणीधैर्भूपालानां त्रिलोकीवलयविल-
- 15 सितानंतरानंतकीर्त्तिः । नाम्ना श्रीशान्तिभद्रोभवदभिभवितुं भास[मा]नासमाना
कामं कामं सम[र्था] जनितजनमनःसमदा यस्य मूर्त्तिः⁶ ॥[२८*] मन्येसुना
मुनींद्रेण [म]नोभू रूपनिर्जितः । स्वप्नेपि न स्वरूपेण समगंस्ताति-
लज्जितः⁷ ॥[२९*] प्रोद्यत्पद्माकरस्य प्रकटितविकटाशेषहा[भा]व-
- 16 स्य सूरिः सूर्यस्वेवास्तुतांशुं स्फुरितशुभरुचिं वासुदेवाभिधस्य । अध्यासीनं पदव्यां
यममलविलसज्ज्ञानमालोक्य लोको लोकालोकावलोकं सकलमचकलत्वेवल
संभवीति⁸ ॥[३०*] धर्माभ्यासरतस्यास्य संगतो गुणसंग्रहः । अभग्नमा-
र्गणेच्छस्य चित्रं⁹ निर्वाणवाच्छ[छ]ता[ना]¹⁰ ॥३२(३१)
- 17 कमपि सर्व्वगुणानुगतं जनं विधिरयं विदधाति न दुर्व्विधः । इति
कलंकनिराकृतये कृती यमकृतेव कृताखिलसद्गुणं¹¹ ॥[३२*] तदीयवचनान्नजं
धनकलत्रपुत्रादिकं विलोक्य सकलं चलं दलमिवानिलादो[लि]तं । गरिष्ठ-
गुणगोष्ठदः समुददीधरदीरधीरुदारमत्तिसुंदरं प्रथम-
- 18 तीर्थक्षमंदिरं¹² ॥३४(३३) [रक्तं] वा रम्यरामाणां मणितारावराजितं । इदं सुखमिवा-
भाति भासमानवरालकं¹³ ॥[३४*] चतुरस्र[पट्टज?]नघा[ड्ड]निकं शुभशुक्ति-
करोटकयुक्तमिदं । बहुभाजनराजि जिनायतनं प्रविराजति भोजनधामसमं¹⁴
॥३६(३५) विदग्धनृपकारिते जिनगृहे-

¹ Metre: Vasantatilakā.² Metre: Sragdharā.³ Metre: Anushtubh.⁴ Metre: Anushtubh.⁵ Metre: Anushtubh.⁶ Metre: Āryā.⁷ Metre: Anushtubh.⁸ Metre: Sragdharā.⁹ Metre: Drutavilambita.¹⁰ Metre: Tōṭaka.¹¹ Metre: Hariṇī.¹² Metre: Sragdharā.¹³ The correct word is वाङ्म.¹⁴ Metre: Prithvī.

- 19 तिजीर्णं पुनः समं कृतसमुद्धृताविह भवां[बु]धिरात्मनः । अतिष्ठित सोप्यथ
प्रथमतीर्थनाथाकृतिं स्वकीर्त्तिमिव मूर्त्ततामुपगतां सितांशुद्युतिं¹ ॥३७(३६)
शांत्याचार्यैस्त्रिपंचाशे सहस्रे शरदामियं । माघशुक्लत्रयोदश्यां सुप्रतिष्ठैः प्रति-
ष्ठिता² ॥३८(३७) विदग्धनृपतिः पुरा यदतुलं तुलादे-
- 20 ईदौ सुदानमवदानधोरिदमपीपलवाहुतं । यतो धवलभूपतिर्जिनपतेः स्वयं
सात्म[जो]रघट्टमथ पिप्पलीपप[दकू]पकं प्रादिशत्³ ॥३९(३८) यावच्छेषशिरस्थमेक-
रजतस्थूणास्थिताभ्युल्लसत्पातालातुलमंडपामलतुलामालंबते भूतलं । तावत्तार-
- 21 रवाभिरामरमणी[गं]धर्वधोरध्वनिर्दामन्यत्र धिनोतु धार्मिकधियः [स]द्भूपवेलावि-
[धौ]⁴ ॥४०(३९) सालंकारा समधिकरसा साधुसंधानबंधा श्लाघ्यश्लेषा ललित-
विलसत्तद्धिताख्यातनामा । सहस्राब्द्या रुचिरविरतिर्दुर्यमाधुर्यवर्या सूर्याचार्यै-
र्यरचि रमणीवा-
- 22 ति[रम्या] प्रशस्तिः⁵ ॥४१(४०) ✽ संवत् १०५३ माघशुक्ल१३ रविदिने पुष्यनक्षत्रे
श्रीरि(ऋ)षभनाथदेवस्य प्रतिष्ठा कृता महाध्वजश्चरोपितः ॥ मूलनायकः ॥
नाहकजिंदजसशंपूरभद्रनागपोचि[स्थ]आवकगोष्ठिकैरशेषकर्मक्षयार्थं स्वसंता-
नभवाब्धितर-
- 23 [णार्थं च] न्यायोपार्जितवित्तेन कारितः ॥६॥ परवादिदर्पमथनं हेतुनय-
सहस्रभंगकाकीर्णं । भव्यजनदुरितशमनं जिनेंद्रवरशासनं जयति⁶ ॥[१*]
आसीदीधनसंमतः शुभगुणो भास्वत्तापोज्ज्व(ज्ज्व)लो विस्पष्टप्रतिभः प्रभा-
वकलितो भूपोत्तयां(मां)गार्च्चितः । योषित्प्री-
- 24 नपयोधरांतरसुखाभिष्वंगसंलालितो यः श्रीमान्हरिवर्म्मा⁷ उत्तममणिः सहस्रहारे
गुरौ⁸ ॥[२*] तस्माद्(इ)भूव भुवि भूरिगुणोपपेतो भूपप्र[मू]तमुकुटार्चित-
पा[द]पीठः । श्रीराष्ट्रकूटकुलकाननकल्पवृक्षः श्रीमान्विदग्धनृपतिः प्रकट-
प्रतापः⁹ ॥[३*] तस्माद्भूप-
- 25 गणा ७ — ७ ७तमा [कीर्त्तिः] परं भाजनं संभूतः सुतनुः सुतोतिमतिमान्-
श्री(ऽश्री)मंमटो विश्व(श्रु)तः । येनास्मिन्निजराजवंशगगने चन्द्रायितं चारुणा
तेनेदं पितृशासनं समधिकं कृत्वा पुनः पात्यते¹⁰ ॥[४*] श्रीबलभद्राचार्य
विदग्धनृपपूजितं समभ्यर्थ्य । अ(आ)चंद्रार्क्षं यावद्वत्तं भवते मया

¹ Metre: Prithvi. Though the reading of the original is भवांबुधि⁷, the metre requires भवांबुधे⁸.

² Metre: Anushtubh.

³ Metre: Prithvi.

⁴ Metre: Śārdūlavikrīḍita.

⁵ Metre: Mandākrāntā.

⁶ Metre: Āryā.

⁷ The word in verse 4 *supra* is Hari-

varman, while here it is Harivarman only.

⁸ Metre: Śārdūlavikrīḍita.

⁹ Metre: Vasantatilakā.

¹⁰ Metre: Śārdūlavikrīḍita.

- 26 ८ ८ — १॥५* [अहिस्ति]कुंडिकायां चैत्यगृहं जनमनोहरं भक्त्या ।
 श्रीमद्वलभद्रगुरोर्यद्विहितं श्रीविदग्धेन ^१ ॥६* तस्मिन्लो(लो)कान्समाह्वय
 नानादेशसमाग[तान्] । आचंद्रार्कस्थितिं यावच्छासनं दत्तमक्षयं ^३ ॥७*
 [रू]पक एको देयो वहतामिह विंशतेः प्रवहणानां । धर्म्म-
- 27 ८ — — — ८ ८ — क्रयविक्रये च तथा ^४ ॥८* संभृतगंधा देयस्तथा
 वहंत्याश्च रूपकः श्रेष्ठः । घाणे घटे च कर्षी देयः सर्वेण परिपाट्या ^५
 ॥९* श्री[भट्ट]लोकदत्ता पक्षाणां चौल्लिका त्रयोदशिका । पेल्लकपेल्ल-
 कमेतद्व्यूतक[रैः] शासने देयं ^६ ॥१०* देयं पलास(श)पाटकमर्यादावर्त्तिक-
- 28 ८ — — — । प्रत्यरघ[टं] धान्याढकं तु गोधूमयवपूर्णं ^७ ॥११* पेड्डा
 च पंचपलिका धर्म्मस्य विशेषकस्तथा भारे । शासनमेतत्पूर्वं विदग्ध-
 राजेन संदत्तं ^८ ॥१२* [कर्पा]सकांस(स्य)कुंकुम[पुर]मांजिष्ठादिसर्वभांडस्य ।
 [द]श दश पलानि भारे देयानि विक-
- 29 ८ — — — ^९ ॥१३* आदानादेतस्माद्भागद्वयमर्हतः कृतं गुरुणा । शेषस्तृतीय-
 भागो विद्याधनमात्मनो विहितः ^{१०} ॥१४* राज्ञा तत्पुत्रपौत्रैश्च गोष्ठ्या पुर-
 जनेन च । गुरुदेवधनं रक्ष्यं नोपे[क्ष्यं] हितमि(मी)प्सुभिः ^{११} ॥१५* दत्ते
 दाने फलं दानात्पालिते पालनात्फलं । [भक्षितो]पेक्षिते पापं गुरुदे-
- 30 [वधने]धिकं ^{१२} ॥१६* गोधूमसुन्नयवलवणराल[का]देस्तु मेयजातस्य । द्रोणं प्रति
^{१३} माणकमेकमत्र सर्वेण दातव्यं ^{१४} ॥१७* बहुभिर्वसुधा भुक्ता राजभिः
 सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ^{१५} ॥१८*
 रामगिरिनंदकलिते विक्रमकाले गते तु शुचिमा[से] ।]
- 31 [श्रीम]द्वलभद्रगुरोर्विदग्धराजेन दत्तमिदं ^{१६} ॥१९* नवसु शतेषु गतेषु तु
 षण्णवतीसमधिकेषु माघस्य । कृष्णैकादश्यामिह समर्थितं मंमटनृपेन(ण) ^{१७}
 ॥२०* यावद्भूधरभूमिभानुभरतं भागीरथी भारती भास्व[ज्ञा]नि भुजंगराज-
 भव[नं] भाजद्भवांभोधयः । ति[ष्ठं]-
- 32 [त्यत्र] सुरासुरेद्रमहितं [जै]नं च सच्छासनं श्रीमत्केशवसूरिसंततिकृते तावद्य-
 भूयादिदं ^{१८} ॥२१* इदं चाक्षयधर्म्मसाधनं शासनं श्रीविदग्धराज्ञा(जेन)
 दत्तं ॥ संवत् ८७३ श्रीमंमट[राज्ञा(जेन)] समर्थितं संवत् ८८६ ॥ [a conch]
 सूचधारोद्भव[शत]योगेश्वरेण उत्कीर्णयं प्रशस्तिरिति ।

^१ and ^२ Metre: Āryā.^{११} and ^{१२} Metre: Anuṣṭubh.^{१३} Metre: Anuṣṭubh.^३ Metre: Anuṣṭubh.^{१३} Known as māni in Mārwar.^{१६} and ^{१७} Metre: Āryā.^४ to ^{१०} Metre: Āryā.^{१४} Metre: Āryā.^{१६} Metre: Śārdūlavikṛīḍita.

No. 4.—KURUSPAL STONE INSCRIPTION OF SOMESVARADEVA.

By RAI BAHADUR HIRA LAL, B.A.; NAGPUR.

The subjoined inscription was found at Kuruspāl, a village in the Bastar State, by Rai Bahādūr Diwān Baijnāth, who kindly sent me impressions of it together with a transcript from the original stone. I, however, waited for better impressions from the Archæological Department and these I received in due course, but as the writing is illegible owing to the roughness and bad state of the stone, it has not been possible to secure very satisfactory copies. Under the circumstances I have not been able to decipher the record satisfactorily and the difficulty has been aggravated by the fact that almost the whole of the left side of the stone is broken off carrying away about 5 or 6 letters of many lines; and some letters on the right side also are gone. It seems almost impossible to restore the lost portion and it is unfortunate that some letters belonging to proper names have disappeared. However, there is still enough left to invest the record with some importance. I have, therefore, endeavoured to elicit this portion without paying much attention to the unimportant passages, such, for instance, as those enumerating the names of the inhabitants or castes which I have mostly allowed to remain as read by Mr. Baijnāth from the original stone, from line 24 to the bottom. The record contains altogether 39 lines covering a space 3' 8" × 2' on the stone, which in its present mutilated form measures 5' 3" × 2' 4". These are the greatest lengths and breadths which are not uniform throughout, because the stone is broken on all sides. The characters are bold averaging about 1", but many of them are worn out. They belong to the Nāgarī alphabet, those appearing in the antiquated form being *i*, *ē*, *cha*, *na*, *dha*, *bha*, *ra*, *śa*, and *sa*. The language is Sanskrit, partly prose and partly verse, the composition not being free from grammatical or spelling mistakes. The *birudas* or family titles from the commencement to line 6 are in prose, the composition being in a style somewhat characteristic of the southern records; compare, for instance, the Naḍagām plates of Vajrahasta (above, Vol. IV. p. 189). From line 21 there is again prose dealing with the business portion of the record, which ends with the usual imprecatory verses and the engraver's name, etc., in prose. Underneath the record are carved the figures of a cow, a *liṅga*, a dagger, a shield and the sun, the signification of which as imprecatory symbols has been elsewhere explained.¹

The inscription records the grant by king Sōmēśvaradēva of a village whose name cannot be made out, but from the boundaries it appears that to its south was the Indranadī and to its east a village named Āraṅgā and to the west Kapālika. The name of the village to the north is also not clear. The *birudas* of the family to which Sōmēśvaradēva belonged correspond to those mentioned in the Narāyanpāl² inscription with a few additions and variations. They state that the king belonged to the Nāgavaṁśa and to the Kāśyapa *gōtra*. He had a tiger crest and snake banner and acquired sovereignty of Chakrakūṭa through the favour of the goddess Vindhyavāsini. In connection with the last *biruda* I have already referred to this inscription (above, Vol. IX. p. 179) where I have shown that Chakrakūṭa lay somewhere near the present capital of Bastar. The personal eulogy of the king who is styled Mahārājādhirāja Paramabhaṭṭāraka Parmēśvara, informs us that Sōmēśvara was the son of Dhārāvarsha, whose grandson was Kanharadēva.³ The latter was only heir-apparent at the time our inscription was engraved. There is nothing new in this genealogy as we already

¹ Above, Vol. IX. p. 161.² *Ibid.* p. 311.³ [This statement refers evidently to the Kanharadēva mentioned in l. 7 of the text. It is, however, open to question if this Dhārāvarsha is identical with his namesake mentioned in l. 11, in view of the fact that a king named Nāgatidēva is introduced in l. 9. Again, there is no necessity to mention the grandson of Dhārāvarsha in l. 7, as the record belongs to the time of his son Sōmēśvara. But as the inscription is considerably damaged, the question must be left to be decided by future researches — Ed.]

know it from the Narāyanpāl inscription.¹ The subjoined record, however, refers to certain contemporary kings, and had the whole of this portion been capable of being deciphered or restored, it would probably have solved some important historical problems. Most of these kings are mentioned here by the names of their countries or capitals, these quite clear being Udra, Lañji, Ratnapura, Lemṇa, Vēṅgi, Bhadrappattana, and Vajra. Owing to the mutilated state of the record it is not certain whether Sōmēśvara claimed to have conquered them, but one implication is plain, viz. that they were his rivals. In verse 8 it is stated that, having killed the powerful king Madhurāntaka in battle and having put other kings to trouble, he became, as it were, a junior Nārāyaṇa by imitating the latter's action in having killed Madhura and a host of other demons. The next two verses speak of the burning of Vēṅgi and subjugation of Bhadrappattana and Vajra, his greatest exploit apparently being the killing of Madhurāntaka. From his Bājapura plates² the latter appears to have occupied Chakrakūṭa, of which Sōmēśvara claimed to be the hereditary ruler. The burning of capital towns seems to have been a favourite form of annoyance to unfriendly rulers and was perhaps regarded as a great achievement. Our hero boasts of having 'burnt Vēṅgi like the great Arjuna who fired the Khāṇḍava forest.' This was at the most a tit for tat, as we find Chakrakūṭa itself burnt several times by the kings of the countries on the other side of the Gōḍavari (see above, Vol. IX. p. 179). Vēṅgi was the country between the Gōḍavari and the Kṛishṇā,³ and our inscription mentions the name of Virachōḍa, who, as we know from other sources, was the viceroy⁴ of this country appointed by his father. Sōmēśvara seems to have added another laurel to his fame by burning the forests of the Vajra country. The acme of exaggeration is reached in the vainglorious boast contained in the 11th verse in which it is stated that Sōmēśvara took 6 lakhs and 96 villages of the Kōsala country. Of course Kōsala here refers to Mahā-Kōsala or Dakṣhiṇa-Kōsala which extended from the confines of Berar to Orissa and from Amarakaṇṭaka to his own territory in Bastar. It is doubtful whether even this extensive area ever contained as many as 6 lakhs of villages, but even supposing that it did, there is absolutely nothing to justify the boast that Sōmēśvara ever became king of that country. It is possible that he may have raided a part of Kōsala and may have held it in his possession until driven out again. This surmise seems to be supported by Jājalladēva's⁵ inscription dated 1114 A.D. Jājalladēva was king of Dakṣhiṇa-Kōsala ruling at Ratanpur, and in his eulogy referred to above, he is stated to have 'seized in battle Sōmēśvara, having slain an immense army.' No details are given as to who Sōmēśvara was, but from synchronistic allusions it is apparent that he was identical with the donor of our inscription. The Narāyanpāl⁶ epigraph, which is dated 1111 A.D., explicitly mentions that Kanharadēva became king on the death of Sōmēśvara, and we know from the Bārsūr⁷ inscription that he was living in 1108 A.D. The Ratanpur epigraph was engraved in 1114 and these dates are so close to each other as to leave little doubt in the matter.

Returning to the list of countries, we know Udra to be the old name of Orissa, Lañji,⁸ a well-known tract in the district of Bālāghāt, Ratnapura, the capital of the Haihayas in Dakṣhiṇa-Kōsala, and Vēṅgi, the country between the Gōḍavari and Kṛishṇā. Lemṇa may be Lavana, the eastern tract of the Raipur district. So far, the inscription does not give us any new information, but the remaining two names, viz. Vajra and Bhadrappattana, are interesting. Vajra or Vayirāgaram is mentioned in Tamil literature and inscriptions.⁹ The earliest reference to Vajra is perhaps in the Tamil poem *Śilappadigāram*¹⁰ which is believed to have been written between 110 and 140 A.D. It is stated in this poem that the Chōla king Karikāla

¹ Above, Vol. IX. p. 315 f.

² *Ibid.* p. 174.

³ See *Ind. Ant.* Vol. VI. p. 63, and above, Vol. IV. p. 36.

⁴ *South-Ind. Inscr.* Vol. I. p. 51.

⁵ Above, Vol. I. p. 38.

⁶ Above, Vol. IX. p. 161, *et seq.*

⁷ *Ibid.* p. 162 f.

⁸ [Lañjikā is mentioned along with Vairāgara in the Ratnapur inscription of Jājalladēva among the provinces which paid tribute to him (above, Vol. I. p. 38).—Ed.]

⁹ See *South-Ind. Inscr.* Vol. III. pp. 132 and 140 and Vol. II. p. 235.

¹⁰ *The Tamils 1800 Years Ago*, p. 208.

was on terms of friendship with the kings of **Vajra**, **Magadha**, and **Avanti**. How **Vajra** fared in later times there are no materials at present to elicit, but during the 10th and 11th centuries it was apparently not so important or strong as in the early ages. A noteworthy fact is that in Tamil inscriptions it is always mentioned in conjunction with **Chakrakūṭa** or **Śakkarakkōṭṭam**, and since I have localised the latter in **Bastar**, it will now be easy to see why **Vayirāgaram** must be **Wairāgarh** which adjoins the **Bastar State** and is situated not very far away from the place where the old **Chakrakūṭa** lay. This inscription itself confirms the identification of **Chakrakūṭa** with **Bastar**, as it calls **Sōmēśvaradēva** the lord of **Chakrakūṭa**, and the happy quibble which the composer of our inscription has introduced in regard to the name **Vajra**¹ referring to diamonds and its conqueror as a 'diamond piercer,' to my mind definitely settles the question of the identification which does not appear to have been suggested or attempted before. **Wairāgarh** was a well known diamond mine in olden days and it continued to be famous even in the times of **Akbar** to which the following quotation from the *Āin-i-Akbarī*² testifies:— '**Kallam**³ is an ancient city of considerable importance; it is noted for its buffaloes. In the vicinity is a zamindār named **Babjeo** of the **Gond** tribe, more generally known as **Chāndā**; a force of 1,000 horse and 40,000 foot is under his command. **Birāgarh** which has a diamond mine and where figured cloths and other stuffs are woven, is under his authority. It is but a short time since that, he wrested it from another chief. Wild elephants abound.' The final note of **Abul Fazl** about wild elephants incidentally enables us to see how it was that **Rājendra-Chōla** (**Kulōttunga I.**) carried off many herds of elephants from **Vayirāgaram** mentioned in the **Tiruvorriyūr** inscription.⁴ This is a further confirmation of the identity of the place. Should additional evidence be required as to **Wairāgarh** having been a capital of ruling kings, it is furnished by its ancient remains⁵ and the strong local tradition⁶ according to which a line of **Mānā** kings held sway for some time. **Mānā** or **Mānī** is a semi-aboriginal caste, whose origin is obscure. They say that they came from **Mānikgarh** in the **Nizām's** Dominions and my belief is that they were a branch of the **Nāgavamśī** kings who worshipped **Durgā** under the name of **Mānikyadēvi**.⁷

¹ It may be noted that the correct name of **Wairāgarh** is **Vajrākara**, which means 'diamond mine' and has nothing to do with *garh* or fort. The real meaning having been forgotten, folk-etymology stepped in averring that the name meant the 'fort of **Waira**,' a contraction of **Vairāba**, a ubiquitous king, whose capitals are found spread over numerous parts of India. The story spun out, while it tickled the pride of the local people, brought conviction home in view of the fact that a fort existed there. This fort is, however, a modern one (see *Cunningham's Reports*, Vol. VII. p. 127).

² *Jarrett's Edition*, Vol. II. pp. 229 and 230. Even prior to this, the **Musalmāns** knew of the **Wairāgarh** diamond mines. In the *Burhān-i Ma, āsir* from which **Major J. S. King** has compiled a history of the **Bahmanī** dynasty, it is stated that in the year 879 (A.D. 1474) **Sultān Muḥammad Shāh II.** sat in state on the throne and gave a public audience to the *amīrs* and nobility and in elegant language explained as follows:—"The announcers of news have informed me that the district of **Wairagaḥ** which is in the possession of **Jatak Rāya**, the ungrateful, is a mine of diamonds; and I am resolved that that district also, like all the others, shall be brought into the possession of the servants of this court; and that in those districts the rights of **Islām** shall be introduced and the symbols of infidelity and darkness be obliterated." It is stated that one '**Ādil Khān**' was sent on this mission. He laid siege to the fortress at **Wairāgarh**, whereupon **Jatak Rāya** surrendered (*Ind. Ant.* Vol. XXVIII. p. 286).

³ Now in the **Yeotmal** district of **Berar**. It is quite close to **Chāndā**.

⁴ *South-Ind. Inscr.* Vol. III. pp. 133-4.

⁵ *Cunningham's Reports*, Vol. VII. p. 127.

⁶ **Col. Luis Smith's** *Settlement Report of Chāndā District* (1869), p. 61. The dates given in this report are conjectural, because the **Colonel** thought that the **Gonds** conquered the country about 870 A.D., and therefore the **Mānās** being their predecessors must have ruled before this. In the **Chāndā District Gazetteer** (1909) it has been, however, clearly shown why the **Gonds** could not have come into possession of **Chāndā** until the 13th or 14th century A.D.

⁷ See for instance above, Vol. III. p. 318, where **Sōmēśvara** is called 'a worshipper of the heavenly and holy lotus feet of the blessed **Mānikyadēvi**.' See also **Elliott's** *Report on the Dependency of Bastar* (1861), page 13, where he says that the present family of **Bastar Rājas** were worshipping the goddess '**Mānkeshwaree**' before they came to **Bastar** and that on their coming here she assumed the name of '**Danteshwaree**' under which appellation she is still worshipped. My own belief is that with the change of the dynasty the old name of the goddess was changed and the **Mānikyadēvi** of the **Nāgavamśīs** became the **Dantēśvari** of the present family.

The goddess, apparently, gave her name to the fort and to her worshippers, who, on being ousted, mixed with the local Gonds and deteriorated so as to be regarded as a branch of the Gond tribe. Apart from all these considerations, there is epigraphical evidence of the existence of a family of chiefs at Wairāgarh who are mentioned in the Ratanpur inscription of Jajalladēva¹ (dated 1114 A.D.) as paying tribute to the Haihayas of Dakṣiṇa-Kōsala. The reference to Bhadrāpattana, which is merely a variant of Bhadrāvati for metrical purposes, is again a point of great importance, because while on the one hand it affords still another proof of Wairāgarh's identity, on the other hand it confirms what I have elsewhere endeavoured to prove, viz. that the present Bhandak is the old Bhadrāvati.² Our inscription mentions Bhadrāpattana in conjunction with the Vajra country, which shows that it was quite close to Vajra. Vajra being Wairāgarh, there is no place in its vicinity answering to Bhadrāpattana except Bhandak, which is only about 70 miles from Wairāgarh. There can be no doubt as to the antiquity of the place, and local tradition strongly supports its identification with Bhadrāvati. It once enjoyed the celebrity of being the capital of Mahā-Kōsala and it was this place which Hiuen Tsiang visited. With regard to the geographical names occurring in the grant portion of the inscription, the villages Āraṅgā and Kapālika I am unable to trace, but Indranadi is the present Indrāvati, about a mile from Kuruspāl which flowed through Chakrakūṭa. The modern representative of Chakrakūṭa is probably Chitrakūṭa which may be a corruption of the older name.

TEXT.³

- 1 [७⁴]॥ स्वस्ति [॥*] सहस्रफणामणिकिरणनिकर[ावभासु]रनागवंशो[ह]-
[वभोगावती*]-
- 2 पुरवरेष्व[र]श्रीमत्काश्यपगोत्राणां [॥*] नाग[ध्व]जविज[य*]घो[ष]ण-
प्रकटीकृतसवत्सव्या*]-
- 3 भ्रलाञ्छनप्रदर्शनमात्रवसीकृतविश्ववि[श्वं]भ[राणां⁵] । मातापि[तृ]प-
[दसेविमहे*]-
- 4 [श्वर]चरणसुश्रूषातत्पराणां⁶ । विक्रमा[क्रान्त]सकलरिपुनृपति[कि]रीट-
को[टिप्रभा*]-
- 5 [मयूख]द्यो[ति]तामलचरणकमलानां । [श]क्तित्रय[सं]पं[ना]नां । श्रीवि[ध्य]-
वा[सि]नी[देव्या*]⁷
- 6 [प्रस]ादाभादितचक्रकूटाधीश्वराणां [॥*] कुलमलंकरि[ण्युः] ॥ — — — —
[सहस्रं] — — — —
- 7 — — [मा दिशः] । निखिलाः स[म]भू[द्धार]ावर्षनामा नरे[श्व]रः⁸ । [१*]
[पौत्रो]⁹ कन्हरदेवो¹⁰भूत[स्व] [राज्ञो*]

¹ Above, Vol. I. p. 33. Note that the spelling of the name here is Vairāgara and not Wairāgarh.

² *Ind. Ant.* 1908, p. 208, footnote 19.

³ From impressions supplied by Mr. Baijnath and Mr. Venkoba Rao (No. 257 of the Madras Epigraphical collection for 1908).

⁴ Perhaps this symbol is intended to represent the mystic syllable *ōm*.

⁵ Read 'वशी'.

⁶ Read 'शुश्रूषा'.

⁷ [The word in brackets is, more likely, लक्ष्म्याः—Ed.]

⁸ Metre : Anuṣṭubh.

⁹ [The syllables in brackets look like पात्र—Ed.]

¹⁰ [The letter ण looks like प in the original.—Ed.]

- 18 दीतट[इ]ये विभाति राजहंसवत् । स वेगिदेशखांडवं व्यदीपयत्किरीटिवत्¹
[८*] — ७ —
- 19 [म]पुरभद्रपत्तनाहार्यवज्रमपि² वज्र[भेद]कः । ³वज्रसंभवपुराटवीदधोभाति
[सो]मन ७ — [म*]-
- 20 होतले⁴ । [१०*] लक्षाष[ङ्क] षण्णवत्या समेतं ग्रामाणां यः कोसला-
नामहार्षीत् । वो . चार्यः — ७ —
- 21 . विचार्यो देवाचार्यः [सौ]र्यमातेजसार्यः⁵ । [११*] एवमादिगु[ण]-
गणालंकृतो महाराजा[धि][राजपर*]-
- 22 मेश्वरपरमभट्टारकः श्रीसोमेश्वरदेवः कदाचिदध . प्रायं मरणनिमित्तकं
[दंडं]
- 23 [तोन]विहितं चक्रकूटे अना[दि]परंपरया वर्त्तमानं शा[खदु]ष्टा समव[स्थितं]
म[हा]र्ष
- 24 नानादे[श]कां चा[हु]तवानकां [स्था]निनि . त् । नाम[नी] लिख्यते
श्रीपति . . । श्रीधर । म
- 25 [श्री]मा[ध]व ! धाधो गोविंदु । जजा । गा[गू] । . पति
राड । सावे । आहु[ण्ड] । [घे]कपु । वरसूदि
- 26 [गाया धान] । प[थ]णाहाराहिल । हरदेव । के[स]ष । ची[कु]म ।
देदू । माधव । श्रीध[र] । [सपटु]
- 27 [कहान]वाडो । तेलिवाडो । [कुम्ह]ारवाडो । परियटवाडो ।
चमार[वाडो] । [च्छिपावाडो]
- 28 [वाडो] । [मो]चिवाडो । कंसारवाडो । एव[मा]दिकान्वणिगरान्ना[ह]णान्
आह्वय⁶ दत्तवान्
- 29 [र]त[रं] स्था[नां]च शुक्रं नास्ति पटिकुदवं [नास्ति] इत
उ[त्त]रं [मये कि] . . [कठुविल]
- 30 [मघनप] ग्रामः पूर्वस्थां दिशि आरंगा । दक्षिणस्या-
मि[द्र]नदो । प्र[ती]च्यां क[पालिक]

¹ Metre: Pañchachāmara.

² Ungrammatical, but probably put in this form for metrical purposes.

³ [The reading कज् instead of वज् is not improbable.—Ed.]

⁴ Metre: Rathōddhatā.

⁵ Metre: Śālini.

⁶ It appears that great publicity was given to this grant, as, besides principal residents, almost all the artisans, such as distillers, oilmen, potters, washermen, leather-workers, dyers, bookbinders, braziers, etc., were called in, together with the Brāhmaṇas, when the grant was made.

- 31 [नि]ग्रामः एतन्मध्ये यः कश्चिद्देशांतरोय ..[कः भा]ग-
युक्तः कः
- 32 [तिष्ठति] स सर्वोदिसि [मध्य]वर्त्ती तस्या[प्य]यमेव धर्मः । अत्रा-
[थं] साक्षिणः [म]हाप्रधानः क
- 33 [मददना]यकः [रा]मनः संधिविग्रहिनायकः [मा]न[व]साह [अ]धि-
पतिराजतः [थ]स
- 34 [लिखिता] सर्वशास्त्रार्थपार[गतदुष्टतं]भट्टोपा[ध्याय] . . .
श्रीसोमे[श्वर]
- 35 मं यो रक्षति तस्यापि म[ह]देव पुण्यं । बहुभि[र्व]सुधा दत्ता राजभिः
सगरादि[भिः] [। यस्य य*]-
- 36 [स्य*] यदा भूमिस्तस्य तस्य तदा [फ]लमिति । [१२*] यस्तु नाशयति
स [प्रया]गवाराणस्यादि
- 37 [ध] ब्राह्मणवधादि पातकं प्रा[प्नु]वंति [।*] स्वद[त्ता] परदत्तां
वा यो हरेत वसुंधरां [।*] [ष][ष्ठिं] वर्षस*-
- 38 हस्त्राणि विष्टायां जायते [क]मिः ॥ [१३*] रण[ध]वलरूपकारेण
उत्कीरितं ॥
- 39 साधु

No. 5.—TWO KURUSPAL INSCRIPTIONS OF DHARANA-MAHADEVI
OF THE TIME OF SOMESVARADEVA.

BY RAI BAHADUR HIRA LAL, B.A.; NAGPUR.

Kuruspal is a village about a mile off from Narāyanpāl¹ and 22 miles from Jagdalpur, the capital of the Bastar State. The name is probably a corruption of Kṛishṇapura as Narāyanpāl is of Nārāyaṇapura. The place contains numerous ruins, among which there is a tank called Rānī Tarai. The first of the subjoined inscriptions had been built upside down in one of the steps of this tank and was found by Rai Bahādur Diwān Baijnāth who supplied me with 3 impressions together with one of another fragmentary stone found in a field.² The tank slab probably belonged to a temple built in the middle of the tank, and dedicated apparently to the god Kāmēśvara (Śiva) referred to in the inscription. Both these inscriptions record the grant of land near Kalamba (now untraceable), and the gift was made in both cases by queen Dhārāṇa-Mahādēvi, who was apparently the consort³ of Sōmēśvaradēva. This Dhārāṇa-Mahādēvi is also mentioned in the Narāyanpāl inscription, apparently as a transferer of the land granted by Guṇḍa-Mahādēvi. It is worthy of note that some names of the recipients mentioned

¹ See above, Vol. IX. page 161.

² The text was subsequently compared with fresh impressions supplied by the Government Epigraphist for India.

³ It may be noted that there is nothing definite to show that she was his wife. For aught one knows, she might have been his mother.

there (for instance **Mahānaka Dēvadāsa**) also figure in the tank slab. The latter also mentions certain tenants who are stated to be residents of **Nārāyaṇapura** and **Ṭemarā**, both of which are close to Kuruspāl. The subjoined inscriptions appear to be older than the **Narāyaṇpāl** record of Śaka 1033. Both say that they were issued during the reign of **Mahārājādhirāja Sōmēśvara-dēva**, who had of course died prior to Śaka-Saṃvat 1033. Neither of them is dated, but on the tank slab I have read the name of the *saṃvatsara* as **Saumya**, which prior to Ś. 1033 fell in Ś. 991. It therefore appears that they were issued about the year 1069 A.D. **Sōmēśvaradēva** is stated to be born of the **Nāga** race and has all the *birudas* attached to his name as in the **Narāyaṇpāl** inscription. The subjoined records afford no new historical information, but would perhaps be of some use when finally fixing the periods of reign of the **Bastar** branch of **Sinda** kings.

As further inscriptions have been found in Kuruspāl which will appear later on, it seems necessary to add here the distinguishing features of the slabs under notice. The tank slab measures 6' 10" x 2' 2" and the writing consisting of 26 lines covers 3' 4" x 2' 1". On the top is a *liṅga* in the middle with the sun and the moon to the left and 5 circles in a row to the right, probably representing the remaining 5 planets which give their names to the week days and indicating that the grant is to last as long as they endure. At the bottom are engraved a cow, a dagger and shield and a donkey associating with a pig which is an **obscene** imprecation explained in the text.

The fragmentary slab is 49" long and 15" or 16" broad. There are 16 lines of writing on it, most of which are incomplete. The first 3 lines together with portions of the fourth and fifth are on a piece altogether broken off from the main slab. The greatest length of the space covered by the writing is 27" and breadth 15". The slab has no figures on the top, but at the bottom there are the same figures as on the tank slab.

The tank slab was engraved by one **Dāmōdara Sūtradhāra**. The average size of the letters which are **Nāgarī** is 1½". The language is bad **Sanskrit** with the exception of the stereotyped *birudāvali*. The noticeable orthographical peculiarity is that in some places *ja* is used for *ya* as in line 11. The fragmentary inscription does not give the name of its engraver. The average size of its letters is 1½".

TEXT.¹

A.—Tank Slab.

- 1 Ōm² svasti [||*] Sahasra-phaṇā-maṇi-kirīṇa³-nikar-āvabhāsa⁴
- 2 ra | Nāga-vaṃśōdbha[va] | Bhōgāvati-[pu]ravareśvara |⁵ savatsa-
- 3 vyāghra-lām(ñ)chhana [i] Kāsyapa-gōtra | p[r]akaṭita-vijaya-
- 4 ghō[sha]ḥ [i]* viśva-[viśva]mbha[rē*][ś]vara⁶ [i]* parama-māhēśvara pi(pa)ra-7
- 5 ma-bhaṭṭārakah [i] mahā-mahēśvara-ohi(cha)raṇa-kaṇ(ñ)ja-kim(ñ)jalka-
- 6 pu[m](ñ)ja-pi[m](ñ)jaritta⁸-bhrama[r]āyamāna⁹ śrīmad-Rājabhūṣaṇa-
- 7 mah[ā]rājā[ddhi]rāja-śrī-Sōmēśvaradēvapād-ānuka[lyā]ṇa-vija-
- 8 ya-rājyē | saṃvat=Saumya(myē) | svasti Gaṃg[ā]¹⁰-jala-dhauta¹¹-paramapavitr[i] ja-

¹ No. 254 of the Madras Epigraphical collection for 1908.

² Expressed by a symbol.

³ Read °*kirāṇa*°.

⁴ Read °*bhāsu*°.

⁵ [In the original this punctuation looks like a mark of length added to *ra*.—Ed.]

⁶ [The original seems to show a doubtful *visarga* after the syllable *bha* but not a *ra*. It may, however, be the first portion of the conjunct consonant *sva*.—Ed.]

⁷ [What looks like *pi* may consist of a vertical stroke of punctuation and *pa*.—Ed.]

⁸ Read -*piṭṭāraka*.

⁹ Read °*māṇaḥ*.

¹⁰ The original has both the *anusrāra* and the conjunct *ṅga*.—Ed.]

¹¹ [*Dhauta* is very doubtful. The actual reading seems to be *dhakarax*.—Ed.]

- 9 [ga]dēkamātā | śrīma[t]-Sōma[la]-mahādēvi | dvitiya [Dh]āra[pa]-
 10 [ma]hādēvi | tasy[ā] dharma[h*] | ¹Kalamva-[sa]mipas[th]ā bhūmi dattam | dē-
 11 va-Nāmē[sva]ras[ya]² akarēpa | sarvvavā[dh]āparihārēna³ | paṇḍi[ā] Taṭṭā-
 12 katala Ma[ha]ṇaka dēvadāya-[samaṇ]kṛit[ā] bhūmi[r*] = dēvasya dattam⁴ | jasya⁵
 13 [ya]sya jadā bhūmi | tadā⁶ tasya tadā phalam | shashṭhīm varisha⁷-sahasrā[pi]
 14 s[v]argē mōdati bhūmidā⁸ | mahā[na]gaṇrē⁹ Tē[ma]rādhi datta[h] [i*] [s]āri¹⁰
 [nā]-
 15 yaka Dhāthi | Nāyaka [Pragiḍā] Kāmāthi | Mōvaṇarāṇā | Dop[ṭayo]
 16 .samasta dharmadhi[ka]h Visuvā | K[ō]ri | dēva-Kāmēśvarasya da[ta]h¹¹
 17 grāma-nāyakaḥ Aṭava[ṇi] | mahā-parivra¹²-Paṇḍita-Sōma | [Sa]ma-
 18 [tṭa]maṇa¹³ | nāyaka-Gayādhara¹⁴ | Sādhu-Maidhara | Sādhu-Āmadēva | Ji[pa]-
 19 [grāma?] Sādhu-Sōmaṇa | Sidhu¹⁵-Dē[v]u | Sādhu-Sōmā | Sādhu-Sahadēva [Sim]-
 20 gha-[ma]hājana | Janōjanita | Suki nāyaka Kānama | upari-
 21 .maha-Yugidarapa-ekamaḥ (?) | Nārāyaṇapura-vāsika | Bhami .
 22 gā sādhu | Vighna Bhoi | Palavā Bhoi | Sēthi Mahāṇa | Vrahmaugha-
 23 sādhu-Bhimaḥ sarga-ga[k]ōm¹⁶ tasya su[tt]ah¹⁷ Dēdu li[kham]tam¹⁸ | Hisyāndi ?
 24 . [m vā] madhikākshara vā sarvva pa[ti]paṇḍamasu¹⁹ | maṇ[ga]la mahā śrī
 25 jo²⁰ an[ya]thā karōti | tasya pi[t]ā gardabhaḥ [su]kari²¹ mātā |
 26 [u]tkiritam sū[tr]adhārī Dāmōdara | pajya[m] rachita Tikama . .

TRANSLATION.

Om! Hail! In the [Saumya-samvatsara], during the auspicious (and) victorious reign of His Majesty the prosperous Rājashbhūshana Mahārājādhirāja, the glorious Sōmēśvaradēva, who was born of the race of the Nāga (cobra), who is resplendent with the mass of rays (proceeding from) the jewels on (his) thousand hoods; who is the lord of Bhōgāvati, the best of cities, whose crest is a tiger together with a calf, who belongs to the Kāśyapa-gōtra, whose shout of victory is (universally) known, who is the protector of the worlds, who is the great worshipper of Mahēśvara (Śiva), who is the supreme lord, who resembles a bee, which is rendered yellow by the mass of the pollen of the lotus feet of the great Mahēśvara :—

Hail! [Sōmala]-mahādēvi, the peerless mother of the world, who was wholly sanctified by having bathed in the water of the Ganges; the second (queen?) (was) Dhāraṇa-Mahādēvi; her gift: the land situated near Kalamba was given to the god [Kā]mēśvara free of taxes and all encumbrances. (By?) Paṇḍi[ta] Taṭṭākatala-Mahāṇaka, the land having been made a dēvadāya was bestowed on the god.

¹ Read *Kalamva-samipasthā bhūmir=dattā.*

Read *°bādhā.*

² Read *yadā bhūmis=tasya.*

Read *mōdati bhūmidāh.* This couplet is made of the first half of one and the second half of another oft-quoted imprecatory verse.

¹⁰ Perhaps *sākshi* is intended. From here to the end the inscription is full of the names of tenants and witnesses. Some of them sound very peculiar, probably because they have not been correctly spelt as the mistakes in the foregoing portion would indicate. This portion of the inscription is however unimportant.

¹¹ Read *dattah* or *dāsaḥ.*

¹² Possibly *bhaṭṭamaṇi* or *maṭṭamaṇi.*

¹⁴ Probably a Sanskritised form of the very prevalent name Gajādhara, a corruption of Gadādhara (a name of Vishṇu). This name occurs in the Paṭṭadakal inscription of Kirtivarman II. in the form of Gayādhara, which Dr. Fleet supposes to be intended for Gaṅgādhara. See above, Vol. III. p. 5, footnote 19.

¹⁵ Perhaps *sādhu.*

¹⁷ Read *sutah.*

¹⁸ Perhaps *hināksharam vā adhikāksharam vā sarvvaṁ prattiṇnam=astu* is intended.

²⁰ Read *yah.*

² Read *Kāmēśvarasya*; see line 16.

⁴ Read *dattā.*

⁵ Read *yasya.*

⁷ Read *shashṭhīm varsha.*

⁹ Read *mahānagarē.*

¹³ Read *°parivrājaka.*

¹⁶ Read *svargagatō(?)*.

¹⁸ Read *likhitam.*

²¹ Read *sūkari.*

Ll. 12-14 [Here are two half-verses of two oft-quoted imprecatory verses.]

L. 14. Witnesses resident in(?) the great city of Tēmarā are :—

Nāyaka Dhāthi, Nāyaka Pragidā Kāmaṭhi, Mōvaṇarānā, Doṇṭayō, Visuvā, the magistrate of the whole (state), Kōrī, Nāyaka Aṭavaṇṇi of the village given to god Kāmēśvara, Mahā-paribr[ājaka]¹ Paṇḍita Sōma, Samatṭamaṇa, Nāyaka Gayādhara, Sādhu² Maidhara, Sādhu Āmadēva, Jīṇa³grāma Sādhu Sōmaṇa, S[ā]dhu Dēva, Sādhu Sōmā, Sādhu Sahadēva, Siṃgha Mahājana,⁴ Janōjanita, Suki Nāyaka Kānama. The above
 . . . (The witnesses) resident in Nārāyanapura (are): Bhami . gā-Sādhu, Vighna Bhoi, Palavā Bhoi, Sēṭhi⁵ Mahāṇḍa, Brahmaṅgha-Sādhu Bhīma having gone to heaven, his son Dēdu(?) (held the pen⁶). Let all be admitted whether there be less letters or more (than necessary). Fortune! Great Prosperity! He who acts otherwise (has for) his father an ass (and for his) mother a pig. Caused to be engraved by Dāmōdara Sūtradhāra; verse composed (by) Tikama . . .

B.—Fragmentary Stone.⁷

- 1 . . . [ma]hā-Ma⁸
- 2 . . . kiṇjalka-puṇ⁹
- 3 . . . bhramarāyam[āṇa]
- 4 śrīmad-Bājabhūṣaṇa¹⁰
- 5 [r]ājādhirāja śrīma¹¹
- 6 śvaradēva-pād-ānukal[y]āṇa-vi[ja]-
- 7 ya-rā[jy]ō | svasti Gaṅgā-jala-dhau[ta]-
- 8 jagadēkamātā rāṇi Dhārāṇa-
- 9 mahādē[v]i dharmma[daksha]¹² Kalēmva-
- 10 samipasthā¹³ bhūmi[h*] pradatan¹⁴ dē-
- 11 va-śrī-Nāmēśvarasya¹⁵ | sarvva-
- 12 vādā¹⁶-pariharēṇa akar[ē]-
- 13 ṇa [h*] jasya¹⁷ yasya jadā¹⁸ bhūmi¹⁹
- 14 tasya tasya pālayati²⁰ jo²¹ a-
- 15 [nyathā] kārōti tasya garda[bha][h*]
- 16 [pitā] sukari²² mātā [h*]

TRANSLATION.

In the glorious and victorious reign of His Majesty, the prosperous Rājabhūṣaṇa [Mahā]rājādhirāja [Sōmē]śvaradēva, the queen Dhārāṇa-Mahādēvi, the peerless mother of the world, who has bathed in the water of the Ganges (and) who is clever in (giving) charity, gaveland situated near Kalēmva, free of all encumbrances and taxes, to the god śrī-Kāmēśvara, [Here comes a portion of a frequently quoted imprecatory verse which the writer did not correctly remember]. (If) any one does otherwise, his father (is) an ass (and his) mother a pig.

¹ I.e. a wandering mendicant.

² Probably a priest of the Jaina portion of the village.

³ Same as sēṭhi of the present day.

⁴ No. 260 of the Madras Epigraphical Collection for 1908.

⁵ Fill up the blank with °kēśvara-charaṇa-kaṇja°.

⁶ Ditto °mahā°.

⁷ Perhaps dakṣhā, which may be meant for dakṣhayā.

⁸ Read pradattā.

⁹ Read yasya.

¹⁰ Substitute tadā phalam.

¹¹ Read yadā,

¹² Read yaḥ,

¹³ I.e. a religious mendicant.

¹⁴ I.e. a great man, usually a banker.

¹⁵ I.e. signed.

¹⁶ Fill up the blank with °ja-piṇjarīte°.

¹⁷ Ditto °t-Sōme°.

¹⁸ Read samipasthā.

¹⁹ Read °bādā-pariharēṇa.

²⁰ Read bhūmi-.

²¹ Read sukari.

No. 6.—SUNARPAL STONE INSCRIPTION OF JAYASIMHADEVA.

BY RAI BAHADUR HIRA LAL, B.A.; NAGPUR.

Sunārpāl is a village about 10 miles from Narāyanpāl¹ in the Bastar State. I think the name is a corruption of Suvānapura, which was probably prevalent during the rule of the Nāgavaṃśī kings of Bastar. A fragmentary inscription of that dynasty was found here by Rai Bahādur Dīwān Baijnāth who kindly sent me 4 impressions from which I edit it.² The slab on which it is inscribed measures 4' x 1' 5½" and the writing covers 4' x 1' 5" including the imprecatory figures at the bottom which occupy 6". These figures are a cow and a calf, a dagger and shield, a *liṅga* and the sun and the moon as found in other Nāgavaṃśī inscriptions. The upper layer of a portion of the left corner at the top has gone off damaging the first 5 lines which deal with the *birudas* of the king, but they can be restored from other allied records. The writing is bold, but weather-worn. The characters are Nāgarī. The average size of the letters is 1". The inscription seems to have been composed by a person who knew very little of Sanskrit, if at all. He had no doubt committed to memory the *birudas* of the ruling king, but where long *samāsas* were involved, he remembered only portions of them and wrote them down without caring whether they conveyed any meaning or not. For instance, in lines 6 and 7 we find *kañja-kiñjalka-puñja-piñjarita-bhramarāyamāṇa* for *mahā-Mahēśvara-charana-kañja-kiñjalka-puñja-piñjarita-bhramarāyamāṇa*. His imprecatory verses at the end are similarly amusing. He seems to have been a native of the United Provinces which may be inferred from the vernacular word '*dinha*' (gave) of which apparently he did not know the Sanskrit equivalent. He has, however, endeavoured his best to give his composition a Sanskrit look and we may therefore allow that the language is Sanskrit and pass on without retreating to orthographical peculiarities, as they are merely blunders.

The inscription is of no importance excepting that it furnishes the name of a new Nāgavaṃśī king which will be useful in making out a dynastic list. It gives no date, nor does it mention the name of the place where the grant was made. It does not even say what was granted, but from the imprecations it may be inferred that it was some land. Perhaps Ādhakāḍa was the name of the village granted. The gift was apparently made by the queens of Jayasimhadēva of the Nāga race, who belonged to the Kāśyapa-gōtra and was the supreme lord of Bhōgāvati, having the tiger with a calf as his crest. He is called Rājādhirāja Mahārāja śrī-Jayasimhadēva. The names of witnesses before whom the grant was made are recorded as usual.

In line 11, the *pañchapradhān*[āḥ], i.e. the five ministers, seem to be mentioned. Four of them are enumerated. But the fifth is not mentioned as such. In Eastern Chalukya copper-plate grants, the king generally makes gifts in the presence of the *matrin* (councillor), *puṣhita* (family priest), *sēnāpati* (commander of the army), *yuvārāja* (heir-apparent) and the *dauvārīka* (door-keeper). The executors of the Chellūr plates of Vira-Chōḍa and of the Piṭhāpuram plates of the same king are said to be the *pañcha-pradhānāḥ*, i.e. the five ministers.

TEXT.³

- 1 4* * * * * ṇa(ṇi)-ki[ra]-
2 6* * * * * sura Nā[ga-vaṃ]-
3 6* * * * * [va]ti-pure(ra)varēśva(śva)ra śi(?)

¹ See above, Vol. IX. p. 161.

² The text has been subsequently compared with a fresh impression taken by Mr. Venkoba Rao at the instance of the Government Epigraphist for India.

³ No. 265 of the Madras Epigraphical Collection for 1908.

⁴ Supply *Sevati sahasra-phaṇāma*?

⁵ Supply *ṇa-ṇi-ka-ṇa-ṇa-ṇa*?

⁶ Supply *śi-ṇi-ka-ṇa-ṇa-ṇa*?

- 4 1* * * la-mārta[m̐da] savatsa-vyā-
 5 2* lā[m̐]chhana Kāsyapa³-gōtra prakāṭi⁴[kri]-
 6 ta-vijaya-ghōṣhaṇa ka[m̐]ja-kimjalka-pi[m̐]-
 7 ja(puñja)-pimjarita-bhramarāyamāna rā-
 8 jādhirāja-mahārāja-śrī-Jai[ya]sim⁵-
 9 ghadēvapādā⁶ (l) kāma dēvi Lōka-
 10 mahādēvi mahādēvi Śā[sa]nadē⁷-
 11 vi pañchapradhāna mahāpradhāni Na[ma]va-
 12 nāyaka dvitiyē [pa]ḍivāla [tya(tri)tiy]ē
 13 chavarikumara⁸ chaturthē sarvvava[d]i-nā⁹-
 14 yaka ! Dādēsari-pātra Chavaka ! Ā-
 15 dhakāḍa Jēsi[m̐]gha¹⁰dēva din[h]a¹¹ A[m̐]vāva-
 16 li-nāyaku¹² sākshi Naḍayā-vrāhma-
 17 [ṇa] sākshi dvē ! vuhu¹³ dāri visva-
 18 dhiraya[m̐]vāri gōghana¹⁴ kṛitaghana-
 19 śchaiva ! brahma-hatyā gurutalpak[ā]¹⁵
 20 ētēśhām sudhi¹⁶ na dṛish[tā] bhumi-harttā na su¹⁷-
 21 dhyati ! anōdakēsh[v]=aramn[ē]shu¹⁸ sushka¹⁹kōṭa-
 22 ra sāy[u]nam²⁰ krishṇasarpābhijāya[m̐]tē purvvada²¹-
 23 ttam hara[m̐]ti²² je ! Rāma ! l[ēk]apitam Pulyama-nāyaka [||*]

ABRIDGED TRANSLATION.

Ll. 1-17. His Majesty Rājādhirāja Mahārāja, the glorious Jayasimhadēva of the Nāga race, the lord of [Bhōgā]vatī, the best of cities, having the tiger with a calf as his crest and belonging to the Kāsyapa-gōtra, whose shout of victory is (universally) known and who resembles a bee which is rendered yellow by the mass of the pollen of lotus flowers,—Jayasimhadēva gave the village of Ādhakāḍa (in the presence of ?) his queen Lōkamahādēvi and the great queen Śāsanadēvi (or Sōmaladēvi) and the five ministers (*pañcha pradhāna*), (*viz.*) the chief minister, secondly, the grand warden (? *paḍivāla*), thirdly, the prince in charge of the whisk (? *chavari-kumāra*), fourthly, the lord of the intelligence department (? *sarvavādi-Nāyaka*) (and) Dādēsari-pātra Chavakā. Amvāvali Nāyaka (*is*) a witness and the second witness (*is*) Naḍayā Brāhmaṇa.

Ll. 17-23. a cow-killer and also an ungrateful person may be purified. The purification of the sin of killing a Brāhmaṇa or soiling the preceptor's²³ bed has not²⁴ been seen (heard of); (similarly) a confiscator of land cannot be purified. Resumers of previous gifts are born (again) as black serpents lying in the arid hollows of waterless deserts. Rāma ! (This) was caused to be written by Pulyama Nāyaka.

¹ [Perhaps [Chh]i[m̐da-kula-kama]la-mārttam[m̐da] is the reading intended.—Ed.]

² Supply °ghra°.

³ Read Kāsyapa-.

⁴ Read prakāṭikri°.

⁵ Read Jayasimha-.

⁶ Read °pādānām.

⁷ [The reading may also be Sōmaladē.—Ed.]

⁸ Read Chāmara Kumārā or Chāmara Kumāra.

⁹ Read Sarvavādi-°.

¹⁰ Read Jayasimha°.

¹¹ Apparently the vernacular equivalent of *dadau*

¹² Read -nāyaka.

¹³ Read *visuddhi*°.

¹⁴ Read gōghna kṛitaghna-.

¹⁵ Read °talpagā.

¹⁶ Read *suddhi*°.

¹⁷ Read *suddhyati*.

¹⁸ Read °shr=aranyēshu.

¹⁹ Read *sushka*°.

²⁰ Read °sāyanaḥ.

²¹ Read *pūrvā*°.

²² Read *haranti yē*.

²³ *I.e.* illicit intercourse with a guru's wife.

²⁴ See *Yājñavalkyasmṛiti*, *Prāyascitt-ādhyāya* verses 232—233, where it says that a *gurutalpaga* or violator of the preceptor's bed (which also includes his daughter, one's paternal and maternal aunts, maternal uncle's wife, daughter-in-law, step-mother, sister and daughter) must be killed.

No. 7.—KURUSPAL STONE INSCRIPTION OF SOMESVARADĒVA;
SAKA-SAMVAT 1019.

By RAI BAHADUR HIRA LAL, B.A.; NAGPUR.

If the remoteness and inaccessibility of Kuruspāl in the Bastar State of the Central Provinces have prevented the antiquarian from witnessing its ancient remains, temples, tanks, wells and gardens, the publication of inscriptions from that place have at least made him familiar with its antiquity and the importance it once enjoyed about a thousand years ago. Local tradition avers that there were in that quondam town *Sāt ūpar sāt kori bāoli* or 147 step-wells and as many tanks, and Rai Bahādūr Baijnāth, Diwān of Bastar, assures me that the story has a great deal of truth in it. Among the ruins on the bank of a tank known as **Choryā-tarāi** was found the present record, which like its three predecessors refers to the reign of the **Nāgavamśi** king **Sōmēśvaradēva**. There is, however, an agreeable departure in that it is dated. This is a point which renders its publication imperative in spite of the mutilated and extremely bad condition of the stone on which it is inscribed. The stone in fact is not a whole. It is broken into two pieces, and erosion has had its ample share in obliterating the letters. The stone with both the pieces put together measures 5' 0 $\frac{1}{2}$ " \times 2' 1 $\frac{1}{2}$ ", the length of the inscribed portion being 3' 1" with 24 lines, each about 2' 1" long. The average size of the letters, which belong to the **Nāgarī** alphabet, is about 1". The language is **Sanskrit** prose and there are no peculiar features in orthography other than those found and noticed in other inscriptions from Kuruspāl.

The object of the inscription is apparently to record a dedication of a lamp to the god **L[ō]kēśvara** by the inhabitants of a village not named. It appears that a subscription of 11 *gadyānakas* (coins) was raised by them. The dedication was made 'in the **Śaka year 1019** during the victorious reign of the illustrious **Sōmēśvaradēva**, who belonged to the **Nāga** family, who was the lord of **Bhōgāvati**, the best of cities; the space between the ten quarters was resounding with the deep sound from the shrill drums proclaiming whose brilliant victories; whose crest was a cow and tiger; who was, as it were, the sun to the lotus of the **Chhinda** family; who resembled a bee which was rendered yellow by the mass of the pollen on the lotus, i.e. the feet of the great (god) **Mahēśvara**; who was the store-house of statesmanship; who was the shelter of the whole world; who was like **Arjuna** in using the bow; who was the lord of kings; who was by birth as beautiful as the god of love; who was terrible to his opponents (**Pratigaṇḍabhairava**); who was like **Purāṇavas** among kings; who resembled the demi-gods in enjoyments; who was brave like **Nārāyaṇa**, glorious like **Indra**, true like **Hariśchandra**, and in subduing passion, like **Mahādēva**, and who had acquired his kingdom by the force of his own arms.' In this *birudīvali*, some of the titles are noteworthy as they were also borne by **Madhurāntakadēva** of the **Rājapura** plates,¹ whom **Sōmēśvaradēva** is stated to have killed in battle in the long inscription found at Kuruspāl.² This would mean that both belonged to the same family, and that **Sōmēśvara** killed his relative and himself became a king. It does not, however, appear necessary to discuss this point before the **Telugu** inscriptions of these kings are published.

Returning to the date, it is to be regretted that all the original details are not available owing to the stone having broken off. The only thing that can be gleaned with certainty is the *tithi* **saptamī** and the *nakshatra* **Śvāti**, the day which looks like **Śanaiśchara** or Saturday, the *paksha* and the month having become obliterated or lost. The figures of the year in the impression are also very indistinct, but Rai Bahādūr Baijnāth has satisfied himself from the original stone that it is 1019. Luckily, the cyclic year **Īśvara-samvatsara** is also given. From

¹ Above, Vol. IX. p. 181.

² Above, p. 26.

these insufficient data Mr. Gokul Prasād, Tahsildār of Dhamtari, has, however, calculated its English equivalent to be Saturday, the 18th July 1097 A.D. He states that the Īśvara-samvatsara occurred in the Śaka year 1020, so the year referred to in the inscription must be the one which had expired¹ and that in these two years, there was only one *saptamī* combined with a Saturday and the *Svāti nakshatra*, and this *tithi* belonged to the bright fortnight of the Śrāvana month in Śaka 1020 current.

TEXT.²

- 1 [Sva*]sti [[*] [saha]sra-phañāmaṇi-kiraṇa-nikarāva[bb]āsu[ra]
- 2 [N]jāgava[m]ś-ōdbhava Bhōgāvati-puravarēśvara viśa[da-ja]-
- 3 [ya]-paṭu-paṭaba-[g]āmbbhīrya-dhvān-[āla]mākārita-da[śa]-diś-ānta[rā]-
- 4 la ³dhēnu-vyāghra-lāmchchhana Chchhi[m]da-[ku]la-kamala-bhāskara mahā-Ma[hē]-
- 5 śvara-charaṇa-kamja-kimjal[k]a-puñja-pimjarita-bhramarā[ya]mā[na]
- 6 [rā]ja-vidyā-nidhāna samasta-je(ja)gad-āśrayam kōdamḍa-Dhanamjayam rā-
- 7 [jā]dhi[rā]ja saha[ja]-Manōjam Pratigamḍa-bhairava rāja-Purūrava bhō-
- 8 ga-vidyādharām vira-Laksh[m]idharām mahimā-Mahē[m*]dra sa[tya]-Haris[chaṁdra]
- 9 [Mada]na-Ma[hēśva]ram nija-bh[u]j-ōpārjita
- 10 . . . śvara [śri] [pana vindhyavāsini ?]-
- 11 [dēvi]-varaprasādam [śri-Sōmē]śvaradēva-pra[vardhmāna]-
- 12 [vi]jaya-[rā]jyē Śakē Sa[m]vā(a)t [l]o[l]ē Īśvara[nāma]⁴-samvatsar[ē] . . .
- 13 [si]ta-sa[ptamyām] ⁵Sa[niścha]ra-dinē Svāti-naksha[trē]
- 14 L[ōkē]śvara[sya]
- 15 rāya dipakam sarvva-ja[nēna] ⁶maṇṭhāpaham kṛtvā ē-
- 16 kādaśa gadyānakā⁷ grāha⁸itvā dat[t*]am Lōkēśva[rāya].
- 17 [Lōkē]s(s)varasya agrēṇa dipakam yō dadāt[i] dailimishāva⁹
- 18 pradi[pē]na [Śiva]lōkam vrajē[n=na]rah | [ta]pas[vi] vrāhmaṇa[ś=ch=ai]-
- 19 va sādhu putrai[h] kṛitōdyamam | idṛśa[m] pālyatē¹⁰ yas=tu tasya
- 19 pun(n)yam=a[nam]takam || asya dharmma-vināśa(śū)ya kurutē yō ma-
- 20 dotkaṭaḥ vrāhmaṇaiḥ¹¹ kōṭighāta. liṅga-bhēda . . bhavēt
- 21 yāvan=nabh[ō] tishṭhati chaṁdrasūryō(ryan) Mēru[h*] kshiti[r*]=bhū(bhū)dhara-
- 22 tārak-ā[dyāh]
- 22 apāmpatiś=ch=aiya sarid-va[n-au]gham(l) tāvat=samam dipaka ¹²pra[svā]layam
- 23 ¹³Chchhaṇḍēśvarapamḍitēna likhitam | Mitradēva-sūtrakā[rēṇa] u-
- 24 . . . Rāpa-dhavalā ¹⁴rudhārēna kamaritam

¹ For examples of this sort of somewhat inaccurate dating referring to an expired year and coupling it with the name of the current cyclic year, see quotation from Dr. Kielhorn's remarks above, Vol. IX. p. 176.

² No. 255 of the Madras Epigraphical collection for 1908. [The syllables *gadyānaka* appear to be inscribed at the top of the inscription.—Ed.]

³ [This is the reading in some of the other Bastar inscriptions where the passage occurs.—Ed.]

⁴ [There seems to be an erasure between *īśvara* and *samvatsara* in the original, but no room for two *aksharas*.—Ed.]

⁵ Read *Śanaiśchra*.

⁶ [It is not unlikely that the intended reading is *jan-aika-malāpa[ham]*—Ed.]

⁷ Read *gadyānakān*. *Gadyānaka* is a weight = 32 *guṇjas*; (Yājñavalkya, iii. 258). The symbol immediately following the letter *kā* of *gadyānakā* may represent a numeral figure.

⁸ Read *grāhayitrā*.

¹⁰ Read *pālyatē=yas=tu*.

⁹ [The reading seems to be *vai viśiṣṭam cha*.—Ed.]

¹¹ Read *Brāhmaṇānām*.

¹² Perhaps *pradānōyam* though it offends against the metre.

¹³ Read *Chchchēśvara*?

¹⁴ Probably *rūpakārēna utkīritam*. Compare above, p. 33, text l. 26. [The original seems to show [Dugarā']*naka prēritam*—Ed.]

No. 8.—TEMARA SATI-STONE INSCRIPTION OF SAKA-SAMVAT 1246.

By RAI BAHADUR HIRA LAL, B.A.; NAGPUR.

Tēmarā is a small village adjoining Kuruspāl in the Bastar State of the Central Provinces. The place contains some ancient remains from which the *satī* stone under notice was somehow removed to Kuruspāl, where it was found by Rai Bahādur Baijnāth among the ruins of a temple. The stone has been, however, so long there that it has got entangled amidst the roots of a *Tēndū* (*Diospyrus tomentosa*) tree. Some portion of the stone is underground, but the visible portion measures 6' 5" × 1' 7" and contains 14 lines of writing in Nāgarī characters covering a space 2' 4" × 1' 7".

The letters are bold averaging 1½", but, owing to the roughness of the stone, some of them are not clear. The language of the inscription is Sanskrit prose. It records the immolation of the illustrious Mānikya[dēvi] after the death of her husband at Tēmarā-sthāna of Sairaharāja-rājya, a district of Chakrakōṭa-rāshṭra, during the reign of king Hariśchandra, in the Śaka year 1246.

In this record the place and date are important. It has been, I think, conclusively proved that Chakrakūṭa was situated in Bastar and the fact of Tēmarā being included in it is a further confirmation of what has been proved before.¹ The date Śaka-Samvat 1246 corresponding to 1324 A.D., is the latest yet found of the period when the interior of the Bastar country went by the name of Chakrakūṭa. The record being necessarily brief does not give any clue as to what family king Hariśchandra belonged, and until otherwise proved, it does not seem unreasonable to suppose that he was of the same dynasty as the kings of Chakrakūṭa of the 11th and 12th centuries, viz. the Chhinda or Sinda family of the Nāga race. This record would, in that case, supply an additional historical name to the list of five kings known from other inscriptions and would show that the Nāgavamśi rule at least continued to about the middle of the 14th century A.D.

TEXT.²

- 1 Svasti śri [||*] Chakra-kōṭa-rāshṭrē
- 2 śri-Saira[ha]-rāja-rājyē Tēma-
- 3 rā-sthā[nē] Mahāgōshṭha-samā-
- 4 vāsa-śri-Kalamkāṁ-Nārāyaṇa-
- 5 prākṣhita-satya-vaktā satya-guru[h]
- 6 rāja-śri-Hariśchandra-dēva-rājyē³||
- 7 [S(ś)akē] 124[6] Raktākṣhī-samvatsa[rēha]
- 8 Chaitra śudi [12] Śanau śri-Hariśchandra-
- 9 dēva-ādēśakāri Āmaṇa [sva]-
- 10 rga-lōkē [ga]t[ē] tat-saki(khi) satī
- 11 śri-Mānikyadvē(dēvi) agnau pravi-
- 12 śya [kalpāntam]
- 13 [ravi] lōkā
- 14 . . || : |

TRANSLATION.

Hail! At Tēmarā-sthāna (village) of the Sairaharāja-rājya in the Chakrakōṭa province (rāshṭra), during the reign of the illustrious Hariśchandra-dēva, who spoke the truth and who

¹ Above, Vol. IX. p. 173.

² From impressions taken by Mr. Venkoba Rao of the Madras Epigraphical Department (No. 259 of the collection for 1903).

³ Read -rājyē.

was (as it were) the preceptor in truth(-speaking), through the favour (?) of the glorious (god ?) Kalamkāṁ Nārāyaṇa,¹ residing at Mahāgōshṭha,—(in this village) in the Śaka year 1248 the Raktāksha-saṁvatsara, on Saturday, the[12]th tithi of the bright half of Chaitra,—Āmana, an executive officer (? ādeśakārīn) of the glorious Hariścandradēva, having gone to heaven (svarga), his companion (and) chaste wife Māṇikya[dēvi] [entered] eternity by entering into fire

No. 9.—TWO INSCRIPTIONS OF THE TIME OF THE NAGAVAMSI KING
NARASIMHADEVA.

By RAI BAHADUR HIRA LAL, B.A.; NAGPUR.

When I visited the shrine of Dantēśvari at Dantēwārā in the Bastar State in 1897, I saw a small stone pillar covered with Telugu writing (on all sides, viz. the four faces and the top) fixed at the place where goats were sacrificed. It was then being used as a *yūpa*² and the priests of the temple did not know what was written on it. My friend Rai Bahādur Baijnāth sent me impressions from which the text was deciphered and a brief notice appeared in Vol. IX. (p. 163) of this Journal. Fresh impressions were subsequently taken by Mr. Venkoba Rao, and I am indebted to Rai Bahādur V. Venkayya for kindly revising the text after comparing it with the fresh impressions. The slab on which it is inscribed is 2' 6" high, the breadth of each of the 4 faces being about 7½" and the top is consequently 7½" square. As stated above, the whole was covered with writing, but a portion has peeled off carrying away the final portions of almost all the lines of the third face and the beginnings of those of the fourth. Almost everything of the record on these 2 faces is lost. The engraving on the top is also much damaged and in the impressions almost the whole of it is illegible. It appears that there were altogether 43 lines on the 4 faces, and the top which appears to contain the end had 7 lines, making a total of 50. On the top of the first face, there are figures of the sun and the moon. Dantēwārā being south of the Indrāvati which, as I have said elsewhere, formed the boundary between the Nāgari and Telugu scripts, this record is in Telugu characters. The letters are bold and well formed with an average size of 1¼". *Ṣa*, *ka* and *ra* appear in a somewhat antiquated form. The language is Telugu. The object of the inscription was apparently to record a gift,³ which was made on the 10th day of the dark fortnight of Jyēshṭha in the Śaka year 1147,⁴ during the reign of Jagadēkabhūṣaṇa-Mahārāja Narasimhadēva. The date corresponds to 13th June 1224 A.D.⁵ as calculated by Mr. Gokul Prasād, Tahsildār of Dhamtari. It is not clear whether the grant was made by the king himself or by some one of his subjects, but the phrase *śrīman=Narasimhadēva-mahārājula-rājya* etc. (ll. 6 to 11), "the reign of the illustrious Mahārāja Narasimhadēva" seems to show that it was some person other than the Mahārāja who made a reference in this wise.

The other inscription was found at Jatanpāl, 40 miles from Dantēwārā. It is situated to the north of the Indrāvati and is inscribed in the Nāgari character on a slab measuring 4' × 1' 4½".

¹ This probably refers to the last incarnation of the god Viṣṇu.

² I.e. a sacrificial post.

³ Line 46 speaks of *dharmamu* 'this charity' and line 23 has *dēvi*, while in line 35 we have a portion of *āchandrārkkā* suggesting that either a village or some land was given till the sun and moon endured to the temple of Dēvi.

⁴ I originally read the date as 1140 (above. Vol. IX. p. 163). The last figure of the year is partially broken off and in the first impressions it looked like a zero, but in the fresh ones it appears to be 7.

⁵ If the year 1147 is an expired one, the date would correspond to 2nd June 1225 A.D.

almost the whole of which is covered with big letters averaging 2". There are altogether 18 lines. Between lines 16 and 17 the imprecatory figures of a pig followed by an ass are inserted.

On the top of the inscription there are the figures of the sun and the moon together with 7 small circles in a row apparently representing the remaining 7 planets. The meaning of these is clear. The top figures denote that the grant is to last as long as the *navagrahas* or the 9 planets endure, while the bottom figures represent a curse on the transgressor of the gift declaring his father an ass and the mother a pig. The language is corrupt Sanskrit prose. The object is to record a grant of land made by one *Kāmā Nāyaka* to one *Rāhila Pāṇḍē*. *Kāmā Nāyaka* appears to be a subordinate of a chief named *Sōmarāja* under *Mahārāja Narasimhadēva*. The mention of the mother *Gaṅgādēvī* after the king's name is not clear. The date given is the *Saka* year 1140 without specifying any other details. It corresponds to 1218 A.D. In this year there was an eclipse of the sun and the month of *Jyēshṭha* was intercalary. So it was doubly meritorious to make a gift in that year.

Narasimhadēva apparently belonged to the *Nāgavamśa* dynasty. Some other longer inscriptions of this king have also been found in the Bastar State. Before these are published it will be premature to make any remarks about him.

A.—DANTĒWĀRĀ.

TEXT.¹*First Face.*

- 1 Svasti śrīmatu sa-
- 2 masta-prasasta-¹
- 3 ssahitaṁ śrīma[j*]-
- 4 Jagadēkabhūsha-
- 5 ṇa-mahārāju-
- 6 l-sina śrīma[n*]-Na-
- 7 rasihya(simha)dē[va]-
- 8 maharāju-²
- 9 la rājyā-

- 22 dava
- 23 dēvi
- 24 na n(ā)ḍla
- 25 [gā]ma
- 26 li ām[ḍya]
- 27 [m]ḍu poḍa
- 28 maṇu dipa
- 29 [m]unaku

Second Face.

- 10 bhivṛiddhi prava[rddha]-
- 11 mānamugā-
- 12 n-ā-chaṇḍrārka-
- 13 mugā svasti
- 14 Śaka-varusha-
- 15 mḇulu 114[7]
- 16 mḍ-avun-ēmṭi
- 17 Jyēshṭha-mā-
- 18 samuna ba-
- 19 ba(hu)la-daśamī

Third Face.

- 20 [ka]
- 21 kuṁ

Fourth Face.

- 30 akha-
- 31 itha
- 32 taṇḍri
- 33 na tammu
- 34 ḍ[k]una
- 35 [chaṁ*]drārka-
- 36 ḍapaṁga-
- 37 diniki
- 38 lu maṇi
- 39 kuṁḍu paḍi
- 40 ti-nāyakumḍ[u]
- 41 ḍapa nāyaku[ṭh]
- 42 ḍu maṭha-pati.
- 43 sēna[b]ḍa(va) [Rē].

¹ No. 245 of the Madras Epigraphical collection for 1908.

² Read *prastati-sahitaṁ*. This phrase also occurs in the Tsandavōlu inscription of Buddharāja. See above, Vol. VI. p. 272.

³ Read *-mahārājula*.

Top of pillar.

44 . nāmdu	47	vā[ru]
45 mu peṭimchchinām	48 nūru	
46 i dharmamu e	49 pi nū[ru]	
	50	

TRANSLATION.

(L. 1—19.) Hail! In the reign of the illustrious Jagadēkabhūshaṇa Mahārāja *alias* the prosperous Narasimhadēva, possessing all pre-eminences,—which is augmenting and prosperous (and stable) as long as the sun and moon endure — in the Śaka year 1147, in the month of Jyēshṭha, on the 10th of the dark fortnight

B.—JATANPAL.¹

TEXT.

- 1 Svasti [||*] sri² mākārājāḥ³
- 2 Narasiṃgha⁴dēvaḥ rāvaḥ
- 3 Gaṃgā-dēv[ī] mātā | māṇḍa-
- 4 lika Sōmarājaḥ | Kā-
- 5 mā- Nā[ya]kaḥ dataḥ⁵ [bh]u-
- 6 mi Rāhila Pāṇḍē pra-
- 7 tigrāhi | Mēdani Pāṇḍa(ḍē)
- 8 Dēva-nāyaka Jāmu Sā-
- 9 hu | Ghikā sēṭhi[||] Sōmāi
- 10 ēt[ē] pālaka(kāḥ) | vrahma-vadha [g]ōva⁶ |
- 11 [pitri]-vadha vālaghātaka | ēta[t]pāpē-
- 12 shu [l]ipyatē || asya bhūmī⁷ [pralō]-
- 13 payē⁸ | s[v]adata⁹ cha pradā cha vā [l] jō hartō va-
- 14 śum(śum)dhara [l] shashṭhi var[u]sha-sahasrā-
- 15 pi narakē jāyatē krimi
- 16 Sākara¹⁰ 1140
- 17 [Ja]sya¹¹ bhūmī pralōpaya[ti] tasya*
- 18 gārda[bha] vā(bā)pa¹²śu[kari] māi[||*]

TRANSLATION.

Ll. 1—10 Hail! (While) the illustrious Mahārāja Narasimhadēva-rāva (*is ruling*) (and) Gaṃgādēvī (*i.*) the mother (and) Sōmarāja (*is*) the maṇḍalika, Kāmā Nāyaka gave land, the recipient being Rāhila Pāṇḍē. Mēdani Pāṇḍē, Dēva-nāyaka, Jāmu Sāhu, Ghikā Sēṭhi (and) Sōmāi — these (are) the protectors¹³ (of this grant).

¹ No. 251 of the Madras Epigraphical collection for 1908.

² Read *sri*.

³ Read *mākārājāḥ*.

⁴ Read *Narasimhadēva-rāvaḥ*.

⁵ Probably *dāta bhūmēḥ* is meant.

⁶ Read *gōvadhā*. The syllable *dha* at the end of the line is represented by a vertical stroke in the original.

⁷ Read *bhūmim*.

⁸ Probably *ēshām pāpēna lipyantē asya bhūmim pralōpayanti yē* is intended.

⁹ Read *svadattām paradattām vā yō harētu vāsuṃdharām | shashṭim varsha-sahasrāṇi narakē jāyatē krimiḥ*.

¹⁰ Read *Śak-āṅkāḥ*.

¹¹ Read *yō bhūmim pralōpayati*.

¹² Read *śūkarī māvi*.

¹³ That is, they will see that this grant is duly respected.

Ll. 11—15. The killing of a Brāhmana, [the killing] of a cow, parricide, the killing of children — these are the sins of which [one] who resumes his land shall be guilty. He who resumes the grant given by himself or another is born a worm in hell and (grovels there) for sixty thousand years.

L. 16. The Śaka (year) 1140 in figures.

Ll. 17—18. He¹ who despoils the land has an ass for (his) father (and) a pig for (his) mother.

NO. 10.—NOTE ON THE AMARAVATI PILLAR INSCRIPTION OF SIMHAVARMAN

BY PROFESSOR E. HULTZSCH, PH.D.; HALLE (SAALE)

To Rai Bahādur Venkayya I am indebted for the fresh inked stampage of this inscription, which is reproduced on the accompanying Plate. The text of the inscription was published in 1890 in my *South-Indian Inscriptions*, Vol. I. No. 32. In the translation (*loc. cit.* p. 27) I would now substitute the following version of the first verse:—

“Let them grant you choice glory for a long time,—those dust-particles on the feet of Śrighana,² which are hostile to worldly existence, (and) which glitter incessantly amidst the cluster of the rays of the jewels on the crests of the lords of gods and of demons!”

In the *Nachrichten d. K. G. d. W. z. Göttingen*, 1903, p. 310 f., my late friend Professor Kielhorn has shown that this verse is an imitation of the second of the introductory verses of Bāna's *Kādambarī*.

The inscription does not contain a date, and the Pallava king Simhavarman to whose reign it belongs cannot be identified with any other Pallava king of the same or similar name. The approximate time of this record must therefore be settled on palaeographical grounds. The alphabet is what Dr. Burnell has called the transitional type of the Telugu-Kanarese characters.³ He notes as characteristics of this type the four letters *cha*, *dha*, *bla*, and *sa*. I have followed these test-letters through a number of inscriptions from the Telugu country, viz.—

No. 1.—The Maliyapūṇḍi grant of Amma II. (above, Vol. IX. p. 52 f.), after A.D. 945.

No. 2.—The Ranastipūṇḍi grant of Vimalāditya (above, Vol. VI. p. 354 ff.), A.D. 1018-19.

No. 3.—The Korumelli plates of Rājarāja I. (*Ind. Ant.* Vol. XIV. p. 50 ff.), after A.D. 1022.

No. 4.—The Teki plates of Chōḍagaṅga (above, Vol. VI. p. 338 ff.), A.D. 1036-87.

No. 5.—The Piṭhāpuram plates of Vira Chōḍa (*South-Ind. Pal.*, Plate xxix.), A.D. 1032-33.

No. 6.—The Chēbrōlu inscription of Vikrama-Chōḷa (above, Vol. VI. p. 226), A.D. 1127.

No. 7.—The Chellūr plates of Kulōttuṅga II. (*Ind. Ant.* Vol. XIV. p. 56 ff.), A.D. 1143.

¹ Lines 17—18 are engraved below the figure of a pig followed by an ass.

² This is a name of Buddha according to Amara, Hēmachandra and the *Nārada-pañcharātra*; see the St Petersburg Dictionary, s.v. The Pāli form *Sirighana* or *Sirighana* occurs in the *Dīpavaṃsa*, i. 11, and ii. 1.

³ *South-Ind. Pal.*, sec. ed., p. 26.

No. 1 still shows the old forms of the four test-letters. The new form of *dha* appears first in No. 2, and the open forms of *cha* and *bha* in No. 3. In addition to these, the Telugu form of *sa* is exhibited by Nos. 4-7 and by the Amarāvati pillar, which has consequently to be placed after No. 3.

In order to settle the time of the Amarāvati pillar within narrower limits, the letter *ha* may be used. In Nos. 1-5, as in the Amarāvati inscription, the curve at its right end extends below the line, while in Nos. 6 and 7 it passes very little lower than the left portion of the letter and resembles already the normal Telugu shape. On the whole Nos. 4 and 5 agree most closely with the alphabet of the Amarāvati pillar, which may therefore be placed between Nos. 3 and 6, say about A.D. 1100.

In lines 33 and 47 of the inscription, mention is made of the city of **Dhānyaghata** or **Dhānyaghataka**. For other forms of this ancient name of Amarāvati, see now above, Vol. III. p. 94 and note 5; Vol. VI. pp. 85, 146 f. and 157; Vol. VIII. pp. 11 and 67 f. The town had been included in the Pallava kingdom already in the time of Śivaskandavarman of Kāñchipura; see above, Vol. VI. p. 85.

No. 11.—PACHAR PLATE OF PARAMARDIDEVA; VIKRAMA-SAMVAT 1233.

By ARTHUR VENIS.

The subjoined inscription is edited from two ink-impressions kindly supplied by Dr. Vogel. The historical and descriptive matter of this article is from the pen of Mr. V. Venkayya, whose unsparing courtesy I would here gratefully acknowledge. The original copper-plate on which the record is engraved is said to have been dug up some 40 or 50 years ago in Pachar, a village 12 miles north-east of Jhansi city, by one Ganeshju while excavating the foundations of his house. The exact spot is now unknown, but it was somewhere on the raised mound (consisting of the usual débris of old houses, etc.) on which the village stands. The copper-plate was in the possession of a Brāhmaṇa named Bindraban, son of Kali, one of the zamindārs of the village, and he presented it to Government.¹ The plate is now preserved in the Provincial Museum at Lucknow.

The inscription consists of a single plate with a circular hole at the bottom meant for the ring to which the king's seal must have been soldered. Neither the ring nor the seal has, however, been traced so far. At the top of the plate—about the middle of the first four lines of the inscription—is engraved a goddess squatting, having four arms, with an elephant standing on each side and lifting up its trunk, apparently to pour water over her head.² The figure is nearly the same as that found on the Banda District plate of Madanavarmadēva³ and resembles the one engraved on the first of the Ichchhāwar plates of Paramardidēva⁴ and the Semra plates of the same king. In the latter, however, the goddess is squatting on a lotus.⁵ All these figures⁶ are evidently representations of the goddess Gaja-Lakshmi.

¹ The history of the plate and the notes on the antiquities of the villages mentioned in the inscription are taken from a memorandum received from the Collector of Jhansi.

² In some of the other cases, where a similar figure is engraved, each of the elephants carries a water-pot in its trunk; see e.g. above, Vol. IX, Plate facing p. 173.

³ *Ind. Ant.*, Vol. XVI, Plate facing p. 208.

⁴ *Ibid.* Vol. XXV. p. 205.

⁵ Above, Vol. IV, Plate facing p. 166.

⁶ A similar figure is cut on some of the seals of the Katak king Mahā-Bhavadgupta I. (above, Vol. III. pp. 341, 345 and 346, and Vol. VIII. p. 139). The seal of the Ārang copper-plate of Mahā-Jayarāja (Dr. Fleet's *Corpus Inscriptionum Indicarum*, Vol. III. p. 191) and that of the Raypur plates of Mahā-Sudēvarāja (*ibid.* p. 196) bear a similar goddess; also the seal of the Khariar plates of the latter (above, Vol. IX. p. 171).

The preservation of the inscription is good. The characters are Nāgarī and the language Sanskrit. As regards orthography, *v* is used for *b* throughout. The dental sibilant occurs for the palatal in *sakti* for *śakti* (l. 2), *daśa* for *daśa* (l. 5), *aśva* for *aśva* (l. 17), *visada* for *viśada* (l. 20), and *sāstra* for *śīstra* (l. 21). The palatal sibilant takes the place of the dental in *vaśundharā* for *vaśundharā* (ll. 5 and 19), *Vājasan̄ya* for *Vājasan̄yā* (l. 11), *śimā* for *śimā* (l. 14) and *vaśulhī* for *vaśulhī* (l. 18). The *anusv̄ra* is in many cases not clearly marked. Final consonants are not distinguished, e.g. *saṁvata* is actually written instead of *saṁvat* in l. 9; *phalama* for *phalam* in l. 18; *vaśeta* for *vaśet* in l. 20; and *°paṭṭama* for *paṭṭam* in l. 22.

The record belongs to the Chandēlla family—called Chandrātrēya¹ in this (line 1) as well as in the other known inscriptions of the dynasty.² The Chandēllas were lords of Kālānjara (l. 4), i.e. Kalinjar, the well-known hill-fort situated in the Banda District, Bundelkhand, of the United Provinces. The tract of country over which they ruled was called Jējābhuktika or Jējābhukti³ (between the rivers Jumna and Narmadā), apparently after king Jējā, whom Kielhorn identified with Jayaśakti,⁴ one of the earliest kings of the family. About the name Jējābhukti, Dr. Hultzsch remarks: "This old name of Bundelkhand, the country which was ruled over by the Chandēllas is the original of the vernacular form Jajāhūti or Jajāhōti, just as the modern Tirhut is derived from Tirābhukti."⁵

Our inscription opens with a verse in praise of the Chandrātrēya family and then refers to kings Jayaśakti and Vijayaśakti of the same family. The record then registers a gift by the Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara, the glorious Paramardidēva, an ardent worshipper of Mahēśvara, who meditated on the feet of the P. M. P. śrī-Madanavarmadēva who, in his turn, meditated on the feet of the P. M. P. śrī-Prithivīvarmadēva. While at Vilāsapura Paramardidēva granted land in the village of Lauvā within the *viśaya* of Karigavā. The grant was made on Wednesday, the eighth *tithi* of the dark fortnight of Kārttika in Saṁvat 1233, expressed both in words and in figures. The donee was a Brāhmaṇa named Paṇḍita⁶ Kēśavaśarman of the Kaśyapa-*gotra*, who was a student of the Vājasanēya-śākhā, had the three pravara of Kaśyapa. Avatsāra and Naidhava and had come from the Bhaṭṭa-grahāra called Mutāūsha. He was the son of the Drivēdin Tikava, grandson of Rā (?), Tihunapāla and great-grandson of Chan Valahavā. The document was written by Subhānanda of the Vastavya race⁷ and engraved by Pālhaṇa, son of Rajapāla, who is described as a master of the art and craft (वैदग्धीविश्वकर्मणा, l. 22).

Without entering into the history of the Chandēlla dynasty,⁸ it is here necessary to state that the inscriptions of Paramardidēva, hitherto known, range, according to Kielhorn, from

¹ In the Khajurāho inscription, Chandrātrēya is said to have been a sage and the son of the sage Atri; above, Vol. I, p. 130, verse 7.

² See e.g. above, Vol. I, pp. 123, 133 and 212.

³ Mr. V. A. Smith's *Early History of India*, p. 312.

⁴ This king is mentioned in line 2 of the subjoined inscription.

⁵ Above, Vol. I, p. 218.

⁶ The abbreviations *paṇ*, *dv*, *rā* and *cha* occur also in the Senra plates; above, Vol. IV, p. 155.

⁷ To the same family belonged Prithivīdhara who wrote the Senra plates; above, Vol. IV, p. 156.

⁸ The Chandēllas have left magnificent monuments at their chief towns Matōra, Kālīnjar and Khajurāho. Lovely lakes were also formed by them by throwing massive dams across the openings between hills. The Chandēllas were frequently in contact with the Kalachuris of Chōli and with the kings of Kanauj either as friends or foes. They also took part in the efforts made from time to time by Indian princes against Muhammadan aggression. According to Mr. V. A. Smith, the most notable representative of the Chandēllas is the Raja of Gidaur near Mungir (Monghyr) in Bengal.

A.D. 1167 to 1201,¹ while the date of the subjoined record corresponds to 27th October 1176 A.D. O.S. From other inscriptions² we know that Paramardidēva of Jējābhukti was conquered by the Chāhamāna king Prithvirāja about 1182 A.D. On the 27th April A.D. 1203, the former surrendered the fort of Kalinjar to Kutb-ud-dīn Aibak.³ From an inscription at Kalinjar we also learn that Paramardidēva was a poet. He is said to have composed out of innate faith a eulogy of the god Purāri (Śiva).⁴

As regards the localities mentioned in the subjoined record, Lauvā, the village in which the land granted by the king lay, may be identified with Lewa,⁵ three miles west of Pachar. There are several villages named Kargawan near Jhansi. By far the largest and most important of them is one⁶ situated five miles north-east of Chirgaon and nine miles north-east of Pachar. According to tradition, Pachar, where the plate was unearthed, was itself known as Bilaspur about ten or fifteen generations ago and owned by Naik Brāhmanas. If this tradition be true, king Paramardidēva must have made the grant when he was encamped at Pachar. According to the Collector of Jhansi, there are "in Pachar distinct evidences of Chandel buildings. The chief is a small square temple, about eight feet square and the same height of the usual Chandel pattern (of the simplest kind). It consists of roughly squared slabs and columns of granite carved in the less elaborate Chandel style. This temple is situated in the heart of the village some 10 feet below the present level of the surface there. Steps lead down to it and the earth is prevented from falling in by a brick wall all round the space where the temple stands."⁷

Another grant of Paramardidēva issued from Vilāsapura is engraved on the Ichchhāwar plates found near the village of Ichchhāwar in the Pailāni tahsil of the Banda District of the United Provinces. This grant is dated in Samvat 1228 corresponding to A.D. 1171 and was engraved by Pālhana, son of Rajapāla.⁸ The Pachar plate was also engraved by the same man.⁹ It is therefore not impossible that both the Pachar and the Ichchhāwar plates were issued from the same place.

The dimensions of the land which was conveyed by the subjoined inscription are stated in terms of the quantity of seed required to sow the given area, viz. $7\frac{1}{2}$ *drōṇas* of seed to be sown in the manner specified in line 8 :

¹ See his Supplement to Northern List, above, Vol. VIII. p. 16.

² *Arch. Survey of India*, Vol. X. Plate XXX 1, 9 and 10 ; Vol. XXI, pp. 173-74.

³ *Ibid.* Vol. XXI. p. 38.

⁴ *Journal, Bengal Asiatic Society*, Vol. XVII. Part I, p. 316.

⁵ At Lewa there is a "baoli" (large well) lined with square stones, some of which are clearly of Chandel workmanship, and a granite slab that clearly formed originally part of a Chandel building has been utilised to form a *satī* stone, bearing an inscription which, however, is quite illegible.

⁶ At Kargawan, pieces of granite bearing Chandel carvings have been built into the walls of an old Mahātha fort and there is said to be an old well now filled in, lined with the large Chandel bricks.

⁷ The Collector of Jhansi also mentions another tradition in connection with Pachar. A *bairāgi* from Jatara (in the Orchha State, 20 miles south of Mauranipur in the Jhansi District) by name Pahlav Das, told the villagers some forty or fifty years ago that there had been four more such temples near the existing shrine, two at a short distance to the east, one to the north, and a fourth, the exact location of which is unknown. All these temples were said to be buried and (if existent) remain so to this day. Pahlav Das is also said to have pointed out the site of a disused Chandel well which has since been excavated. This is situated about one furlong east of the village. It is lined below the level of the surface with the large bricks characteristic of Chandel work. Chandel ruins and carvings occur in many other villages throughout the whole district of Jhansi from the extreme north-east near the junction of the Dhasan and Betwa to the extreme south where are the famous Chandel sites of Deogarh, Chandpur, Dudhai and Madanpur.

⁸ *Ind. Ant.* Vol. XXV. p. 208.

⁹ The engraver of the Semra plates was also called Pālhana. Here, however, his father's name is not given. The writer of the Ichchhāwar plates was the Kāyastha Prithvidhara. The Semra plates were written by a man named Prithvidhara, who belonged to the same family as Subhānanda, the writer of the Pachar plate ; see note 7 on p. 45 above.

वापगत्या कोरडे सार्द्धद्रोणसप्तपरिकलिता प्रस्थप्रत्येकबाधव्यवस्थया । दशहलावच्छिन्ना

भूमिः etc.

An exact determination of the superficial area is no longer possible. But it is interesting to compare a similar passage in a grant of the Chandella king Madanavarmadēva dated in Samvat 1190, which was found in the Banda District and edited by Kielhorn. Here the passage runs as follows : हलदशाङ्केपि हल १० सत्कभूमिर्यत्र वीगे कोरडे द्रोणसार्द्धसप्त दत्तेति. Our text is fuller and seems to explain some of the terms about which Kielhorn was in doubt. Thus वापगत्या is the Sanskrit for the Prakrit form वीगे and describes the grain as sown broadcast, i.e. not as sown first in seed beds and then transplanted. Again, the compound प्रस्थप्रत्येकबाधव्यवस्थया, which I analyze thus : (1) प्रस्थ प्रत्येकबाध ; (2) प्रस्थप्रत्येकबाधस्य व्यवस्था gives precision to the phrase हलदश. So far we learn that the land conveyed by Paramardidēva measured "ten ploughs," i.e. it could be ploughed in one day by ten pair of oxen. The ploughing was to follow a certain method (*vyavasthayā*), namely, that of leaving a dividing line or boundary after each *prastha* of seed sown. The total quantity of seed is (as in the earlier deed) $7\frac{1}{2}$ *drōṇas*; and it had to be sown broadcast.

There remains the difficult word कोरडे, which Kielhorn read as कोरडे in his text, adding a note that "it should denote some particular kind or kinds of grain." His suggestion is of course in complete accord with the syntax and the general drift of the passage. It even tempts one to read कोवदे in our text as a piece of careless engraving for कोदवे. If this somewhat bold expedient were adopted, the Sanskrit word कोदव as the equivalent of the current Hindi कोदशव would supply the name of the common millet *kodo*, which may have been employed as the standard grain for broadcast sowing. For the word कोरडे as it appears in our text, I can offer no Sanskrit equivalent. If it corresponds to the Mahrathi कोरडा "dry", the sense of the whole passage would be : "As much land as may be covered by $7\frac{1}{2}$ *drōṇas* of seed, in the dry condition, thrown broadcast."¹

TEXT.

- 1 [श्री] ॥ स्वस्ति ॥ जयत्याच्चादयन्नि[श्च]² विश्वेश्वरशिरोधृतः । चन्द्रात्रेयनर-
न्दाणां वंशश्चन्द्र इवोज्ज्वलः ॥ तत्र प्रवर्द्धमाने वि.
- 2 रोधिजिजयभ्राजिण्णुजयशक्तिविजयस(श)क्त्यादिवीराविभ[र्ति]वभास्वरे परमभट्टारकम-
हाराजाधिराजपरमेश्वरश्चा-
- 3 पृथ्वीवर्धदेवपादानुध्यातपर[म]भट्टारकमहाराजाधिराजपरमेश्वरश्रीमदनवर्धदेवपादानु-
ध्याभ(त)पर[म]भट्टारक-

¹ As to the method of measuring land by the quantity of seed required to sow it, the references to my hand are Elliot's "Ancient Tenure of land in the Maratha country" (*Ind. Ant.* Vol. XV. p. 268) and the Settlement Report of Jhansi, 1871, p. 125; but this does not throw much light on the word *korada*. [In one of the inscriptions of the Vāṇlabhaṭṭasavāmin temple at Gwalior, mention is made of land measured by the quantity of seed required to sow it (above, Vol. I. p. 161); also in a grant of the Valabhi king Dharasēna IV. (*Ind. Ant.* Vol. XV. p. 340, text line 45 f). In the Tinnevely district of the Madras Presidency and in the Telugu country, land is often measured by the amount of seed required to sow it or by the amount of grain produced by it.—Ed.]

² Read "निश्च".

- 4 महाराजाधिराजपरमेश्वरपरममाहेश्वरश्रीकालञ्जराधिपतिश्रीमत्परमहि(र्दि)देवो वि-
जयो । स एष दुर्विषहृत[र]-
- 5 प्रतापतापितसकलरिपुकुलः कुलवधूमिव वशु(सु)भ्यरा[न]राकुलां परिपालयन्-
विकलविवेकनिर्मलीकृतमतिः । करिगवाविषयान्तःपा-
- 6 ति[लौ]वाग्रामोपगतान्ब्राह्मणानन्यांश्च मान्यानधिकृतान्कुटुम्बिकायस्थदृतवैद्यमहत्त-
रादीन्सर्वान्सम्बोधयति समान्नापयति चास्तु वः सखिदि-
- 7 तं यथोपरिलिखितेन्निग्रामे सजलस्थला सस्यावरजङ्गमा साधक[र्द्धा] भूत-
भविष्यद्वर्त्तमाननिःशेषादायसहिता प्रतिषिद्धचाटादिप्रवे-
- 8 शा वापगत्या कीरडे सार्द्धद्वौणस[स]परिकलिता प्रस्थप्रत्येकवाधव्यवस्थया ।
द[स](श)हलावकिन्ना भूमिरस्या(स्मा)भिर्विलासपुरे त्रयस्त्रिंशदधि-
- 9 कश्चतदयोपेतसहस्रतमे स[म्बत]रे¹ कार्तिके मासि कृष्णपक्षे[ष्ट]म्यान्तिथावङ्गतोपि
सम्बत(त्)१२३३ कार्तिकवर्दि ८ बुधवारे । पुण्यतीर्थोदकेन वि-
- 10 धिवत्सुता² देवादीन्सन्तर्प्य भास्करपूजापुरःसरं चराचरगुरुं भगवन्तं भवा[नी]-
पतिमभ्यर्च्य हुतभुजि हुत्वा मातापितृरात्मनश्च पुण्यशोवि-
- 11 वृद्धये । मुताउषभट्टाग्रहारविनिर्गताय कश्यपगोत्राय कश्यपावतारनैधु(धु)व-
[त्रि]प्रवराय वाजश(स)नेयशाखाध्यायिने चो । वलह[वा]प्रपौत्र[र]-
- 12 य [रा?] । तिहुणपालपौत्राय द्वि । तीकवपुत्राय प । केशवशर्मणे
ब्राह्मणाय कुशलतापूतेन हस्तोदकेन स्वस्तिवाचनपूर्वञ्चन्द्रार्कसमका-
- 13 लं पुत्रपौत्राद्यन्वयानुगामि शसनीकृत्य प्रदत्त[त्] । इति मत्वा भवद्विराज्ञा-
श्रवणविधेयैर्भूत्वा भागभोगादिकं सर्व्वमस्त्रौ(स्मै) समुपनेत[व्यं] । तदेना-
- 14 [म]स्य भूमि(मिं) समंदिरप्राकार[रि] सनिर्गमप्रवेश[रि] ससर्वांशनेत्रुकर्पा(र्पा)सादि-
भूरुहामपरैरपि [शी](मी)मान्तर्गतैर्वस्तुभिः सहित[रि] सवाह्या[भ्य]न्तरादा[यां]
- 15 [भु]ञ्जानस्य कर्षतः कर्षयतो दाना[ध*]मनविक्रयत्वा कुर्व्वतो न केनचित्काचि-
द्वाधा कर्त्तव्या । अत्र च राजराजपुरुषाटविकचाटादिभिः³ स्वं
- 16 स्वमाभावं(व्यं) परिहर्त्तव्यमिदञ्चास्मद्दान[म]नाद्वेद्यमनाहार्यञ्चेति भाविभिरपि
भूमिपालैः पालनीयमिति ॥ उक्तञ्च ॥ श[खं]⁴ भद्रास[नं] क-
- 17 तं वराखा(श्वा) वरवारणाः । भूमिदानस्य पुष्पाणि⁵ फलं स्वर्गः पुरंदर ॥
भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति । उभौ तौ पुण्यक-
- 18 र्माणौ नियतं स्वर्गगामिनौ ॥ बहुभिर्व्वशु(सु)धा भुक्ता राजभिः सगरादिभिः
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम(म्) ॥ स्वद-

¹ Read संवत्सरे.² Read. शङ्ख.³ Read °वरञ्चात्वा.⁴ Read पुष्पाणि. The usual reading is चिह्नानि.⁵ Read °पुरुषाटविक°.

[illegible]

- 19 तां परदत्तां वा यो हरेत वश(सु)न्धरां । स विष्टाय[ि] किमिर्भूया(त्वा)
पितृभिः सह मज्जति ॥ षष्ठिं(ष्टिं) वर्षसहस्राणि स्वर्गं वसति भूमिदः ।
- 20 आच्छेत्ता चानुमत्ता च तान्येव नरके वसेत(त्) ॥ स्वहस्तोय(यं) राजश्रीपर-
मर्द्धिदेवस्य मतं मम ॥ विस(श)दगुणगणाघोत्रामवा-
- 21 स्तव्यवंशः सकलविदितसा(श)स्त्र श्रीशुभानन्दनामा । अलिखदवनिपालस्याज्ञया
धर्मलेखी स्फुटललितनिवेश(शै)-
- 22 रत्नरैस्ताम्रपट्टम(म्) ॥ रजपालस्य पुत्रेण पालहणेन च शिल्पिना । उत्कीर्णा
वर्षघटना वैदग्धीविश्व[क*]र्मणे(णा) ॥ श्री [॥*]

No. 12.—AMAUNA PLATE OF THE MAHARAJA NANDANA ;
[GUPTA-] SAMVAT 232.

BY THE LATE DR. T. BLOCH, PH.D.

This plate has been discovered a short time ago on the estate of Babu Janakiballabh Prasad Narain Simha, Zamindār of Amaunā, Pargana Arwal, in the district of Gayā. Amaunā is about 2 miles east by north of the well-known town and market-place of Dāūd-nagar on the east bank of the river Son in the Gayā District. The plate has been lent to me through the kind offices of Mr. R. S. Greenshield, I.C.S., Collector of Gayā.

[The text of the subjoined inscription has been printed with a translation in the *Journal and Proceedings of the Asiatic Society of Bengal*, Vol. V. No. 5, May 1909, in an article entitled "The Mallayashṭikā grant of Nandana" by Mr. Paramesvar Dayāl. There are a few differences in this transcript which will be pointed out in the footnotes. According to Mr. Dayāl, the plate was found in December 1907 "in the fields of Bheṇḍiā Bighā, a hamlet of mauza Amaunā. It came to view after the surface soil had been washed away a little by rain. The site of the find is said to be an elevated land which is *paṭṭi* 'uncultivated' and of the class called *reḥī*, a kind of saline unproductive soil, on which even grass does not grow, and which becomes soft and loose in the rainy season. There are, however, no indications of ruins at this particular spot, though to the north-west of it, at a distance of about a quarter of a mile, is a *ṭilha* 'mound' considered to be the site of an old mud fort."—Ed.]

The plate consists of a single sheet of copper, $5\frac{1}{2}$ " by $11\frac{3}{4}$ ",¹ including the handle with a square hole on its proper right side, which may have been intended for the royal seal. It is, however, evident that no seal ever was attached to the plate. The inscription is written in eight lines on one side only. The characters agree with the alphabet, which was in use in North-Eastern India during the time of the Gupta kings, and I feel no doubt in referring the date in line 8 of the inscription (*Samvat* ² 232) to the Gupta Era. Its European equivalent, accordingly, would be A.D. 551-2. The language is Sanskrit, but not very correct. Thus, the spelling *āchchhēttā* for *ākshēptā*, in line 7, appears to be due to the vernacular pronunciation of that time, and a little before, in line 6, the writer originally had confounded this word with *ākshēpaḥ*, for which he substituted its correct form later on.

¹ [Mr. Dayāl gives the dimensions of the original plate as $9\frac{1}{2}$ " x $5\frac{1}{2}$ " excluding the handle.—Ed.]

² This word is spelt *Samvatta*. I have adopted the above reading, which appears to me the reading originally intended.

The inscription records the grant of the village **Mallayashtikā** to a Brāhmaṇa, named **Ravisvāmin**,¹ who belonged to the Gārgya-gōtra and was a student of the Vājasaneyi-Śākhā. The grant was issued from **Pudgalā**, a locality, which I have not been able to identify, by the **Mahārāja Nandana**, who held the title of *Kumārāmātya*,² and who describes himself as "meditating over the feet of the king (*dēva*), and of his *guru*" (l. 1). It is thus evident that the **Mahārāja Nandana** was merely a feudatory chief, and it appears not altogether unlikely, that one of the later Gupta kings may have been the paramount sovereign to whom he owed allegiance.

The date of the inscription (l. 8: *Samvat 200 30 2*) doubtless refers to the Gupta era, and corresponds accordingly to A.D. 551-2. It is further specified as the 20th day of Māgha. It is interesting to find the solar calendar in popular use in Magadha, or Bihar, at such an early time; for it is well known that, at present, the agricultural year, governed by *nakshatras*, is solar in Bihar and in the United Provinces, while further to the east, in Bengal, a purely solar form of the calendar has come into general use for almost all practical purposes. I cannot remember having met with many lunar dates in old inscriptions from Bihar, and a careful and systematic compilation of all the available dates in ancient epigraphs from Bihar and Bengal may probably reveal to us the fact that the soli-lunar calendar of North-Western India was very little used in the north-east of India, and this again would afford a very striking analogy to the method of reckoning time, which still is made use of for agricultural purposes in Bihar. Dr. Grierson has lately called my attention to the remarkable fact, that among the peasants of modern Bihar, the *nakshatras* are not lunar mansions, as they used to be from the beginning, but that among them only the position of the sun in connection with the *nakshatras* is taken into account. This curious custom, may, thus, very likely, go back to ancient times, and the introduction of the solar *Ilāhi* year into North-Eastern India would, in that case, appear to have been made easy on account of the existence there of a purely solar form of the Indian calendar.

The name of the engraver of the inscription appears to have been **Śūdraka**, if I am right in explaining the blundered words at the end of the inscription (l. 8: *Śūdrakārē-drakshuṇaḥ*) as *Śūdrakēn=ōtkīrṇam* "engraved by Śūdraka." I may, perhaps, mention here, merely as a curiosity, that this name, famous to us as that of the author of the *Mṛichchhakaṭika*,³ occurs again in two other inscriptions from the Gayā District (Nos. 642 and 646 in Kielhorn's List⁴), one of which dates from the time of **Nayapāla**, and the other from the time of **Yaksha-pāla**, probably 9th or 10th century A.D.⁵

TEXT.⁶

1 Svasti **Pudgalāyāḥ**⁷ *dēva-guru-pādānudhyātā*⁸-*kumārāmātya-mahārāja-Nandanah* kuśali
2 **Mallayashtikāyām** brāhmaṇ-ādin yathā-prativāsinō mānayati viditam=vō bhavishyati

¹ Personal proper names, formed with *ravi*, *sūrya*, and similar words, appear to have been rather common in North-Eastern India in those days. It is evident that the persons, who adopted them, were *Sauras*, or worshippers of the Sun, and it seems worth while pointing in this connection to the large number of ancient images of *Sūrya*, which have been found all over Bihar, and still may be seen along with Buddhist statues in almost every village in Bihar, close to which some ancient temple once existed.

² This title is very frequently met with on my Basarh seals; see *Archaeological Survey of India Annual Report, 1903-04*, p. 103. Its correct explanation in Sanskrit appears to be: कौमारादारभ्य क्षमात्यः 'one who has been in the service of the king, from the time when he was a boy.'

³ According to the late Professor Pischel, Daṇḍin was the real author of the *Mṛichchhakaṭika*. This theory is based on the occurrence, both in the *Mṛichchhakaṭika*, and in Daṇḍin's *Kāvyādarśa*, of the verse-लिप्ततीव तमोऽहानि वर्षतीदाञ्जनं नमः; and further on the fact, observed by Professor Pischel, that all the verses, quoted as examples in the *Kāvyādarśa*, are from Daṇḍin's own poetry.

⁴ *Ep. Ind.* Vol. V, Appendix, pp. 86-87.

⁵ [In a footnote on No. 646, the late Professor Kielhorn has added that it belongs to "about the 12th century A. D."—Ed.]

⁶ From the original plate.

⁷ [Mr. Dayāl reads *Puṅgalāyāḥ*.—Ed.]

⁸ Originally *pādānudhyātō*; but the sign of *ō* appears to have been struck out later on.

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- 3 yathā may=aisha grāmaḥ asmai Gārgya-sagōttrāya Vājasanēya-sabrahmachārinē
brāhmaṇa-
- 4 Ravisvāminē mātāpitrōr=ātmanaś=cha dharmm-ōpachay-ārtham=ā-chandr-ārka-
samakālikaḥ puttra-pauttr-ā-
- 5 di-bhōgyaḥ¹ bhumichchidra-nyāyēn=āgrahāratvēn²=ātisṛṣṭas=tan=na kēnachid=asmad-
vanśa(mśa)jēn=ānyē-
- 6 na vā sva-dharmma-yaśō-rthinā [ā]kshēpaḥ³ piḍā vā kartavyā [||*] Uktam cha [||*]
Shashṭi[m*] varsha-sahasrāpi
- 7 svarggē mōdati bhūmidāḥ āchchhēttā⁴ ch=ānumantā cha tāny=ēva narakē
vasēd=iti [||*]
- 8 Sva-mukh-ājñā Samvat⁵ 200 30 2 Mārgga di 20 Śūdrakarēdrakshuṇaḥ⁶ [||*]

No. 13.—PARDI PLATES OF DAHRASENA; THE YEAR 207.

BY PROFESSOR E. HULTZSCH, PH.D.; HALLE (SAALE).

I re-edit this inscription from some excellent ink-impressions kindly made over to me by Dr. Fleet, who contributes the following remarks on the original copper-plates.

"These plates were found in 1854 in the course of digging a tank at Pārdī, the head-quarters town of the Pārdī subdivision of the Surat District in Gujarāt, Bombay. The record on them was brought to notice and edited in 1885 by Pandit Bhagwanlal Indrajī, without a lithograph, in the *Journal of the Bombay Branch of the Royal Asiatic Society*, Vol. XVI. p. 346 ff.

"The plates are two in number, each measuring about $9\frac{3}{16}$ " by 3". They are quite smooth; the edges of them being neither fashioned thicker nor raised into rims: but, as may be seen from the facsimile, the inscription is in a state of perfect preservation almost throughout. They are somewhat thin, so that the letters, though not very deep, show through on the backs of them, to such an extent that some of them can be read there. The interiors of the letters show marks of the working of the engraver's tool.

"There is no ring of the ordinary kind, with a seal on it. But at each of the two ring-holes the plates were held together by a long copper wire, $\frac{1}{8}$ " thick in the thickest part, which, after being passed through the ring-holes, had its ends twisted over and round and round so as to form a kind of complicated tie, without the ends being soldered together. As the ring-holes are not much larger than the wires, and as the plates appear to have been secured as soon as they were discovered, it would seem that these wires are the means by which the plates were fastened together *ab initio*.

"The weight of the two plates is 31 tolas, and of the two wires $1\frac{1}{2}$ tolas; total, $32\frac{1}{2}$ tolas = $12\frac{3}{4}$ oz."

¹ It looks as if the engraver had begun to write *bhōgyō*, which he changed afterwards into the wrong form *bhōgyaḥ*.

² A small dot over *ra* appears to me merely a defect in the plate.

³ The engraver clearly had written *ākshēptā* first, on account of the well-known *ślōka*, which he had in mind.

⁴ A well-known blunder for *ākshēptā*, due to the vernacular pronunciation of the time.

⁵ Looks like *Samvatta*.

⁶ Perhaps *Śūdrakēn=ō:kīrṇam*? [Mr. Dayāl reads *śūdrakarād-rakshuṇaḥ* and translates "to be protected from the hands of the Śūdras."—Ed.]

The alphabet is of an early southern type. No distinction is made between the secondary forms of short and long *i*; I have, however, written *i* in the words *śrī*- (l. 2), *Antarmanḍali*- (l. 2 f.), and *Kaṇīyas*- (l. 4). The *jīhvāmūliya* occurs twice (ll. 6 and 7). A final form of *t* seems to be used in *k[ṣ*]nachi[t]* (l. 7). The second consonant of the group *ṇṇa* is expressed by *n* in *Nanna* (l. 3), but by *ṇ* in *arṇṇava* (l. 5). The abbreviation *saṃ* for *saṃvat* and the numerical symbols 3, 7, 10 and 200 are employed in l. 9, where the *tithi* of the date is given both in words and in figures.

The language is Sanskrit prose; but one verse of the *Mahābhārata* is quoted in l. 7 f. The rules of *sandhi* are strictly observed, except in *°svāmīna* (l. 3) and *°vriddhayē* (l. 5). Every consonant following *r* (except sibilants¹ and *h*) is doubled in accordance with Pāṇini, viii. 4, 46 and 49, and the *dh* of *anudhyāta* (l. 1) according to viii. 4, 47 and 53. The use of the word *santaka* (l. 2) and that of the genitive *kṛishatō* before a surd consonant (l. 6) are evidently due to the influence of Prakrit.

The inscription records a grant of land to a Brāhmaṇa by the Mahārāja Dahrasēna of the Traikūṭaka family. The king's order was issued from a place named Āmrakā (l. 1). The village granted bore the name *Kaṇīyas-Taḍākāsārikā* (l. 4) and belonged to the *Antarmanḍali* district (l. 2 f.). The donee resided at *Kāpura* (l. 3). The name of the messenger conveying the royal grant to the donee was *Buddhagupta* (l. 8), and the date of the grant was the 13th *tithi* of the bright fortnight of *Vaiśākha* in the year 207 of an unspecified era (l. 9).

Before publishing the Pārḍi plates, Pandit Bhagwanlal Indraji had discovered another mention of the Traikūṭakas in a copper-plate inscription from *Kaṇheri*, the original of which seems to be lost.² The *Kaṇheri* plate is dated in the year 245. The Pandit conjectured, on the grounds of contemporaneous historical allusions in certain records from the same part of the country, that the era of this plate ought to have commenced about A.D. 245. General Cunningham showed it to be the *Kalachuri* or *Chēdi* era of A.D. 249, and his view was endorsed by Dr. Fleet³ and by the Pandit himself.⁴

The alphabet and *provenance* of the Pārḍi plates, and the fact that they mention the Traikūṭakas, render it extremely probable that their date also has to be referred to the *Kalachuri* or *Chēdi* era, commencing in A.D. 249 as determined finally by Professor Kielhorn.⁵ The week-day or the *nakshatra* not being given, there is no detail by which the date can be actually tested. Dr. Fleet, however, kindly informs me that, if the year is applied as current, the European equivalent is the 4th April, A.D. 456, while, with the expired year, it would be the 23rd April, A.D. 457.

The *Kaṇheri* plate of (Kalachuri-)Saṃvat 245, which mentions the Traikūṭaka family, does not acquaint us with the name of the king of this dynasty to whose reign it belongs. From the Pārḍi plates we learn that the Traikūṭaka king Dahrasēna was ruling in (Kalachuri-)Saṃvat 207=A.D. 456 or 457. Two further members of the same dynasty are known from coins, viz. *Indradatta*, the father of Dahrasēna, and *Vyāghrasēna*, the son of Dahrasēna.⁶ The late Mr. Jackson stated that he had in his hands a copper-plate from *Surat* which is dated in

¹ See *varsha*, l. 7.

² *Inscriptions from the Cave-Temples of Western India*, p. 57 ff.

³ *Ind. Ant.* Vol. XIII. p. 76 f.; *Dyn. Kan. Distr.* p. 294 f.; *Journ. R. As. Soc.* 1905, p. 566 ff.

⁴ *Journ. Bombay Br. R. As. Soc.* Vol. XVI. p. 346; *Vienna Oriental Congress*, Aryan Section, p. 220 f.

⁵ *Ind. Ant.* Vol. XVII. p. 215 ff.

⁶ Prof. Rapson's *Catalogue of the Coins of the Andhra Dynasty, etc.*, p. clxiii; compare the same scholar's article in *Journ. R. As. Soc.* 1905, p. 801 ff.—Pandit Bhagwanlal Indraji (*Vienna Oriental Congress*, Aryan Section, p. 222) read 'Bndragana' for Dahrasēna, and Mr. Scott (*Journ. Bombay Br. R. As. Soc.* Vol. XXIII. p. 2) prefers to read 'Dahragana' on the majority of the coins of Dahrasēna, and 'Vyāghragana' for Vyāghrasēna.

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E. Hultsch.

Full-size.

From ink-impressions supplied by Dr. Fleet.

Collotype by Gebr. Plettner.

the (Kalachuri) year 231 and records a grant by Vyāghrasēna of the Traikūṭaka family :¹ a facsimile of this record is much to be desired. It is worth noting that Dahrasēna and Vyāghrasēna style themselves on their coins *parama-Vaishṇava*, 'a devout worshipper of Viṣṇu,' while the Pārdī plates (l. 1 f.) apply to Dahrasēna the synonymous term *Bhagavat-pāda-karmakara*, 'a servant of the feet of Bhagavat.'

As regards the places mentioned in this record, Dr. Fleet² understands the term *Antar-maṇḍali-vishaya* as denoting "the district of the territory between" the rivers *Minḍhōlā*, on the north, and *Pūrṇā*, on the south, in Gujarāt. He identifies *Kāpura* with a fairly large village on or near the southern bank of the *Minḍhōlā*, three miles south-south-west from *Vyārā*, the head-quarters town of the *Vyārā* subdivision of the Baroda State: the place is shown as 'Kapura' in the Indian Atlas quarter-sheet No. 23, S. E. (1888), in lat. 21° 4', long. 73° 25'. He identifies *Kaniyas-Taḍākāsārikā*, "the smaller or younger (later) *Taḍākāsārikā*," with the 'Tarsari,' 'Tarsāri,' of maps, fifteen miles almost due west from 'Kapura,' and about half-way between the *Minḍhōlā* and the *Pūrṇā*. And he considers that *Āmrakā*, where Dahrasēna was encamped when he made the grant, may possibly be the 'Ambachh,' 'Āmbāchh,' of the maps, about two miles towards the south-west from 'Kapura': but he would observe that *Āmrakā* need not necessarily be anywhere near the other places mentioned in the record. He adds that *Kāpura* gave its name to a territorial division, known as the *Kāpur-āhāra*, which is mentioned in a *Nāsik* inscription of *Ushavadāta*,³ and that the *Chikhalapadra* of that inscription is the 'Chikhaldā' of the maps, on the south bank of the *Minḍhōlā*, two and a half miles east-north-east from 'Kapura.'

TEXT.⁴

First Plate.

- 1 Svasti [||*] Vijaya-skandhāvārād-Āmrakā-vāsakāt-Traikku(kū)ṭakānām mātāpitṛi-pād-
ānuddhyātō Bhaga-
- 2 vat-pāda-karmmakarō=śvamēdh-āharttā śrī-mahārāja-Dahrasēnaḥ sarvvān=ēv=āsmat-
santakān=Anta-
- 3 rmmaṇḍali-vishaya-vāsinas=samājñāpayati yathā Kāpura-vāstavya-brāhmaṇa-
Nanna(ṇṇa)svāminā⁵
- 4 atr=aiva vishay-āntarggata-Kaniyas-Taḍākāsārikā-grāmā mā[t]āpi[t]rōr=ātmanaś=cha
puṇya-

Second Plate.

- 5 yaśō-bhivṛddhayē(ya) ā-chandr-[ā*]rk-ārṇava-[kshi]ti-sthiti-kālikā(ka)ś=chōra-
rō(rā)jāpatthyakāri-varjjam
- 6 sarvva-ditya-vishṭi-parihārēṇa putra-pautr-ānvaya-bhōjyas=samatisṛishṭō yatō=sya
bbuñjataḥ=kṛishatō(taḥ)
- 7 pravi(di)śatās=cha na k[ē*]nachi[t] pratishēdhaḥ=kāryya ity=uktaḥ=cha bhagavatā
Vyāsēna [I*] Shashṭi-varsha-sahasrāni(ṇi)
- 8 svarggē vasati bhūmi-daḥ [I*] āchchhēttā ch=ānumantā cha tāny=āva narakē
vasēd=iti [||*] Buddhagupta-dūtakam=ājñā
- 9 sam 200 7 Vaiśākha-śuddha-trayōdaśyā[m*] 10 3 [||*]

¹ Journ. Bombay Br. R. As. Soc. Vol. XXIII, p. 6 f.

² See Ind. Ant. Vol., XXXIX, p. 97 f.

³ Above, Vol. VIII, p. 82, No. 12.

⁴ From two sets of ink-impressions supplied by Dr. Fleet.

⁵ Read "śrāminē-tr=aiva."

TRANSLATION.

(Line 1.) Hail! From the camp of victory pitched at Āmrakā, the glorious Mahārāja Dahrasēna, (*who belongs to the family*) of the Traikūtakas, who meditates on the feet of (*his*) mother and father, who is a servant of the feet of Bhagavat (Vishnu), (*and*) who has performed an *āśramēdha*, addresses (*the following*) order to all Our subjects living in the Antarmāṇḍalī district (*viśaya*):—

(L. 3.) “(We) have granted to the Brāhmaṇa Nannasvāmin, residing in Kāpura, the village Kaniyas-Tadākāsārikā included in this same district, for the increase of the merit and fame of (*Our*) mother and father and of Ourselves, for as long as the moon, the sun, the ocean and the earth shall exist, to the exclusion of robbers and of those who do harm to the king, with exemption from all taxes and from forced labour, to be enjoyed by (*his*) sons, grandsons, (*and further*) descendants.

(L. 6.) “Therefore nobody shall cause obstruction to him while he enjoys, cultivates, and assigns (*this land*).”

(L. 7.) And the holy Vyāsa has spoken :—

[Here follows one of the customary verses.]

(L. 8.) (*This*) order (*was issued*),—Buddhagupta being the messenger (*dūtaka*),—in the year 207, on the thirteenth—13th—(*tithi*) of the bright (*fortnight*) of Vaiśākha.

No. 14.—TWO NOLAMBA INSCRIPTIONS FROM DHARMAPURI OF THE 9TH CENTURY A.D.

BY H. KRISHNA SASTRI, B.A.

The two subjoined records¹ are engraved on the four faces of a pillar which was removed in 1904 from Dharmapuri in the Salem District to the Madras Museum, where it is set up near one of the entrances into the Archaeological Section. The pillar measures 5' 4½" by 1' 4" on the east face, 5' 6½" by 1' 4" on the west, and 5' 5½" by 1' 3" on the north and south faces. It is surmounted by a pinnacle from which proceed in the eight directions eight petals which open downwards and are slightly raised at the edges where they meet the margins of the pillar. Prior to its removal the pillar was built into the floor of a *maṇḍapa* in front of the Mallikārjuna temple at old Dharmapuri.² The inscriptions on it were copied by Mr. G. Venkoba Rao early in 1901³ and a brief note on their contents is found in the *Annual Report* on Epigraphy for 1900-01, p. 6, paragraph 11. The pillar has suffered from the vandalism of ignorant people who appear to have used the stone for some purpose or other, with the result that all the four faces are worn smooth about the middle and bear big round indentations 5 to 5½ inches

¹ Nos. 304 and 305 of the Madras Epigraphical collection for 1901.

² This is the name by which an almost deserted quarter, about 1½ miles from the modern town of Dharmapuri, is known. It contains the temples of Mallikārjuna, Māriyamman and Vishṇu. The tank on whose bund the inscribed slab No. 309 of 1901 (noticed below, p. 64), was discovered, is also quite close to this quarter of Dharmapuri.

³ Better impressions from which the accompanying plate has been prepared were obtained by Mr. Venkoba Rao about the end of 1901. On this occasion he also copied another mutilated Nolamba record on a broken pillar which was lying in the Māriyamman temple (No. 348 of 1901; see below, p. 63.)

in diameter, in which are lost one, two or more syllables in three consecutive lines on each of the four faces (ll. 11 to 13 on the west face; ll. 37 to 39 on the south face; ll. 66 to 68 on the east face and ll. 95 to 97 on the north face). The north-east rim of the pillar; at its lower end, is also damaged slightly and consequently, the end of ll. 79 to 83 on the east face and the beginning of ll. 106 to 110 on the north face have disappeared. The latter gap (in the imprecatory verses) has, however, been filled up with the help of similar passages occurring elsewhere. The break in the north-east rim has again, been the cause of one or more blanks in ll. 8 and 9 of inscription B. Except for these defects, the two inscriptions are in a state of excellent preservation and are written in old Kanarese characters of the period to which the inscriptions belong. They present a striking similarity to those of the Mantrawāḍi, Sirūr and Niḍagundi records edited by Dr. Fleet.¹

As regards palæography, the initial vowels *a*, *ā*, *i*, *u* and *e* occur in their usual forms (e.g. in ll. 7, 64, 52, 58 and 82). Long *i* when attached to consonants is distinguished from the short by a small loop made inside the circular *i*-mark at its base (compare, e.g. the *i* of *paḷḷi*² with the *i* of *śīme* in l. 55). In *Tagaḍūr*³ (ll. 36 and 40), in *Mūlapaḷḷi* (ll. 43 and 55), in *Mūlasaṃgha* (l. 47) and in *Pūrva* (l. 33), the symbol for long *ā* is marked in a slightly different way from the ordinary form of it as used e.g. in the *ā* of *bhū* in ll. 4, 97 and 107 (twice). This variant is like the subscript *y* with its bend to the left not quite pronounced. Short *u* affixed to the consonants *k* and *r* is marked by a hook (bending downwards) attached to the right side of the letter; whereas, in other cases it is a vertical *u*-like tube affixed from below to the consonant to which it belongs. When the *u*-mark is lengthened in the case of *k* and *r* a second hook (also turned downwards) is added—the first, however, being in this case, reversed for the sake of convenience. *E* is marked by a similar hook attached to the left side of the *talekaṭṭu*, if one exists, or, somewhere on that side of the letter according to the whim of the writer. It may be noted that long *ē* is denoted in a few instances by the *e*-mark being made to end in a loop as in the case of the long *i* (*Jinē*², l. 3; *-varē*², l. 15; and *geyyuttirē* (wrongly for *geyyuttire*), l. 26); whereas, in others, it is not distinguished from the short *e* (compare e.g. *kuḍe*, l. 46 with *Sēnā*², l. 47). The *ai*-symbol occurs only once in l. 72 in the word *nairatiya* (a mistake for *nairṛitya*). Here, the stroke slanting to the right over the *talekaṭṭu* of the letter may be compared with the corresponding stroke (but slanting to the left) of the secondary *ai* in old Nāgarī inscriptions. The compound vowel-mark *ā*, which consists of *ā* and *e*, is simple in its formation, and consists of two inverted hooks placed one at each end of the top-stroke—the one to the right representing *ā* and that to the left *e*. The *anustāra* is marked by a small circle or, more frequently, by a dot and is always placed at the right top-corner of the letter to which it belongs. The *upadhmanīya* in ll. 106 and 107 is represented by the symbol for *r* (२); while, the *jihvāmūliya*, which may be expected at the end of l. 99, does not occur there.

With regard to consonants, it may be stated that all the five test letters discussed by Dr. Fleet in his study of ancient Kanarese records,² are represented in the subjoined inscriptions—viz. *kh*, *ṇ*, *j*, *b* and *l*. *Kh* in *khaṇḍa*- (l. 42) and in *duḥkham*- (l. 99 f.) is of the later cursive form. *Ṇ* occurs as the first member of the conjunct consonant *ṇga*, at the beginning of l. 61 and is of the closed type. *J* appears ten times and in only one instance (*j* of *jñā* in l. 1) is of the square type exactly similar to that which occurs in the Mantrawāḍi inscription of Amoghavarsha I. In the other nine instances, it is of the same type but closed. The letter *b* is more frequently used and is always of the closed type, except in *Sembalattūra* (l. 56) where the subscript *b* is, however, formed as in modern Kanarese. *L* is also of frequent

¹ Above, Vol. VII. pp. 198 ff.

² See, for example, his remarks on palæography in the Nilgund inscription of Amoghavarsha I. (above, Vol. VI. p. 99), in the Hattī-Mattūr and Naregal records (*ibid.* pp. 161 and 162) and in the Mantrawāḍi, Sirūr and Niḍagundi inscriptions (*ibid.* Vol. VII. pp. 199, 203 and 209).

occurrence and is of the cursive type with the miniature in the centre representing the old square form of the letter. It is noteworthy that in its secondary form *l* is always of the square type (see *ll* at the beginning of ll. 5 and 23, in l. 7 and in ll. 21 and 63). The palatal *ñ* occurs in its subscript form in *jñā* (l. 1) and as the first component in the conjunct consonant *ñcha* (ll. 21 and 32). The rare consonants *gh* and *chh* are also found, the first in l. 47 and the second in its subscript form in ll. 99 and 101. Dental *d* is hardly, if at all, distinguished from the lingual. *Ph*, in the only case where it occurs (l. 98), is marked by a small cross stroke on its right side, which distinguishes it from the unaspirate. The *rēpha*, as the first component of a conjunct consonant, is denoted by a wavy line affixed to the top of the consonant; but, when the conjunct consonant ends in *i*, the *rēpha* is affixed at the root of the circular *i*-symbol, so as to make an angle with it.¹ The final form of *ḥ* occurs in l. 35.

As for orthography, it may be noted that *ra* is used for *ri* (in *nairatiya*, l. 72), that consonants are invariably doubled after a *rēpha* with which they occur in a conjunct form, that in some Kanarese words nasals are changed into *anusvāra* before consonants of their class (*temkaṇa*, ll. 57, 58, 59, 60, etc.; *karuṅgal*, l. 61; *taḷuṁdāḷe*, l. 77; *aḍumbu*, l. 78; *kaḍegombu*, l. 81) while, in some others they are not (*Sembaḷattūra*, l. 56; *karuṅgal*, l. 60 f.; *banda*, l. 62; =*ante*, l. 63); that *vice versa* the *anusvāra* is changed into the corresponding nasal twice in l. 54 before the words *nakara* and *narasāsana* (for *narasāsana*) and that in the latter as well as in *sishyar* (l. 50) the palatal *ś* and the sibilant *s* are wrongly used, one for the other. The language of the record is Sanskrit (poetry, verses 1 to 5 and prose l. 4 f.) and Kanarese prose (ll. 5 to 94). The description of the boundary line contains some rare words whose interpretation has not yet been satisfactorily made out. My notes on the translation will show that some of these are very closely allied to Tamil.

Of the 110 lines which make up inscription A., the first 55 deal with the grant proper. Ll. 56 to 94 give a detailed description of the boundary of the village granted and the remaining ll. 95 to 110 contain the usual imprecatory verses. With an invocation to the doctrine (*śāsana*) of the Jinēndras (verse 1) and a short prefatory line in Sanskrit which mentions the family of the Pallavas, we are introduced to Pallavādhirāja, who is said to have conquered the whole earth, up to its four corners. His son was Noḷambādhirāja, of whom it is stated that he was worshipped by all the *sīmantas*, by which, we have, perhaps, to understand that he brought them under his control and consolidated the work of his father. To this Noḷambādhirāja and Jāabbe (l. 19 f.), daughter of Rāchamalla-Vermāḍi² and Mahādēviyar (ll. 16 and 17), was born Mahēndrādhirāja-Noḷamba (l. 24), described as having acquired the five great scunds (*samadhigata-pañchamahāśabda*)—the distinguishing *biruda* of a feudatory ruler³—though later on he is styled 'the favourite of (the goddesses) Fortune and the Earth (*śrī-prithivīvallabha*)'⁴ like any other paramount sovereign. Mahēndrādhirāja belonged to the Pallava family and was an ornament of the Pallava race (*Pallavakula-tīlaka*)⁵ (ll. 20 to 23). It is recorded of him that he destroyed the race of Mahābali (i. e. the Bāṇas) (l. 24 f.) and was occupying, at the time of the record A., the palace (*śrīmāḍa*) at Tagaḍūru (ll. 36 and 37). In the Śaka year eight hundred and fifteen, when the cyclic year Paridhāvin was current, on

¹ Compare Mr. Venkayya's remarks on the palaeography of the Raṇastipūṇḍi grant of Vimalāditya (above, Vol. VI. p. 348).

² Rāchamalla bears the titles *Satyatākya Koṅgunicarma dharmamahārājādhirāja*, 'lord of Nandagiri' and 'ruler of Kovaḷāla, the best of towns' (ll. 12 to 16).

³ Above, Vol. V. p. 216, foot-note 3.

⁴ *Ibid.* p. 201.

⁵ This epithet was also borne by Dantivarma-Mahārāja of the Triplicane inscription (above, Vol. VIII p. 292 and p. 293, note 4) and by the mahāmaṇḍalēśvara Chiddaṇḍēva-Mahārāja (*Annual Report on Epigraphy for 1905-06*, Part II. paragraph 5).

Thursday, the fifth *tithi* of the bright half of Āshāḍha, while the *nakshatra* was Pūrva-Phalguni and Jupiter rose in (*i.e.* entered) the sign Dhanus,—two private individuals Nidhiyaṇṇa and Chandiyaṇṇa—sons of a merchant from Śrīmaṅgala—built a Jaina temple (*basadi*) at Tagaḍūru (l. 40). The former of these received from the king, free from all encumbrances, the village of Mūlapalli (l. 43 f.) and in his turn made it over to Kanakasēna-siddhāntada-Bhaṭāra, pupil of, Vinayasēnasiddhāntada-Bhaṭāra of the Pogariya-gaṇa, the Sēn-ānvaya and the Mūla-saṁgha (ll. 47 to 51), for repairs, additions, worship, *etc.* in that *basadi* (l. 42 f.). The witnesses to this transaction were the four *ṣaṁayins*,¹ the *nāḍu*, *nakara*, and the *naraśāsana* (ll. 52 to 55). Inscription B. which consists of 10 lines is written at the bottom of A. (all round the four faces of the pillar) in the same old Kanarese script as A. and in Kanarese prose. It records that a certain Lōkayya got from Ayyapadēva, son of Mahēndra-Nolamba, the village of Budugūru and made a gift of it to the Jaina temple built by Nidhiyaṇṇa—apparently identical with the one mentioned in A. The founder Nidhiyaṇṇa is also said to have presented a garden (?) for worship in the same temple.

From the foregoing it is evident that the subjoined records belong to the Nolambas who claimed descent from the Pallavas. The territory over which the Nolambas originally held sway has been suggested to be the small district of Nolambalge, mentioned in two Rāshtrakūṭa records² of about the 9th century A.D., which, later on, appears to have received the appellation of Nolambavāḍi thirty-two thousand. This province, which must have been originally confined to the districts of Tumkur and Chitaldroog in the Mysore State, and part at least of the Anantapur District in the Madras Presidency, was gradually extended as the Nolambas rose into power, and in the 10th century A.D. included the major portion of the Bellary, Bangalore and Kolar districts. Portions of Salem and North Arcot must also have been in the possession of the Nolambas at the time of the subjoined record.³

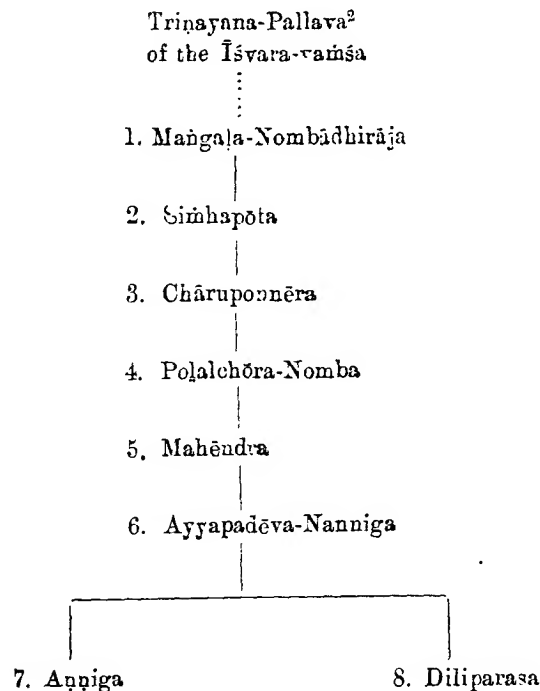
In his volumes on Chitaldroog and Tumkur (Vols. XI and XII of the *Epigraphia Carnatica*) Mr. Rice has collected a large number of Nolamba records which give us a fair outline of the history of that dynasty. Two pillar inscriptions from Hēmāvati in the Maḍaksira tāluka of the Anantapur District and two from the town of Maḍaksira itself, have been included by

¹ *Ṣaṁayins* are literally the members of a congregation or religion. Here, perhaps, the reference is to the four main divisions of the Jains who, like the Hindus, recognise the four castes, *viz.* the Brāhmaṇas, Kshatriyas, Vaiśyas and Śūdras. The significance of the next three terms *nāḍu*, *nakara* and *naraśāsana* is not clear. The first means 'country' or 'country-folk'; the second, 'town' or 'town-folk' and the third perhaps signifies 'rulers of men' or 'officers of government.' What the author wants to say may be that the witnesses to the transaction were the whole Jaina community consisting of 'country-folk,' 'town-folk' and 'officers.' Mr. Venkayya suggests that the three terms in question, with the reflexive pronoun *ivarē* which follows them, may be meant to serve as a clause explaining what has been stated before. In other words, it may mean that the *ṣaṁayins* who were witnesses to the present grant, are to be considered in themselves as good as the *nāḍu*, the *nakara* and the *naraśāsana* who, perhaps in ordinary cases, bore witness to public transactions.

² *Epigraphia Carnatica*, Vol. XI. Cl. Nos. 33 and 34 and Introduction, p. 7.

³ Dr. Fleet's *Kanarese Dynasties*, p. 318. That Nolambavāḍi included a part, if not the whole, of the Anantapur District is proved by the fact that Heñjeru, *i.e.* the modern Hēmāvati, the capital of the Nolambas, is situated in the Maḍaksira tāluka of that district. As regards the influence which the Nolambas exercised about the end of the 9th century A.D. in the northern portion of the Salem District, we have the evidence of the subjoined records at Dharmapuri. About this period, North Arcot too must have been subject to Nolamba influence; for, the Āmbūr inscriptions of the time of Nripatūṅgavikramavarman refer to a cattle raid organised by the Nolamba against Āmaiṇūr (above, Vol. IV. p. 180). The original territory of the Nolambas, however, was in the Tumkur and Chitaldroog districts of the Mysore State where their sway in the past is still testified to by the existence of a class of ryots known as Noṇabas and of town-names like Noṇavinkere (possibly a corruption of Noṇambankere), Ayyamaṅgala (*i.e.* Ayyapamaṅgala, so called after Ayyapa, son of Mahēndra), Nolambapaṭṭaṇa, Nannivāla, *etc.* (Mr. Rice's *Mysore Gazetteer*, Vol. II. pp. 163 and 500).

Mr. Rice in his Tumkur volume.¹ One of the Hēmāvati epigraphs furnishes the following genealogy of the Nolambas :—



This record, which belongs to the time of No. 8 Diliparasa, is dated in Śaka 864 and is thus later than the Dharmapuri inscription (A.) by 50 years, *i.e.* about two generations. Consequently No. 5 Mahēndra may be identical with Mahēndrādhirāja-Nolamba or Mahēndra-Nolamba of inscription (A.) and No. 6 Ayyapadēva-Nanniga, with Ayyapadēva “the asylum of truth (*nanni*)” of inscription (B.). This identification further enables us to identify No. 4 Poḷalchōra-Nomba and No. 3 Chāruponnēra with Nolambādhirāja and Pallavādhirāja³ of the Dharmapuri record. We do not know of any dated records of these two last mentioned kings; but Mr. Rice refers to some from the Chitaldroog District⁴ which may prove that Pallavādhirāja-Chāruponnēra of the foregoing genealogy—son of Simhapōta—was a contemporary of the Rāshtrakūṭa king

¹ *Ep. Carn.* Vol. XII. Si. Nos. 24, 28, 35 and 36.

² Triṇayana-Pallava is synonymous with Trilōchana-Pallava, Mukkaṇṭi-Pallava or Mukkaṇṭi-Kāḍuvetti (as the name sometimes appears in Telugu inscriptions). Trilōchana was the mythical Pallava king who was ruling the Telugu country prior to the advent of the Chalukyas under Vijayāditya of Ayōdhyā. In the mythical account of the Eastern Chalukyas given in copper-plates from the time of Vimalāditya downwards, Trilōchana-Pallava is mentioned as the king who opposed Vijayāditya in his victorious campaign against the south and perhaps also killed him (above, Vol. VI. p. 352, text, ll. 16 and 17). Trilōchana is also mentioned in Telugu inscriptions as the contemporary of the early Chōḷa king Karikāla to whom he was subordinate. Mr. Venkayya places Karikāla (and consequently also Triṇayana-Pallava) roughly about the end of the 5th century A.D. The Īśvara-vaṁśa to which Triṇayana-Pallava belonged (as disclosed by the Hēmāvati record) is not mentioned elsewhere. One record from Nandalūr (No. 580 of the Madras Epigraphical collection for 1907) actually traces Mukkaṇṭi-Kāḍuvetti to the third eye of Śiva (Īśvara). The Pallavas of Kāñchi traced their descent from Brahmā, through many Purāṇic sages, to the Mahābhārata hero Aśvatthāman.

³ These two names appear more like general appellations and may have been borne by any one of the Nolamba kings who claimed descent from the Pallava family; whereas, those given in the genealogical record from Hēmāvati were, perhaps, the real names of the two Nolamba rulers who immediately preceded Mahēndrādhirāja.

⁴ *Ep. Carn.* Vol. XI. Cl. Nos. 33 and 34.

Jagattuṅga-Prabhūtavarsba-Gōvinda III. whose dates range from A.D. 794 to 813¹ and was, as a feudatory of that sovereign, ruling the Nolambaḷge one thousand and Nīrgunda three hundred districts. Coming to Nolambādhīrāja or Poḷalchōra-Nomba of the Hēmāvati inscription, we gather from the subjoined record that he married Jāabbe, the daughter of the Western Gaṅga king Rāchamalla-Vermmāḍi. This identical relationship is mentioned in two other records of Mahēndra—one from Hēmāvati in the Anantapur District and the other from Baragūr in the Sira tāluka of the Tumkur District.² These two inscriptions tell us that Jāabbe was the daughter of Rāchamalla and the younger sister of Nītimārga-Permāḍi. According to Dr. Fleet, Rāchamalla, the father-in-law of Nolambādhīrāja, is identical with Satyavākya-Rājamalla (A.D. 840 and 870-71).³ As the earliest record hitherto discovered of Mahēndrādhīrāja-Nolamba is dated in Śaka 800, we may tentatively fix the lower limit of Nolambādhīrāja's reign at A.D. 878-79. And as the father of Nolambādhīrāja, viz. Pallavādhīrāja, was a feudatory of the Rāshtrakūṭa king Gōvinda III. (A.D. 794 to 813), the upper limit would be 813 A.D. Thus, Nolambādhīrāja—the second king mentioned in the subjoined record—may be presumed to have ruled between A.D. 813 and A.D. 878-79, though the period covered by this interval is an unusually long one.

¹ We arrive at the same result if we go back two generations from the earliest available date of Mahēndrādhīrāja, viz. A.D. 878-79 (Si. 38), and shall be near to the close of Gōvinda's reign. Still another synchronism from a Chitaldroog record may help us to settle the probable period of Chāruponnēra. Chāruponnēra's father Simhapōta is therein mentioned (*ibid.* Cl. 8.) as the subordinate of a certain Permanāḍi, who, as the name suggests, was evidently a Western Gaṅga king. According to Mr. Rice, Permanāḍi was a title which the early Western Gaṅga king Śrīpurusha-Muttarasa "took away from the king of Kāñchi" (*Mysore Gazetteer*, Vol. I. p. 314 and *Ep. Carn.* Vol. VIII. Nr. 35). Dr. Fleet assigns this Śrīpurusha to the period A.D. 765 to 805 (*Ep. Ind.* Vol. VI. p. 64). Consequently, the time of Chāruponnēra, son of Simhapōta, must have been subsequent to A.D. 805 as was already found to be the case.

² *Ep. Carn.* Vol. XII. Si. Nos. 24 and 38. Both of these inscriptions have been translated by Mr. Rice on pp. 91 and 94 of his Tumkur volume. Here, he connects *Jāyabbey-embōḷ mahādēvi* of both the records, with *Nolambādhīrājarātange* which precedes a long parenthetical clause giving the parentage of Jāyabbe. By separating the expression *Nolambādhīrājarātange* into *Nolambādhīrājarā* and *tange*, he arrives at the conclusion that the sister (*taṅge*) of Nolambādhīrāja was married to the Gaṅga king Rāchamalla. Jāabbe (or Jāyabbe), we know, was the queen of Nolambādhīrāja and mother of Mahēndra. If, accordingly, the phrase *Jāyabbey-embōḷ mahādēvi* is to be correctly connected with the word *Nolambādhīrāja*, the latter must, according to strict grammatical rules, end in the dative. But this would not be the case if we divide, as Mr. Rice does, the phrase *Nolambādhīrājarātange* into *Nolambādhīrājarā* and *tange*. I think it is more natural to divide it into *Nolambādhīrājar* and *ātange*. That this is actually intended is apparent from what we find in the subjoined record which states that Mahēndrādhīrāja was born to Nolambādhīrāja (*Nolambādhīrājargam*) and to Jāabbe (*Jāabbeḡam*). Mr. Rice's wrong interpretation of this phrase is evidently also responsible for the statement in the *Mysore Gazetteer*, Vol. I. p. 307, that "Pallavādhīrāja's daughter was married to the Gaṅga king Rājamalla." An inscription at Chikka-Madhure in the Chāḷakere tāluka (*Ep. Carn.* Vol. XI. Cl. 33), however, seems to prove that the Gaṅgas and the Nolambas were related by intermarriage already in the reign of Simhapōta. It is here stated that Permāḍi (i.e. the Western Gaṅga king Śrīpurusha-Muttarasa) married the daughter's daughter of Simhapōta.

³ Above, Vol. VI. p. 66. Mr. Rice suggests that the Nolambādhīrāja mentioned in an undated Gaṅga record of Nītimārga at Kendatti-Maḍivāla (*Ep. Carn.* Vol. X. Kl. 79) and the Nolamba king of the same name mentioned in the Pallava record at Bhōga-Nandi (*ibid.* Cl. 26), also undated, may both be identical with Nolambādhīrāja-Poḷalchōra (*ibid.* Introduction, pp. xviii and xix)—father of Mahēndrādhīrāja and brother-in-law of Nītimārga. This suggestion does not appear to be correct; for, Nītimārga-Permāḍiḡal under whom the former Nolambādhīrāja is stated to have been ruling the district Gaṅgarasāsira is, I believe, identical with Nītimārga-Permāḍi Raṇavikrama whom Dr. Fleet places between A.D. 810 and 840 and not with Nītimārga, the unidentified son of Satyavākya Rāchamalla. Nolambādhīrāja of the Nandi record does not appear to have been a feudatory chief but an independent Nolamba sovereign who 'was ruling the earth' (*prithvī-rājyam gey*) without any overlord. Very probably he is identical with Immaḍi or Irmaḍi-Nolambādhīrāja whose record of Śaka 899 is found at Kandavāra not very far from Nandi (*Bombay Gazetteer*, Vol. I. Part II. p. 332 and *Ep. Carn.* Vol. X. Cl. 45). Nītimārga, the brother-in-law of Nolambādhīrāja-Poḷalchōra, did not, probably, succeed to the Gaṅga throne; for, we know from the Huskūru inscription that Satyavākya Rājamalla's chosen successor (*yura-āja*) was Būtarasa (above, Vol. VI. p. 66).

Of Mahēndrādhirāja-Nolamba the subjoined record states that he destroyed the family of the Mahābalis (*i.e.* the Bāṇas).¹ The Baragūr and the Hēmāvati records report that Mahēndrādhirāja “uprooted Chōra and others of his kinsmen.” The Chōra here mentioned may refer to the Chōlas of the Telugu country,² a branch of whom appears to have been ruling about Hēmāvati and Niḍugal about that period.³ How these Chōlas of the Telugu country were ‘kinsmen’ of the Nolambas, is not quite clear. But in an inscription from the Maddaguri tāluka of the Tumkur District (*Ep. Carn.* Vol. XII. Mi. No. 102) Chaladaṅkakāra Chōliga, who is referred to about 900 A.D. by Mr. Rice, is stated to have been of Pallava descent. A later Chōla chief of Niḍugal had the prefix ‘Vira-Nolamba’ added to his name.⁴ It may, perhaps, thus be possible to explain how the Chōras mentioned in the Baragūr and Hēmāvati inscriptions were ‘kinsmen’ of the Nolambas. The statement that Mahēndrādhirāja “destroyed the Bāṇas” is not a mere boast; for, the very existence of the subjoined records (A.) and (B.) almost on the borders of, if not actually within, the Bāṇa country, prove beyond doubt the occupation of that part of the country by the Nolambas. From an inscription at Būḍidepalle⁵ in the Puṅganūr Zamindāri which, on palaeographical grounds may be referred to about the 9th century A.D., we learn that the Nolamba raided Puli-nāḍu (in the Bāṇa territory) in the reign of Mahāvali-Bāṇarasa Bāṇavidyādhara. If this Bāṇavidyādhara be identical with the Bāṇavidyādhara Mahābali-Vaṇarāyar “who was governing (the country) to the west of the Telugu road” as a subordinate of the Gaṅga-Pallava king Nṛpatuṅga, his date would fall into the last quarter of the 9th century A.D.⁶ And, as Mahēndrādhirāja’s conquest of the Bāṇas is to be referred to about the same period, the raid on Puli-nāḍu recorded in the Būḍidepalle inscription may be supposed to have occurred in the early part of the reign of Mahēndrādhirāja and would, in that case, be but the commencement of his campaign against the Bāṇas, which eventually earned for him the title ‘destroyer of the Mahābali-race.’

Pallava sovereignty came to an end about the middle of the 8th century A.D. and in the subsequent struggle for power and supremacy among the various tribes that owed allegiance to the Pallavas, the Nolambas were often ranged against the Bāṇas. The incidents recorded in the Baṅgavādi *viragat*,⁷ for instance, show that during the reign of the Gaṅga-Pallava king Vijaya-Narasimhavikramavarman, Skanda-Bāṇādhirāja met in battle Daḍiya (Daḍiga), Bāṇarāja and Mahēndravikrama. During the reign of the Vaidumba-Maharāja Gaṇḍa-Tripētra, Bāṇarasa and Vaidumba-maharāja marched on Soremaṭi and were met on the battlefield by the Nolamba, Rāchamalla and Daḍiga.⁸ An inscription at Pedda-Tippasamudram in the Cuddapah District states that the Vaidumba king Gaṇḍa-Tripētra fought with Nolambi (*i.e.* the Nolamba king) on the battlefield just referred to.⁹ The *viragat* at Chedalla near Puṅganūr¹⁰ belongs to the reign of Mahāvali-Bāṇarasa and states that the king on behalf of the

¹ An undated inscription in the Bowringpet tāluka of the Kolar District (*Ep. Carn.* Vol. X. Bp. 64) states that Mahēndrādhirāja was ruling the district Gaṅgarasāsira. This indicates his feudatory position, though the record does not expressly state it. At any rate, it must be referred to a period before A.D. 878 when, as will be shown in the sequel, Mahēndra must have extended his kingdom and become an independent sovereign. The feudatory position of Mahēndra thus suggested would reduce the long period of rule of Nolambādhirāja, arrived at on the previous page, by at least a few years.

² *Annual Report* on Epigraphy for 1904-05, Part II. paragraph 5. The Mēlāgūni inscription of Śaka 896 refers to a Pallava prince named Chōrayya-Nolamba (*Ep. Carn.* Vol. X. Mb. 64). Another record of Śaka 933 (*ibid.* Ct. 118) mentions a Nolambādhirāja-Chōrayya. It is, therefore, not impossible that the Chōra of the Hēmāvati and Baragūr records was the name of one of the contemporaneous kinsmen of Mahēndra.

³ *Ep. Carn.* Vol. XII. Introduction, p. 7.

⁴ *Ibid.* Vol. XI. Cl. 21.

⁵ No. 571 of the Madras Epigraphical collection for 1906.

⁶ *Annual Report* on Epigraphy for 1903-04, paragraph 26.

⁷ Above, Vol. VII. p. 22. Another *viragat* noticed at the end of the same article mentions Mahāvali-Bāṇarasa on one side and Nolamba, Rāchamalla, Mayindaḍiya and Daḍiga on the other.

⁸ No. 295 of the Madras Epigraphical collection for 1905.

⁹ No. 533 of the same collection for 1906.

¹⁰ No. 543 of the same collection.

Permanaḍi led an offensive campaign against the **Noḷamba**, **Rāchamalla** and **Mayindaḍi** and met them in battle at **Soremaṭi**. We have already referred to the raid into **Puli-nāḍu** by the **Noḷamba** during the reign of **Bānavidyādhara**. In the reign of the **Bāna** king **Vijayādityan Virachūlāmaṇi Prabhumēru**,¹ a certain **Kāḍuvaṭṭi Muttarasan**, perhaps connected with the **Noḷambas**, attacked **Kōyatūr**, the modern **Laddigam** near **Puṅganūr**² in the **Bāna** territory. Thus, in these early conflicts we always see the **Noḷambas** opposed to the **Bānas** and it is not unlikely that herein we have to seek for the cause which led to the destruction or complete conquest of the **Bānas** by the **Noḷamba** king **Mahēndrādhirāja-Noḷamba** which is claimed for him in the **Dharmapuri** inscription A. It will also be easy, now, to see how **Noḷamba** records came to exist in such large numbers in the **Bangalore** and **Kolar** districts of the **Mysore State** which apparently belonged partly to **Gaṅgavāḍi** 96,000³ and partly also to **Perumbānappāḍi**⁴—the territory of the **Bānas**. **Mahēndra** before he entered into hostilities with the **Gaṅgas** and the **Bānas** appears to have been a subordinate of the former ruling the **Gaṅgaṇasāsira**.⁵ What led to his hostilities with the **Gaṅgas** it is not possible to say at present.⁶ The fact that **Rācheya-Gaṅga**, as stated in the **Iggali** inscription, died in battle against the **Noḷamba** (*i.e.* **Mahēndrādhirāja**) about A.D. 891—927 and that **Eṇeyappa** (A.D. 908 to 938) “governed the **Gaṅgavāḍi** province as a united whole after depriving all his enemies of their power”⁸ shows clearly that **Mahēndrādhirāja**, at least during his lifetime, held under subjection a pretty large portion of the **Gaṅgavāḍi** province. This perhaps accounts also for the existence of an intrusive record of his time at **Tāyalūr** in the **Maṇḍya tāluka** of the **Mysore District**⁹ (the very heart of the **Gaṅga** country) which gives for **Mahēndra** the date **Śaka 817**—the latest known for him so far. It will be enough to state before closing this paragraph, that the **Noḷambas** started a petty state in and around **Hēmāvati** in the **Tumkur District** about the beginning of the 8th century A.D. and continuing to hold it as the subordinates of the **Rāshṭrakūṭas** and the **Gaṅgas**, they fell into frequent conflicts with the **Bānas**, the **Vaidumbas** and the **Chōlas** and even with their overlords the **Gaṅgas**. About the end of the 9th century A.D. they found a favourable opportunity and rose to eminence under **Mahēndrādhirāja-Noḷamba**.

A new name in the succession list of the **Noḷambas** which, as will be shown below, has to be placed between **Mahēndra** and his son **Ayyapa**, has apparently been missed by **Mr. Rice** in his treatment of the chronology of that family. From an inscription at **Āvani** in the **Mulbāgal tāluka** of the **Kōlār District**,¹⁰ it appears as if **Mahēndra** had a brother called **Iriva-Noḷamba** who was born of a different mother. The inscription states that **Divabbarasi** or **Divāḷāmbā**, born of the **Kaḍamba** family, was the chief queen (*agra-mahishī*) of **Polalchōra**, who, as stated

¹ No. 542 of the **Mairas Epigraphical** collection for 1906.

² *Annual Report on Epigraphy* for 1906-07, Part II, paragraph 33. Bp. No. 13 of **Mr. Rice's Epigraphia Carnatica** Vol. X. refers to an earlier conquest of the same place and states that the conqueror **Mādhava-Muttarasar** belonged to the **Gaṅga** race.

³ **Kōlāhalapura**, the modern **Kōlār**, was built by the mythical **Gaṅga** king **Kōlāhala** in the great **Gaṅgavāḍi-vishaya**. **Bempūr** (**Bēgūr**) twelve in the **Bangalore District** was granted to one of his subordinates by **Eṇeyappa** who was ruling over the **Gaṅgavāḍi** 96,000. The large number of **Gaṅga** records on stone both in the **Bangalore** and **Kōlār** districts prove that these districts were included in the **Gaṅga** dominions. In the **Bangalore District** a good portion of the agricultural population of the **Wokkaliga** sect belong to a subdivision called **Gaṅgadikāra**. This name, according to **Mr. Rice**, is derived from **Gaṅgavāḍi**—the country of which these people were the original inhabitants.

⁴ **Mulbāgal**, **Chintāmaṇi** and **Bowringpet** tālukas of the **Kōlār District** bear traces of the supremacy of the **Bāna** kings over these parts; **Mr. Rice's Mysore Gazetteer**, Vol. II. p. 105.

⁵ **Noḷambādhirāja**, father of **Mahēndra**, was ruling the same district as a feudatory of the **Gaṅgas**; see above, p. 59, footnote 3.

⁶ It is not unlikely that, in the matter of succession to the **Gaṅga** throne after the death of **Rājamalla**, there were disputes between his son **Nitimārga** (not identified) and the *yuvarāja* **Satyavākya Būtuga I.** the actual successor of **Rājamalla**. Perhaps **Mahēndra** helped his brother-in-law **Nitimārga** against **Būtuga I.**

⁷ Above Vol. VI. p. 68.

⁸ *Ep. Carn.* Vol. III. Md. 13.

⁹ *Ibid.* p. 49.

¹⁰ *Ibid.* Vol. X, Mb. 38.

above, is identical with **Ōlambādhirāja**, father of **Mahēndra**. From the way in which **Iṛiva-Ōlamba** is introduced in the inscription, it looks as if he was born of **Divalāmbā** after **Mahēndra**'s succession to the throne, or, if born earlier, his claims to succession had been overlooked in preference to those of **Mahēndra**, who had perhaps stronger support than **Iṛiva-Ōlamba**. Still it is not possible to assert that, after **Mahēndra**, the succession passed on direct to his son **Ayyapa**. The only sure date for **Ayyapa** hitherto known is Śaka 841.¹ Between this and Śaka 817, the latest known date for **Mahēndra**, there is an interval of nearly one generation. Mr. Rice refers to two inscriptions of the time of **Ōlambādhirāja-Nolipayya**, from the **Madagiri tāluka** of the **Tumkūr District**,² one of which supplies the date Śaka 820, **Paingāla**. This **Ōlambādhirāja-Nolipayya** is believed by Mr. Rice to be the same as **Ayyapa**. But we know that the latter's distinctive surname was **Nanniga** and not **Nolipayya**. It is not impossible, therefore, that **Iṛiva-Ōlamba**, the son of **Divalāmbā** and step-brother of **Mahēndra** succeeded the latter under the name **Ōlambādhirāja-Nolipayya**.³ If this conjecture is proved by future researches to be correct, it follows that **Iṛiva-Ōlamba** mentioned in the **Āvani** record was the son of **Divalāmbā** and not her grandson (**Dilipayya Iṛiva-Ōlamba**) as Mr. Rice puts it.⁴ Unfortunately the record is not dated. Otherwise, it would have given us the date of **Mahēndra**'s death and that of the succession of **Nolipayya**; for, it states that **Divalāmbā** on the death of **Mahēndra** built a temple and called it **Ōlamba-Nārāyaṇēśvara** after **Ōlamba-Nārāyaṇa**, one of **Mahēndra**'s *birudas*. She also granted the village of **Avināsi** (**Āvani**) and called it **Ōlambhōra-maṅgaḷa**, perhaps after the name of her husband and in it constructed the tank **Divalabbāsamudra** after her own name.

Ayyapadēva, son of **Mahēndra**, must have succeeded **Nolipayya**. Of him we learn from inscription (B.) that he had the *biruda* "the asylum of truth (*nanni*)."⁵ It is this *biruda* evidently that accounts for his other name **Nanniga** or **Nanniga**, which occurs in his inscriptions. He was the contemporary of the **Gaṅga** king **Ereyappa** and about A.D. 938 fought with the latter's help the battle of **Tumbepādi** against **Viramahēndra** whom Dr. Fleet has identified with the **Eastern Chalukya** king **Chālukya-Bhima II**.⁶ The only date available for **Ayyapa** from inscriptions published hitherto has been Śaka 841, **Īśvara**=A.D. 918-19. Although **Ayyapa** must, in the early part of his reign have been at war with the **Gaṅgas**,⁶ while the latter were attempting to regain what they had ceded to **Ayyapa**'s father **Mahēndrādhirāja**, he, later on, became their friend as appears from his war against the common foe,⁷ the **Eastern Chalukya** king **Chālukya-Bhima II**. If the statements made in the **Kaluchumbargu** grant of **Amma II**.

¹ *Ibid.* Vol. XII, Si. 39. The Śaka date 841 does not agree with the cyclic year **Vikrama**. It is two years too early. The same cyclic year without the Śaka date is given for **Ayyapadēva** in *Ep. Carn.* Vol. XI, Ji. 29. But Cd. 62 of the same volume gives the correct cyclic year **Īśvara** which corresponded to Śaka-Saṁvat 841 current.

² *Ibid.* Mi. Nos. 27 and 52.

³ **Ōlambādhirāja-Nolipayya** (-**Nolipayya**) receives the surname **Iṛiva-Ōlamba Nolipayya** (**Nolipayya**) in two records from the **Kolar District** (*Ep. Carn.* Vol. X. Kl. 198 and Bp. 4). If this refers to **Dilipayya**, the grandson of **Mahēndra**, as Mr. Rice takes it, it appears to have been applied to him in accordance with the custom by which grandchildren are often named after their grandfathers; we may thus have to presume that **Dilipayya**'s surname was not that of his direct grandfather **Mahēndra** but that of the latter's brother **Iṛiva-Ōlamba Nolipayya** (I.).

⁴ *Ibid.* Introduction, p. xix. Evidently the mistake is due to his taking **Divabbarasi** and **Divalabbarasi** to be two distinct individuals. But the record does not admit of any such interpretation.

⁵ Above, Vol. VI p. 47.

⁶ See, for example, *Ep. Carn.* Vol. XII, Mi. 71.

⁷ The **Ōlambas** seem to have been in conflict with the **Eastern Chalukyas** from still earlier times. **Guṇaga-Vijayāditya III**. (A.D. 844 to 888) is stated to have "cut off the head of **Maṅgi** in battle." The **Maliyapūṇḍi** grant of **Amma II**. (above, Vol. IX. p. 48 f.) says that this **Maṅgi** was "the king of the great **Ōḍambarāśhṭra** (i.e. the **Ōlambavādi** country)." We do not know of any ruler of **Ōḍambarāśhṭra** about this period, that bore the name or surname **Maṅgi**. The long interval between 814 and 878 A.D., noticed already, must have counted more than one **Ōlamba** king besides **Ōlambādhirāja-Ōlambhōra**. Perhaps **Maṅgi** was one of these. **Nombādhirāja**, the first historical ancestor of the **Ōlambas**, was, according to the **Hāmāvati** inscription, known to the **Kaṇṇāṭas** (i.e. the **Kāśhṭrakūṭas**) as **Mangāḷa**. The **Maṅgi** of the **Maliyapūṇḍi** grant might have been named after this early **Maṅgaḷa**.

are to be taken as literally true,¹ Ayyapa must have fallen in the fight with Chālukya-Bhima II. Dr. Fleet places this event about the end of Eṇṇayappa's reign, i.e. between A.D. 934 and 938. Accordingly, we may perhaps infer that Ayyapa ruled from Śaka 841 (=A.D. 918-19) to Śaka 860 (=A.D. 938-39). But his records registered by Mr. Rice in the volumes of the *Epigraphia Carnatica* do not assign to him dates later than A.D. 920. After Ayyapa's death the family appears to have gradually declined till it was subjugated by the Chōla king Rājaraṇa I. of Tanjore in A.D. 998-99.³

The Nolamba occupation of Tagaḍūru which is established by the existence in it of the records of Mahēndra and his son Ayyapa is corroborated by another inscription⁴ on a broken pillar discovered in the Māriyammaṇ temple at old Dharmapuri. It registers the grant of a tank (?) called Marudanēri by Mahēndra-Nolamba in Śaka 800 (corresponding to the cyclic year Viḷambi) to the teacher Ponnēra-goravar who, as the suffix *goravar* indicates, must have been a Śaiva.⁵ It is also recorded in this inscription that the tank after repair was placed by the teacher in the hands of the *samayins*.⁶ On this occasion, the merchants (evidently those of Tagaḍūru), among whom figure Chandiyanṇa and N[i]dhiyanṇa, the builders of the Jaina *basadi* recorded in inscription A., [assigned] tolls on certain commodities as a *dēvadāna*. The inscription being broken, it is not possible to say to what particular temple the *dēvadāna* was intended. The record at any rate supplies us with two important facts, viz. (1) that already, in Śaka 800 (the earliest date for Mahēndra, known also from the Baragūru record) Mahēndra had occupied Dharmapuri and the surrounding country, and (2) that the Śaiva and the Jaina faiths (*samaya*) were flourishing side by side at Tagaḍūru under the patronage of the Nolamba kings towards the close of the 9th century A.D. Still another fragmentary inscription on a pillar of black granite in the Mallikārjuna temple at old Dharmapuri⁷ begins with the phrase *svasti Pallav-āṇṇayāya* and introduces Nolambādhiraṇa and the Gaṅga king [Rachamalla] in the very same terms as inscription A. The record does not appear to have contained any Śaka date but the month, fortnight, *tiṭhi*, week-day, etc. are given on one of the mutilated

¹ Above, Vol. VII. p. 187, text line 38.

² In the Dēoli plates of the Rāshtrakūṭa king Kṛishṇa III., dated in Śaka 862, a Pallava king named Aṇṇiga is said to have been defeated by Kṛishṇa III. (Above, Vol. IV, p. 191). It is not unlikely that this Aṇṇiga was the son of Ayyapa.

³ The earliest Chōla inscription mentioned in the *Epigraphia Carnatica* (Vol. X. Introduction, p. xxiv) is one of Madiregonḍa Kō-Parakēsarivarman. Mr. Rice himself doubts if this could be attributed to the early Chōla king Parāntaka I. The next sure record is one of Rājaraṇa I. from the Hoskōte tāluka (*Ep. Carn.* Vol. IX. Ht. 111). Rājaraṇa's conquest of Gangapāḍi, Nulambapāḍi and Taḍiyapāḍi are mentioned for the first time in his records of the 14th year. Consequently, we have to suppose that Rājaraṇa overran these provinces in A.D. 998-99, but perhaps allowed the rulers to continue governing their kingdoms as Chōla feudatories. For, Ht. 111 states that in Śaka 920—the very year in which Rājaraṇa must have entered Mysore—Gannarasa, son of Ayyapa-lēva (apparently a Nolamba) was ruling a portion of Daḷigavāḍi as a feudatory of the Chōla king. In (Śaka 923) the 16th year of Rājaraṇa, a certain Nolambādhiraṇa made a grant in his capacity as the general of the Chōla emperor (*Ep. Carn.* Vol. X. Mb. 208). Nolambādhiraṇa Chōrayya, with Nolamba attributes, was ruling in Śaka 933 also as a tributary of the Chōla king Mummāḍi-Chōla (Rājaraṇa I.) (*ibid.* Ct. 118). In the 25th year of Rājaraṇa I. (i.e. A.D. 1009) Tagaḍūr-nāḍu was ruled by a Chōla subordinate named Pañchavaṇ Brahmadhiraṇa (Madras Epigraphical collection for 1909, No. 254) and was included in the Muḷvāy-rājya in the reign of the Vijayanagara king Dēvarāya I. (*ibid.* No. 251). It may be pointed out that Kl. 75, which Mr. Rice supposes to be one of Rājaraṇa I., dated in his 7th year (*ibid.* Introduction, p. xxiv), is a record of Rājaraṇa II.; for the introductory phrase *pū maruṇṇiya polil-ālu* occurs in some of the Tamil records of the latter.

⁴ No. 348 of the Madras Epigraphical collection for 1901.

⁵ See Dr. Kittel's Kannada-English Dictionary, s. v. *gorava*; and above, Vol. VII, pp. 200 and 202. It may be noted that *guravaḍigaḷ* is also used as an honorific title attached to the names of Jaina teachers.

⁶ See above, p. 57, footnote 1. *Samayin*, here evidently denotes the adherents of the Śaiva *samaya*. Dr. Winslow in his *Tamil and English Dictionary* mentions "twelve principal religious systems (*samaya*) of which six are approved and six rejected by the Śaiva sects."

⁷ No. 306 of the Madras Epigraphical collection for 1901.

faces.¹ The donee here was a certain Bhairavaśakti-Bhaṭāra of Nandi. Bhairavaśakti, as his name indicates, must have been a Śaiva preceptor like Ponnēra-goravar of the record just quoted, and Nandi is undoubtedly the village of that name at the foot of the historic hill Nandagiri in the Kolār District.

Tagadūru, in which the Jaina temple was built by the merchants Nidhiyanna and Chandiyanna, has been identified with the modern Dharmapuri where the pillar was found.² Neither the Jaina temple nor the palace (*śrīmāḍa*) referred to in l 36 could now be traced.³ Tagadūru was, at this time, perhaps, a very important city, and from what is said of it in an undated inscription⁴ on a stone set up on the bund of the big tank at old Dharmapuri, it was, as it were, "a reflected image of the whole earth; for in it were:— this⁵ Śaiva teacher Vidderāśi; the temples Kali-Chōrēśvara,⁶ Pallavēśvara, the great Bhōgēśvara, the magnificent and spotless Nannēśvara and Bhujaṅgēśvara of Kāñchi which shone in its imperial (?) fame; the enclosing walls (*prākāra*) and the pleasure-gardens (*nandanavana*) of kings who were as powerful as lions."⁷ The village Mūlapalli which was granted to the Jaina temple and the two other villages which touched its boundary line have been kindly identified for me by Mr. C. Hayavadana Rao, B.A., B.L. He writes:—Mūlapalli is probably represented by the modern village of Mūlakāḍu, 9 miles west of Dharmapuri. Sembalatūru may be Semmanahalli, now a railway station on the Morappur-Dharmapuri section of the South Indian Railway, and Budugūru is apparently Buduganahalli, about 7 miles south of Dharmapuri." It may be noted that Budugūru which is mentioned in l 80 of (A.), is the object of the grant in inscription (B.).

¹ Bhādrapa[da-mā*]sada bahula-pakṣhala tad[ar*]yuvā Brihaspati-vāramuṁ Rēvatī-[nakṣha*]tramuṁ Vṛiddhi-yembudu utya-gō[ṇamu*]m-āge Kana-saṁkrāntiya tat-kā[ḷala*]l- The details of this date, which is probably one of Mahēndrābhīnāja, were submitted to Professor Jacobi of Bonn for verification. He remarks:— "Kanyā-saṁkrānti fell on Thursday (1) 21st August 891 A.D. which day was Bhādrapada ba. di. 3. But the moon had left Rēvatī and stood in Aśvinī and the gōṇa Vṛiddhi was just over and Dhuva was the current gōṇa; (2) 25th August 880, but this was Bhādrapada ba. di. 2 with nakṣatra Rēvatī and gōṇa Vṛiddhi. These are the only possible years."

² Above, Vol. VI, p. 331. In two later inscriptions of about the 12th century A.D. found at Dharmapuri (Nos. 307 and 308 of the Madras Epigraphical collection for 1901) the place is called Tagadūr in Tagadūr-nādu, a sub-division of the Ganga country (*Ganga-nādu*). It is not known when and why the name of the town was changed to Dharmapuri. The *Madras Manual of Administration*, Vol. III, p. 271 states that it is derived from the name of a local chief called Dharmarajah, who is not known to any epigraphical records. It is doubtful also if we could connect the name Dharmapuri with Dharmavolai which is mentioned in the Nalamba record of the Nalamba king Mahēndra, as having been ruled by Parama-Mahādevī, a lady of the royal household. In the records of this period found at Dharmapuri and in the Tamil poem *Paranānūru*, the place is known only as Tagadūru.

³ I have been informed by Mr. C. Hayavadana Rao, B.A., B.L., who inspected the place, that "a few hundred yards from the temple of Mallikārjuna in old Dharmapuri and just opposite the European cemetery, there is a small slab bearing Jaina figures." This perhaps is the only relic of the Jaina *basadi* built by Nidhiyanna and Chandiyanna at Tagadūru (Dharmapuri).

⁴ No. 309 of the Madras Epigraphical collection for 1901. The old Kanarese characters in which this record is written are beautifully engraved and present a box-headed type which is unique. They may be referred to about the same period as the Nalamba records. Vidderāśi (i.e. Vidyārāśi) in whose praise the Kanarese verses are composed must have been a teacher of great fame. Perhaps he was one of the two preceptors of the Kāṣṇakha ascetic Mallikārjuna of Madura mentioned in an inscription from Kodumbālūr (No. 129 of the Madras Epigraphical collection for 1907).

⁵ The demonstrative 'this' is used with reference to a figure of the ascetic engraved on the slab, below the inscription.

⁶ The temple of Chōlēśvara at Kadabattūr, a village quite close to Dharmapuri, is, according to Mr. Hayavadana Rao, "a typical Chōla temple and contains numerous inscriptions on its walls in Telugu and Tamil." He thinks that this may represent the old Kali-Chōrēśvara.

⁷ The verse runs:—

Kali-Chōrēśvara-[Pallavē]śvara-mahā-Bhōgēśvar-ōttuṁga-ni-
rmala-Nannēśvara-kirtti-śāsana-lasat-Kāñchi-Bhujaṅgēśvara-
r-evala-kantirava-bhūpa-nandanavana-prākāra-saṁ[sthā]nadi-
n-nelak-eḷlaṁ paḍichandam-āyṭu Tagadūr-i Vidderāśindraram.

On the date of inscription A, Professor Jacobi of Bonn, to whom I had submitted the details for verification, has very kindly contributed the following :—"The date won't come out right. The Paridhavi year was 802. On the 1st June of that year Jupiter entered Dhanus. Āshadhā su di 5 fell on 3rd June, Saturday, not Thursday, and the *nakshatra* was Maghā, not Pūrva Phalguni." Inscription B. is not dated, but may be referred to the beginning of the 10th century A.D.

INSCRIPTION A

TEXT.¹

West face.

- 1 @ Śmatām jñānārūpānām lō-
- 2 kālōk-āvatōkinā[m] [h*] sāsā-
- 3 māya Jñānānā[m] bhadrām
- 4 dhāyān-nirantaram [h*] Svasti Pa-
- 5 llav-ānāvayāya [h*] Vijitā cha-
- 6 turanta-mahemānāla-srī-
- 7 Pallavādhirājara magam a-
- 8 vanata-samasta-sāraanta-
- 9 makuṭa-ma[n]i-kīraṇ-āre-
- 10 nita-chāraṇa]-sarasīru-
- 11 ha-srī-[No][lam*][b]ādhirāja-
- 12 rggā[m] svasti [Sātyav*]ākya Kōmgu
- 13 nivarṇma [dharmma]mahāśā-
- 14 jā[dhirāja Na]nāda]giri-nā-
- 15 tha Kova[lāla]-puravarē-
- 16 śvara sū-B[ā]chamalla-Vermnā-
- 17 ḍiga[gaṇ Ma[hā]dēviyarggaṇ
- 18 puṭidō[akhi]la-[bh]uvana[ta]-
- 19 la-ratua . . [ya]r=appa | Jāa-
- 20 bbega[m] puṭ[īdō[m] samadhiga-
- 21 ta-pañchamahāśābda- Pallav-ā-
- 22 nvaya-srī-prithuvi-vallabha Pa-
- 23 llav[a]kulatilaka śrī-Mahē-
- 24 ndrādhirāja-Noḷamba Mahā-
- 25 bali-kula-vidhvaṃsanam geydu
- 26 prithuvi-rājyam geyyuttirē² [h*]

South face.

- 27 Svasti [h*] Śaka-nripa-kāl-ātita-
- 28 samvatsaramgaḷ-ēṇṭunūra-
- 29 padinaydan[ē]ya Paridhā-
- 30 viy=emba sa[m]vatsara ⁴pravar-tise
- 31 Āshā[dha]māsada śukla-
- 32 pakshada pañchamiyu Bri-
- 33 haspativūramu Purva-Pā-

¹ From three sets of inked estampages prepared in 1901.² Read *geyyuttire*.³ The syllable *ra* is engraved below the line.⁴ Read *Śaka*.⁵ Read *Pha*.

- 34 Iguni-nakshatramum Dhanu-
 35 vinoḥ Bṛihaspatiy=uda[ya]-
 36 m̐=āge Taga[dū]ra śrīmāda-
 37 man=¹Noḥa[m̐ban=i*]ruvandu Śrī-
 38 maṁgala . . . veyā
 39 seṭṭiya . . . [ḥ] Chaṇdiya-
 40 n̐nanu² Nidhiyaṇnanu Tagaḍū-
 41 roḥ=basā[d]iyam=māḍisi ā
 42 basadige khaṇḍa-³[s]puṭita-nav[a]-
 43 karma-dēvārchebau-ā[d]igalge Mūla[pa]-
 44 ḷiyam sa-sarvva-pādaparih[ā]-⁴
 45 ran=Noḷamba[m̐] dhāreyaṇ-ere-
 46 du kuḍe Nidhiyaṇna paḍedu
 47 śrī-Mūlasaṁgha-Sēnānvay-ā-
 48 gragam̐nya Pogariya-gaṇada
 49 Vinayasēnasiddhānta[d]ja-bhaṭā-
 50 rara ⁵śishyar=Kkanakasēnasiddhā-
 51 ntada-bhaṭārargge pāda-prakshā-
 52 ḷana-purāsara koṭṭa [ḥ*] ḷda[kk]e
 53 sākshi nālku samayigaḷu⁶

East face.

- 54 nāḍun=nakaramun=narasāsana[mu]-⁷
 55 m=ivarē [ḥ*] Mūlapaḷiya polasi[me ḥ*]
 56 Māda Sembalattūra b[e]ṭṭ[a]da [ke]-
 57 ḷagaṇa pēr-[a]ḷ[v]ina temkaṇa kuṟuki
 58 adin=te[m̐]ku uḷugu-gaḍare [a]-
 59 din=temku m[ē]l-[s]ariye adin=temku
 60 uḷugu-guṟuki adin=temku karu-
 61 ṅgal-kuḷi karuṅgal-kuḷi yind=iḷidu
 62 paḍuva banda paḷḷada poṇarppu-
 63 [pu]se allindam=ante pōgi paḍu-
 64 vaṇa paḷḷam ā paḷḷamē viḍidu
 65 pōgi Minamjaṇeyim temkaṇa pa-
 66 ḷa Koyilē[rige vō]gi K[o]yilē-
 67 riya kiḷa . . m=ante Anduva-
 68 r[ē*]rige v[ō] . . . ḷavarē si-
 69 yēri [ḷ] Anduva[rēri] A[ndu]varēri-
 70 ya paḍuvaṇa kaḍe-gombu a[nt]e [pa]-

¹ The accusative *śrīmādaman* with the verb *iru* is peculiar to the Kanarese idiom. It reminds strongly of the Sanskrit *griham tishṭhan*.

² *Nna* is written for *ṇna* here as well as in l. 46 and l. 9 of inscription B. Perhaps the *anuvāsa* after the two names are missing and must be inserted also.

³ Read *-spuṭita-*.

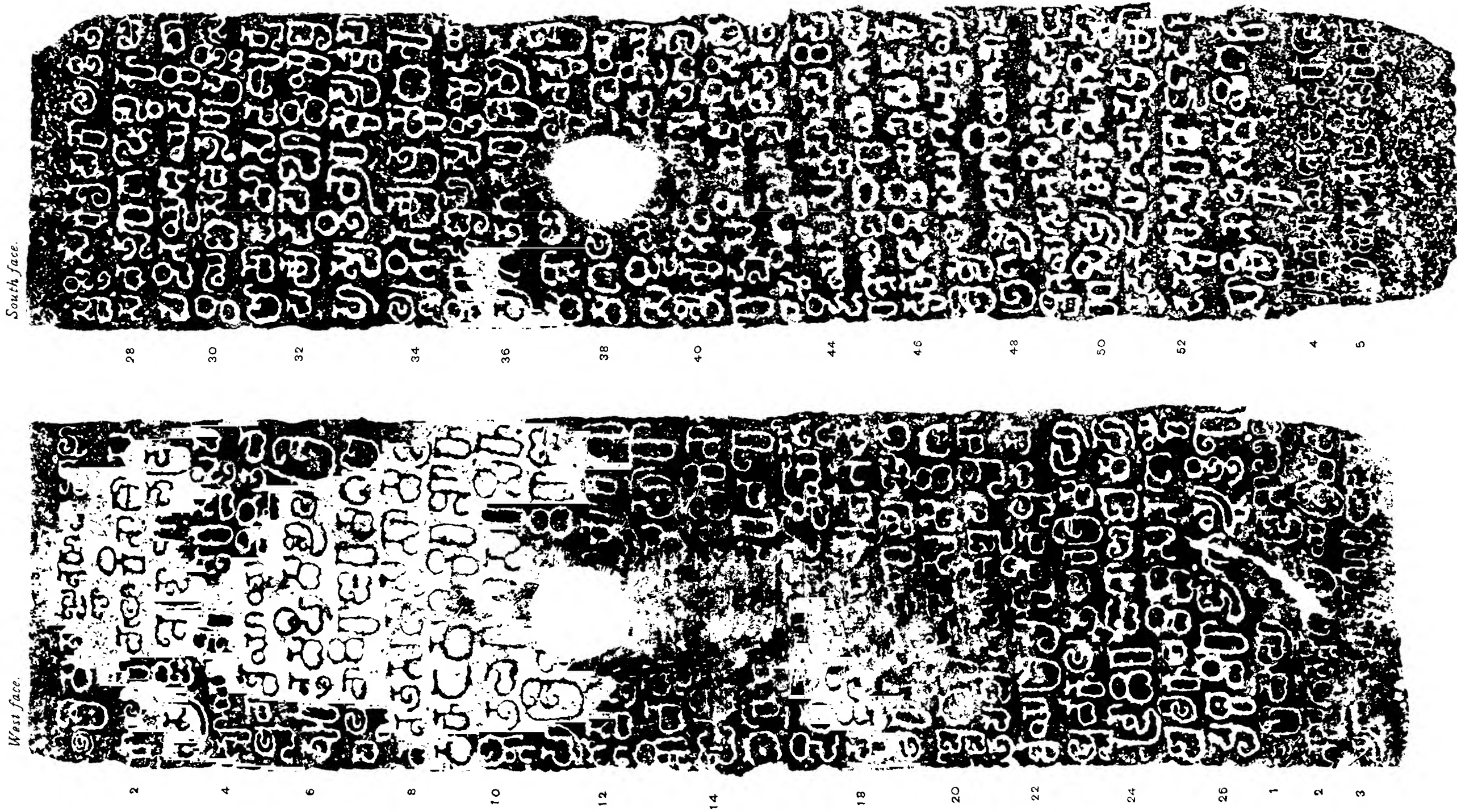
⁴ *Sarra-pāda-parihāraṁ* stands for *sarva-bādhā-parihāraṁ*.

⁵ Read *śishyar*.

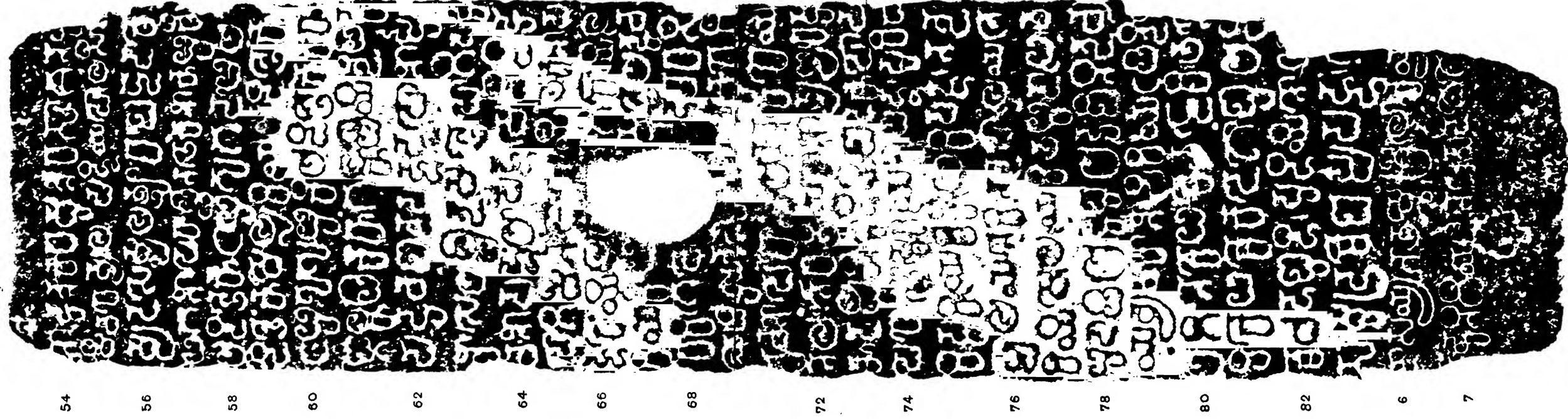
⁶ Perhaps an *anuvāsa* is to be inserted at the end of the line, in order to connect *samayigaḷu* with the witnesses mentioned immediately after.

⁷ Read *śāsana*. *Mu* at the end of the line is partly seen on the original. The neuter ending *mum* perhaps indicates the whole class of officers (*narasāsana*). I cannot explain how the demonstrative *ivarē* is used in the masculine, while the nouns to which it refers (except *samayigaḷu*) are in the neuter; see above, p. 57 footnote 1.

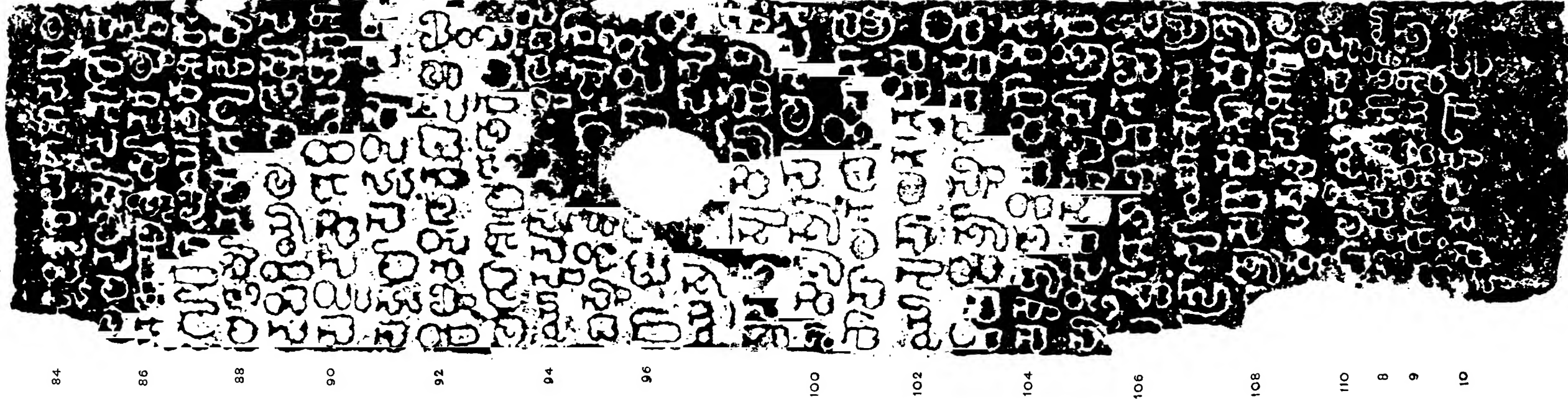
Two Nolamba Inscriptions from Dharmapuri ; 9th Century A.D.



East face.



North face.



- 71 [ḍu]vaṇa pēr-o[ṅge] Anduvareya¹
 72 n[e]laṁ nairatiya² kōṇa Mūlūra [m]u-
 73 kkūḍal-puli | puliyi[m] baḍakku pōḍa
 74 pēr-o[ṅg]e-Puriyēri³-pa||a [i] Puri[ē]-⁴
 75 ri Puriyēri-[ki][i]ri-pa||a | Nanda-
 76 ppolayanēri Nandapoleyanē-
 77 riya[m] Mēlayēri- taḷumḍāle [i] [ta]-
 78 ḷudāli aḍumbu aḍu[m]biṣudam vā-
 79 yavya[da] kōṇa piriya nḷindi
 80 aṁgine kelakke [Ta]tṭēri | Ta[tt]ē-
 81 ri kelakke kaḍegombu [i] a .
 82 kke elabuli | puliyi[m] No[la][mba*]-
 83 samudrakke barpa pa||am | [i]=

North face.

- 84 [ppa*]||adi[nde] keḷagaṇa paral-ā-
 85 la [i] aḍaṇa mūḍaṇa Kōva-
 86 na[kere] alli mūḍakal=[B]udu-
 87 gūra-kereya teṁkaṇa ka[tṭe]
 88 ante mūḍa āṇe-gundu⁵ [i] m[ū]-
 89 ḍa piriya-āla | ante mūḍa
 90 Paṭṭidamanēriya teṁkaṇa
 91 pa||am [i] ā pa||adim mūḍaṇa
 92 kiṇuvaṭi | teṁka Baṇḍalvara-
 93 la soṇe | ante te[m]ka atti-
 94 y-ōḍu pa||am | [be] . gālu cheṁbaḍi [i*]
 95 Bahubhir=vva[su]dhā bhuktā
 96 rāja[bhi][s=Saga*]r-ādibhiḥ [i*]
 97 yasya [ya][s=sa*] [ya]dā bhāmi[ḥ*]⁷
 98 tasya tasya [ta]dā phala[m] [i] 2*⁸ ◎
 99 Sva[m*] dātu[m] sumahach=chhakya[m] du[ḥ]-
 100 kham=anyasya pālana[m] [i*] dānam
 101 vā pālanaṁ v=ēti dānāch=chhūrē-
 102 yō=nupālanaṁ | [3*] Na visham
 103 visham=ity=ālu[ḥ]⁸ dēva-svaṁ vi-
 104 sham=uchyatē [i*] visham=ēkākinaṁ
 105 hanti dēva-sva[m*] putra-pantrikaṁ⁹ [i] 4*
 106 [Sa]rvvān=ētān=bhāvina=paṛtthi-
 107 [vē*]ndrām=bhūyō bhūya=prā-
 108 [rtha*][ya]ty=ēsha Rāmaḥ [i*] sāmāny[ō]=
 109 [yam dha*]rmma-s[ē]tur=nripāpām kālē
 110 [kālē*] pālaniyō bhavadbhiḥ [i] 5* ◎

¹ Read °rēriya.² Read nairiṭiya.³ To the syllable *pu* is also attached a sign of *e*.⁴ Read *Puriyēri*.⁵ Read, perhaps, -*gundu*.⁶ The marks of punctuation inserted at the end of each boundary point begin only from here. Perhaps the writer forgot to insert them in the earlier portion.⁷ Read *bhūyas*.⁸ Read =*āhur*.⁹ Read =*paṇtrikaṁ*.

INSCRIPTION B.

TEXT.

West face.

- 1 [⊙] ¹Śri-Mahēndra-Noḷam[ba]-
 2 na maga[m̐] nannig=[ā]śraya śrīmad-A-
 3 yya[padē]var [B]u[d]ugūra udaka-

South face.

- 4 pūrvvan=dhāreyaṇ=ēḡedu kuḍe
 5 [A]rhach-chhāsana-pradipakan=a[ppa]

East face.

- 6 D[ō]saiyyana tammor̐ śrī-Lōkayya-
 7 [ga]!u Nidhiyaṇṇana basadige go-

North face.

- 8 [t̐a ll*] . vīna paḍu[va]ṇa taḍiyo-
 9 [l=a*][rchcha]nege Nidhiyaṇṇam̐ to-²
 10 [t̐]umam̐ paḍedu ³kōṭṭam̐ [ll*]

TRANSLATION OF INSCRIPTION A.

(Verse 1.) May there be uninterrupted prosperity to the doctrine of the glorious Jinēndras,—the embodiments of wisdom, who see the non-world in the world.⁴

(L. 4 f.) Prosperity to the Pallava family !

(Ll. 5 to 26.) While the prosperous Mahēndrādhirāja-Noḷamba, the ornament of the Pallava race, the lord (*of the goddess*) of Fortune of (*i.e. residing in*) the Pallava family (*and*) of the Earth, who has acquired the five great sounds and is born to the glorious Noḷambādhirāja—whose lotus-feet are reddened by the lustre (*proceeding*) from the gems (*imbedded*) in the diadems of the whole (*circle of*) prostrating feudatory chiefs (*sāmantas*) (*and*) who is the son of the glorious Pallavādhirāja who had subdued the circle of the Earth (*right up*) to (*its*) four corners—and to Jāabbe who is a gem on the whole surface of the Earth born to—Hail! Satyavākya Koṅguṇi-varma Dharmamahārājādhirāja, lord of Nangadiri, ruler of Kuvalāla the best of cities, the glorious Rāchamalla-Vermmādigaḷ and to Mahādēviyar—was ruling the earth (*after*) having destroyed the Mahābali race,—⁵

(Ll. 27 to 36.) Hail! while the (*cyclic*) year named Paridhāvin, the eight-hundred and fifteenth of the years elapsed, of the era of the Śaka kings, was current,—on Thursday,

¹ Between the syllables *kē* and *ndra* space enough for two letters has been left vacant. This may be due to the crack in the stone which runs between them.

² Read, perhaps, *tōṭamam̐*.

³ Read *kōṭṭam*.

⁴ The phrase *lōk-ātōk-ārāiōkinām̐* may also be translated "who see (*i.e. distinguish*) the world from the non-world."

⁵ Without the adjectival clauses which complicate the general sense, this lengthy sentence might be reduced to : "While Mahēndrādhi ūja-Noḷamba boru to Noḷambādhirāja and to Jāabbe, was ruling the earth."

the fifth *tithi* of the bright fortnight of the month of Āshāḍha, when the *nakshatra* (was) Pūrva-Phalgunī and Bṛihaspati (Jupiter) appeared in the (sign) Dhanus,—

(Ll. 36 to 52.) while the Nolamba was staying at the royal mansion (*śrīmāḍa*) at Tagaḍūru, Chandiyanna and Nidhiyanna, [sons of?] setṭi of Śrīmaṅgala, caused a *basadi* to be built at Tagaḍūru; (and) when, with libations of water, the Nolamba gave to that *basadi* for (repairing) gaps and cracks, for new works (and) for worship of the deities, etc., (the village) Mūlapaḷḷi, free from all encumbrances. Nidhiyanna received (it) (and) gave to Kanakasēnasiddhāntada-bhaṭṭāra,¹ pupil of Vinayasēnasiddhāntada-bhaṭṭāra of Pogariyagana, the foremost of the teachers of Sēn-ānvaya in the glorious Mūla-saṅgha, having first washed (his) feet (with water).

(Ll. 52 to 55.) The witnesses to this (transaction) are the four *samayins*, the *nāḍu*, the *nakara* and the *naraśāsana* (i.e. the rulers of men, officers of Government): only these.

(Ll. 56 to 94.) (This is) the boundary of the fields of Mūlapaḷḷi:—(On) the east—the *kuruchi*² (trees) south of the big waste³ on the eastern side⁴ of the hill of Sombalattūru; thence southwards, the *mimosa*-bush⁵; thence southwards, the ravine higher up (?); thence southwards, the *kuruchi*-bush; thence southwards, the pit of (i.e. from which) black granite (is quarried); descending from the pit of black granite, the couple-tamarind (tree) in the ditch (which runs) westwards: thence, going in the same direction, the ditch to the west; keeping to (the course of) the same ditch, the ditch from the southern side of the natural pond (jaṇc, done) called Minamjaṇe; passing on to (the tank) Koyilēri, of Koyilēri in the same direction, the Anduvarēri (tank); (thence), the remote outlet⁶ west of Anduvarēri; likewise (in a) westerly (direction) the big *oṅge* (tree) and the land (?) of Anduvarēri. The south-west corner (point) is the tamarind (tree) at the triple junction (*mukkūḍal*) of Mūlūru; from (this) tamarind (tree) in a northerly direction, the ditch of Puriyēri with the big *oṅge* (tree); (thence) the Puriyēri (tank); (thence) the ditch (connecting) Puriyēri (and) Kīlēri; (thence) the Nandappolayanēri (tank); from Nandappolayanēri, the *talūṇḍāḷe* (shrubs)⁷ of Mēlayēri; (thence) the *aḍumbu* plant (in) *talūṇḍāḷe*; from the *aḍumbu* (the next point is) the north-west corner—the big⁸ to the east, (the tank) Taṭṭēri; (thence) to the east, the remote outlet of Taṭṭēri; the

¹ A Jaina teacher named Vādirāja *alias* Kanakasēna-bhaṭṭāraka is mentioned in two Jaina inscriptions of the 11th century A.D. (*Ep. Caru.* Vol. VIII. Nr. Nos. 35 and 36) and one of the 12th century (*ibid.* Nr. 37) as the *guru* of the Gaṅga king Rāchamalla. Some of his disciples were Śrīvijaya, Śāntidēva, Dayāpāla and Kamalabhādra. Vādirāja and his pupils are mentioned in the Śravana-Belgoḷa epitaph of Mallishēna (above, Vol. III. p. 187 f) as belonging to about the 11th century A.D. Consequently, Vādirāja Kanakasēna-Bhaṭṭāraka of these records must have been the *guru* of the Gaṅga king Rāchamalla III. who ruled from A.D. 989 to 1005 (above, Vol. VIII. p. 50).

² *Kuruki* is not given in Dr. Kittel's *Kannada-English Dictionary*. The word *kuruke* means 'a small village.' In the description of boundaries it is very unlikely that an unspecified village would be mentioned. Accordingly, I take *kuruki* as tentatively equivalent to *guruchi* or *gurige*, the former of which is the name of a tree and the latter that of a plant.

³ *Alvu* is the same as *alivu* or *alipu* which means 'ruin, waste.' It also means 'the burning (of forest fire) beyond the limit.' Perhaps *pēr-alvu* is to be explained as 'big waste,' though its exact significance is not clear to me.

⁴ I have taken *keḷagaṇa* (*keḷagaṇa*) in the sense of 'eastern'; compare the Tamil word கீழ்.

⁵ *Gadare* is perhaps synonymous with *kadara*, and *ulugu* means 'attached to, or loving.' As the *kadara* (*mimosa*) plants could be poetically said to be attached to one another when they are densely grown, I have taken tentatively, the phrase *ulugu-gadare* to mean 'a mimosa-bush.'

⁶ *Komḷu* in Tamil means the outlet of a tank. Hence *kadegomḷu* may denote 'the remote (*kade*) outlet.'

⁷ Dr. Winslow explains *talūḍāḷa* as the shrub *Clerodendrom phlomoides* which is known to cure flatulency (*vātamadukki*).

⁸ *Uḷṇa* (perhaps *uḷṇḍi* [ke] of the text) is according to Dr. Winslow 'a kind of cotton shrub,' and *aṅgine*, according to the same authority, is 'a species of aloes.'

tender tamarind (*tree*); from the tamarind (*tree*) the ditch that runs into (*the tank*) Noḷambasamudra; from the ditch, in an easterly direction, the banyan (*tree*) in pebbles (*i.e.* in a gravelly soil); east of it (*the tank*) Kōvanakere. There, (*is*) the eastern (*boundary*) stone; (*thence*) the southern embankment of the tank of Budugūru; likewise, to the east, the elephant-[like] boulder; (*thence*) to the east the big banyan (*tree*); likewise, to the east, the southern ditch of (*the tank*) Paṭṭidamanēri; to the east of that ditch the short banyan (*tree*) (?)¹; to (*its*) south the natural pond (*soṇe*) of Baṇḍalvaralu(?); likewise, to the south the ditch with the fig tree³

[Ll. 95 to 110 contain four of the usual imprecatory verses].

TRANSLATION OF INSCRIPTION B.

The prosperous Ayyapadēva, the asylum of truth, son of the illustrious Mahēndra-Noḷamba, having given Budugūru with libations of water,³ the glorious Lōkayya, younger brother of Dōsayya, who is the illuminator of the doctrine of the Arhats, presented (*that village*) to the *basadi* of Nidhiyanna. (*And*) Nidhiyanna too, presented (*to the same basadi*) for worship (*therein*) a garden on the western bank of having acquired (*it*).

No. 15.—KARAMDANDA INSCRIPTION OF THE REIGN OF KUMARAGUPTA [GUPTA-] SAMVAT 117.

By PROFESSOR SIEN KONOW, PH.D.; CHRISTIANIA.

This inscription is incised on a stone *līṅga* which was excavated from an ancient site called Bharādhi Dīh near the village of Karamdāmdā, about 12 miles from Faizābād on the road to Shāhganj, District Faizābād, United Provinces. Karamdāmdā will be found as Karamdanda in the Indian Atlas, Quarter Sheet 87 S.E., at 82° 4' long. and 26° 40' lat. The existence of the inscription was first brought to notice by Kunwar Kamta Prasad, Deputy Collector, Faizābād. A preliminary account of the find has been given by Dr. Vogel in his *Annual Report*, 1907-08, page 39, and I now publish the inscription from impressions supplied by him.

The *līṅga* itself consists of an upper, circular portion, 1' 1" high and 10 $\frac{7}{8}$ " in diameter, rising from an octagonal base 1' 9" high. The lower portion of the base including the end of the inscription has been broken. The *līṅga* will be deposited in the Provincial Museum, Lucknow.

The inscription itself is incised on the base and covers a space 1' 5 $\frac{1}{4}$ " high and 1' 7 $\frac{1}{2}$ " broad. The letters in the uppermost right hand corner are much effaced, but they can be restored from other inscriptions. Across the base, at a distance of 11" from the bottom, runs a line, which has made some of the top *mātrās* indistinct in the impression, and the final portion of the inscription has been broken off. In other respects, it is in an excellent state of preservation.

The characters belong to the western variety of the Gupta alphabet. The short *u* is denoted in two different ways, compare *Kumāragupta* in lines 3 and 7, where the *u* of *gu* has two

¹ It is doubtful if the Sanskrit *raṭa* (banyan) could be compounded with the Kanarese *kīru*=small. *Kīruvaṭa* may denote a plant not explained in the dictionaries.

² The last words at the end of this description of the boundary line are not intelligible to me. We must have expected some words which mean—'the boundary thence joins the (starting) point.'

³ The phrase *dhāreya=ereḍu kuḍe* would have been enough to express the idea, as in l. 45 f. of inscription A.; *udaka-pārttam*, though redundant, has perhaps, been put in with the object of introducing a familiar Sanskrit phrase.

१ नमो भगवते वासुदेवाय ॥
 २ कृतं गच्छति नमो भगवते वासुदेवाय ॥
 ३ गीतं गच्छति नमो भगवते वासुदेवाय ॥
 ४ गीतं गच्छति नमो भगवते वासुदेवाय ॥
 ५ गीतं गच्छति नमो भगवते वासुदेवाय ॥
 ६ गीतं गच्छति नमो भगवते वासुदेवाय ॥
 ७ गीतं गच्छति नमो भगवते वासुदेवाय ॥
 ८ गीतं गच्छति नमो भगवते वासुदेवाय ॥
 ९ गीतं गच्छति नमो भगवते वासुदेवाय ॥
 १० गीतं गच्छति नमो भगवते वासुदेवाय ॥
 गीतं गच्छति नमो भगवते वासुदेवाय ॥

different forms. Note also *nu* in *-nudhyātasya*, line 2. The form of the initial *i* in *ity=ēvam*, line 8, is the same as in the *Kahām* pillar inscription.¹ With regard to orthography I may note the doubling of a consonant before *r* in *-gōttra-*, lines 5 and 10 (but *putrō*, line 5, *putrah*, line 6) and after *r* in *-pūrvvāyām* and *-āchāryy-*, line 4, and *yathā-kartavya-dhūrmika-karmmanī*, line 9; the change of an *anusvāra* to *n* before *d* in *=syān=divasa-pūrvvāyām*, line 4; the use of *chchh* in the beginning of a word in *Chchhandōgy*, line 4; and the use of *ś* at the end of a word before *ś* in *kumārāmātyaś=Śikhara-*, line 6.

The inscription refers itself to the reign of the ancient Gupta king *Kumāragupta I.*, and is dated in [Gupta-] *Samvat* 117, on the tenth day of *Kārttika*, corresponding to A.D. 436. It is therefore of almost the same date as the completion of the temple of the Sun when *Kumāragupta's* subordinate *Bandhuvarman* was governing at *Daśapura*.²

It registers a gift made by *Prithivishēṇa*, the son of *Chandragupta's* *kumārāmātya Śikharasvāmin*, who was the son of *Vishṇupālita* *bhaṭṭa*, the son of *Kuramāravabhaṭṭa*, of the *Chhandōgas*, whose *gōtras* were [*Āśva*] and *Vājīn*. The former *gōtra* is new to me. The *Vājīns* also occur elsewhere. *Prithivishēṇa* is described as the *mantrin* of *Kumāragupta*, as his *kumārāmātya* and subsequently as his *mahābalādhikṛita*. The gift was made for the worship of the *Mahādēva* known as *Prithiviśvara*, i.e. probably the *liṅga* on which our inscription has been incised, with proper righteous offerings. The portion containing the names of the donees has, unfortunately, been lost, and what is lost cannot be restored with absolute certainty. So far as I can see, the donees must have been certain *Brāhmanas* from *Ayōdhyā*, who were living in the vicinity of *Mahādēva Śailēśvara*, who belonged to various *gōtras* and *charaṇas*, and were proficient in observances, in sacred study, in the *mantras*, the *sūtras*, *bhāṣyas* and *pravachanas*, and who had something to do at the *dēvadrōṇī* i.e. image procession at *Bhāraḍī*. . . This interpretation is, however, far from being certain. The restoration of the words denoting the various branches of learning in which the donees are said to have been fully versed, is, I think, certain. The geographical name *Bhāraḍī* is a mere conjecture. What remains of the letters seems to favour it. The name of the place where the *liṅga* was found is said to be *Bharādhi Dīh*, but it is not possible to identify this form with *Bhāraḍī*. I would compare the word *Bharaḍīya* found in one of the inscriptions on the *Sāñchi stūpa*³ where Professor *Bühler* reads: [*bha*] *raḍīyasa sapurīśasa yugapajakasa dānaṁ*. I would translate "the gift of the holy man *Yugapajaka*, from *Bhāraḍī*." I am unable to restore the four *akṣaras* following after *Bhāraḍī*. They look like *d. s. m. d.* *S. m. d.* perhaps stands for *samudra*, which is an epithet of *Śiva*. The word *dēvadrōṇī* is known from lexicographers⁴ and said to mean "idol procession."

TEXT.

- 1 Namō Mahādēvāya | Ma[hārājā]dhirāja-śrī-Chandragupta-pād-ā]-
- 2 nudhyātasya chatudhu(r-n)dadhi-salil-āsvādita-ya[śasō mahārājā]-
- 3 dhirāja-śrī-Kumāraguptasya vijaya-rājya-samvatsar[ē śatē saptadaś-ōttarē]
- 4 Kārttikamāsa-daśama-divasē=syān=divasa- pūrvvāyām [Chchhandōgy-āchāryy-Āśva]-
Vājī-
- 5 sagōttra-Kuram[ā]ravya-bhaṭṭasya putrō Vishṇupālita-bhaṭṭas=tasya putrō
mahārā-
- 6 jadhiājā⁵-śrī-Chandraguptasya mantri kumārāmātyaś=Śikharasvāmy=abhūt=tasya
putrah

¹ *Gupta Inscriptions*, Plate ix. A. text-line 7: *i* of *ity=anya-samjñō*.

² *Ibid.* No. 18

³ Above, Vol. II. p. 105, No. 74.

⁴ The St. Petersburg Dictionary refers to the *Trikāṇḍaśāṣṭaka* 2, 7, 8, and the *Hārāvalī* 129.

⁵ The actual reading is perhaps *putrō*.

⁶ Read ⁵ *jādhirāja-*.

- 7 Prithivishēṇō mahārājādhirāja-srī-Kumāraguptasya mantri kumārāmātyō=na-
 8 ntaram cha mahābalādhikṛitaḥ(tō) bhagavatō Mahādēvasya Prithiviśvara ity=ēvaṁ
 samākhyātasy=ā-
 9 sy=aiva bhagavatō yathā-kartavya-dhārmika-karmmaṇā pāda-śūśrūṣaṇāya bhaga-
 vach=Chhai-
 10 lēśvarasvāmi-mahādēva-pādamūlē Āyōdhyaka-nānā-gōttra-charaṇa-tapaḥ-
 11 svādh[y]āya-mantra-sūtra-bhāṣhya-pravachana-pārāga-Bhāraḍi-d. s. m. d. dēvadrōṇ[y]ām

TRANSLATION.

Obeisance to Mahādēva. In the victorious reign of the *mahārājādhirāja*, the illustrious Kumāragupta, whose fame was tasted by the waters of the four oceans (and) who meditated on the feet of the *mahārājādhirāja*, the illustrious Chandragupta, in the 117th year, on the tenth day of the month of Kārttika, on this day specified as above, the minister of the *mahārājādhirāja*, the glorious Kumāragupta, (his) *kumārāmātya* and subsequently (his) *mahābalādhikṛita* Prithivishēṇa, the son of Śikharasvāmin, the minister, the *kumārāmātya* of the *mahārājādhirāja*, the illustrious Chandragupta, (who) was the son of Viṣṇupālita-bhaṭṭa, the son of Kuramāravabhaṭṭa, a teacher of the Chhandōga (*vēda*), of the *gōtras* Aśva and Vājin, (gave) for the sake of obeisance to the Lord Mahādēva, known as Prithiviśvara, with proper and righteous offerings, at the feet of the Lord Śailēśvarasvāmi-Mahādēva, to . . . from Ayōdhyā, of different *gōtras* and *charaṇas*, perfected in observances and study, in the *mantras*, the *sūtras*, the *bhāṣhyas* and *pravachanas*, who at the procession of the image (of Śiva ?) at Bhāraḍi

No. 16.—SUNAO KALA PLATES OF SAMGAMASIMHA ;

[KALACHURI-] SAMVAT 292.

BY PROFESSOR STEN KONOW, PH.D.; CHRISTIANIA.

These plates were originally brought to light by the late Mr. A. M. T. Jackson, who published them in the *Journal of the Bombay Asiatic Society*.¹ Mr. Jackson's edition was not accompanied by a facsimile of the original, and it was not, therefore, possible to judge about the palæographic character of the grant. I now re-edit it from impressions which I owe to the kindness of Mr. Henry Cousens.

The plates are two in number, and they were, according to Mr. Jackson, found in November 1898, "buried about two feet below the surface of a cart track in the village of Sunev Kulla in the Hānsot Mahal of the Broach District . . . The first plate is entire. The second has suffered damage (1) by the wrenching off of the seal, which has destroyed a few *aksharas* in the first line, and (2) by the breaking off of a piece of the left-hand edge, which has destroyed one *akshara* in line 4, two in line 5, two in line 6, and one in line 7 . . . The lower edge of the first plate was formerly attached to the upper edge of the second by two copper rings, one of which remains attached to each of the plates. The seal, which was probably carried by the left-hand ring, has been wrenched off and is lost. The letters are deeply cut and in many places show through on the back of the plates."

The two plates are of the same size, measuring $12\frac{1}{2}'' \times 6\frac{1}{2}''$. The first contains 12, and the second 13 lines of well executed writing. The average size of the individual letters is $\frac{1}{4}''$. The characters belong to the southern class and are closely connected with the form

¹ Vol. XX. pp. 211 and ff.

occurring in Valabhi inscriptions, in those of the Gujarāt Chalukyas, and in the Sarsavā plates of Buddhārāja.¹ Mr. Jackson has noted a peculiarity which is found in most of the letters, viz. a distinct triangular head. With regard to individual letters we may note the initial *ś* in *śśhīm*, l. 12; the form of *an* in *Lankīkshī*, l. 6, *Lankīyana*, l. 7, and *-pantrīwaya*, l. 11; the two forms of *l*, e.g. in *kūśalam*, l. 3, and *Gāṭara*, l. 5; the final *t* in *kēnachit*, l. 13, and *vasat*, l. 20, and the *jihvīmūliya* in *-āpanayoli-kāryyah*, l. 15. A final *m* perhaps occurs in *varttātarya[m]*, l. 14. The numerical symbols for 200, 90, 10, 5 and 2 occur in l. 25. The language is fairly correct Sanskrit, and, with the exception of four imprecatory stanzas in ll. 19-23, here ascribed to Vyāsa, the text of the inscription is in prose. The *śaṁdhi* has been neglected in *śaṁanubhāṣayati astu*, ll. 3-4; and *-kṛtā śaṁlakṣṇīrṇjāna*, l. 12. The orthography calls for very few remarks. In l. 1 we find the Prākṛit form *Śaṁanana-sīhaḥ* instead of *Samgamasimhaḥ*, and in l. 13 *karishayati* instead of *karshayati*. Consonants are doubled after *r*: thus, *sarvīm*, l. 2; *-Antarnarmadā-vishayāntaragaṇa*, l. 4; *-ādhrayam*, ll. 6, 7, etc. The only exceptions are *-amāryya*, l. 3; *-vīdhāvaśbhāt*, l. 14, and, in accordance with Pāṇini VIII 4. 49, *-darsayati*, l. 3, and *carshat*, l. 19. *bh* has been doubled before *y* in *-īnulldhyātā*, l. 1. Note also *Lankīkshī* instead of *Lankīkshu* in l. 6. The inscription which was issued from Bharukachchha, is one of the *Mahāśīmāva*, the *Mahārāja Samgamasīha* (-simha), and records the gift of the village Śōnavvā in the Antarnarmadā district, to several brāhmanas, on the occasion of the *Mahākṛttikā*, i.e. the full moon of the month Kārttika. It is dated in numerical symbols on the 15th day of the bright half of Kārttika of the year 292.

As pointed out by Mr. Jackson, the date must be referred to the Kalāchuri era, and it would accordingly fall in either A.D. 540 or A.D. 541.² The donor, the *Mahārāja Samgamasimha*, is not elsewhere known, but I think Mr. Jackson is quite right in assuming that he was a feudatory (*mahāśīmānta*) of the Kalachuris. He infers this from the fact that Śōnavvā, the village granted, is said to be situated in the Antarnarmadā-vishaya, i.e. according to him, "the district within (i.e. on this side of) the Narmadā." This, he says, "shows that it belonged to a kingdom whose seat also lay south of the Narmadā though it included also territory to the north of that river." I do not quite see how he arrives at this conclusion. The translation of *Antarnarmadā-vishaya* as "the district within the Narmadā" would be possible, but *antar* does not mean "on this side," but "between." The word has been explained as a *bahuvrīhi* by Dr. Fleet,³ meaning the country on both sides of the lower part of the Narmadā. I cannot therefore accept Mr. Jackson's explanation of the word *antarnarmadā-vishaya*, but I quite concur in his opinion that "on the whole the most probable supposition appears to be that Samgamasimha was a feudatory of the Kalachuris, whose era he used, and who were certainly recognised as supreme in the lower Narmadā valley about A.D. 530 when Nirihullaka made his grant."⁴ The wording of our grant sometimes recalls the phraseology of the Sarsavā plates;⁵ compare ll. 18-19 with ll. 26-27 of the latter, and, especially, the end of the two grants, where we have, in both cases, first an instrumental (*-prāpitāñjāyā* and *-vijñāpanayā*, respectively), then a *bahuvrīhi* ending in *-dātakaḥ* and followed by *likhitam*, and finally the date expressed in the same way in numerical figures. The late Professor Kielhorn has shown⁶ that the phraseology of the Kaṭachchuri grants was imitated by the Gurjaras and the Gujarāt Chalukyas. He inferred from this fact "that the family of these chiefs rose to independence only after the

¹ Above, Vol. VI. pp. 294 and ff.

² Compare Kielhorn, above, Vol. VI. p. 295, footnote 6. The date does not admit of verification.

³ *Ind. Ant.* Vol. XXXII. p. 56. Another possibility which I would prefer would be to explain *antar-narmadā* as meaning "between the Tapti and the Narmadā." Cf. *Antarmandalivishaya* in the Pārṣi plates (above, p. 51); see Fleet, *Ind. Ant.* XXXIX. p. 97.

⁴ Above, Vol. II. p. 22.

⁵ *Ibid.* Vol. VI. pp. 294 ff.

⁶ *Ibid.* p. 296.

time of the Kāṭachchuri Buddharāja." Now Buddharāja's Sarsavṇī plates are dated in [Kalachuri] Saṃvat 361, corresponding to A.D. 609 or A.D. 610, and he was, according to the Nerūr plates¹ and the Bādāmi pillar inscription,² defeated by the Western Chalukya Maṅgalēśa. This seems to have been the first really important event in the history of the Western Chalukyas. Buddharāja's defeat by Maṅgalēśa must have taken place before the 25th October A.D. 601, if that be the date of the Bādāmi pillar inscription³. But even after that date he retained command of the country about Broach, for his Sarsavṇī plates, which are dated in A.D. 609 or 610 (see above), register the grant of a village in that district. The Traikūṭakas are known to have held sway in Southern Gujarāt in the last half of the fifth century, for Dahrasēna's Pārḍī plates are dated in [Kalachuri] Saṃvat 207,⁴ and a copperplate of his son Vyāghrasēna from the Surat District is dated in [Kalachuri] Saṃvat 231.⁵ The present grant belongs to the interval between Vyāghrasēna (Saṃvat 231) and Buddharāja (Saṃvat 361). Buddharāja must, according to the Bādāmi pillar inscription, have begun to reign before A.D. 601. We do not know how long his father Śaṃkaragaṇa, the overlord of the *Mahāpīlupati* Nirihullaka of the Sāṅkhēḍa plate,⁶ reigned, and we do not know anything of Śaṃkaragaṇa's father Kṛishṇarāja, but he, or his predecessor, must have been the overlord of Saṃgamasimha. Our inscription, therefore, throws some light on the history of the Broach District in the first half of the sixth century.

Of the geographical names mentioned in our grant, Bharukachchha, the residence of the *Mahāsīmanta*, the *Mahārāja* Saṃgamasimha, is the present Broach. Śōṇavvā, the village granted, must be identified with either Sunāo Kala, situated in 21° 28½' N. and 72° 54' E., or Sunāo Khurad, in 21° 29' N. and 72° 53½' E. The plates were found in the former place.

TEXT.

First Plate.

- 1 Ōm' [svasti] [||*] Bharukachchhā[n=]mātāpitṛi-pād-ānu[d]dhyātō mah[āsāma]nta-śr[i-mahā]rāja-Saṃgamasihah(simhaḥ)
- 2 [sarvvā]n=ēva svān=rājasthāniy[ō]parika-kumārāmātya-vishayapaty-ārakshika-drām-gika-
- 3 kulaputraka-chāṭa-bhaṭ-ādims=tadādēśakāripas=cha kuśalam-anuvārṇya samaunderśa-
- 4 yati astu vō viditām yath=āsmābhīr-Antarṇnarmmadā-vishay-āntarggata-Śōṇavvā-grāmō Bhāru-
- 5 kachchhaka-Chhandōgi-sagōtra-Chhandōga-sabrahmachāri-brāhmaṇ-Ānantadatta tathā Gālava-
- 6 sagōtra-Chhandōga-sabrahmachāri-Prajāpatīśarmma tathā Laukākshi-sagōtr-ādhvaryyu-sabrahma-
- 7 chāri-Śivadēva tathā Lauhāyana-sagōtr-ādhvaryyu-sabrahmachāri-Bhāṇudēva tathā Pauṇḍri(?) -sa-
- 8 gōtra-bahvṛicha-sabrahmachāri-Bhavaruchibhyō bali-charu-vaiśvadēv-āgnihōtra-havana-pāñcha-
- 9 mahāyajña-kriy-ōtsarppaṇ-ārttham=āchandr-ārkk-ārṇava-graha-nakshatra-kshiti-sthiti-samakālinah
- 10 sōdraṃgas=sōparikaras=sabhūta-vāta-pratyāyō=chāṭa-bhaṭa-prāvēśyō bhūmichechhidra-nyāyēna

¹ *Ind. Ant.* Vol. VII p. 161.

² *Ibid.* Vol. XIX. p. 16.

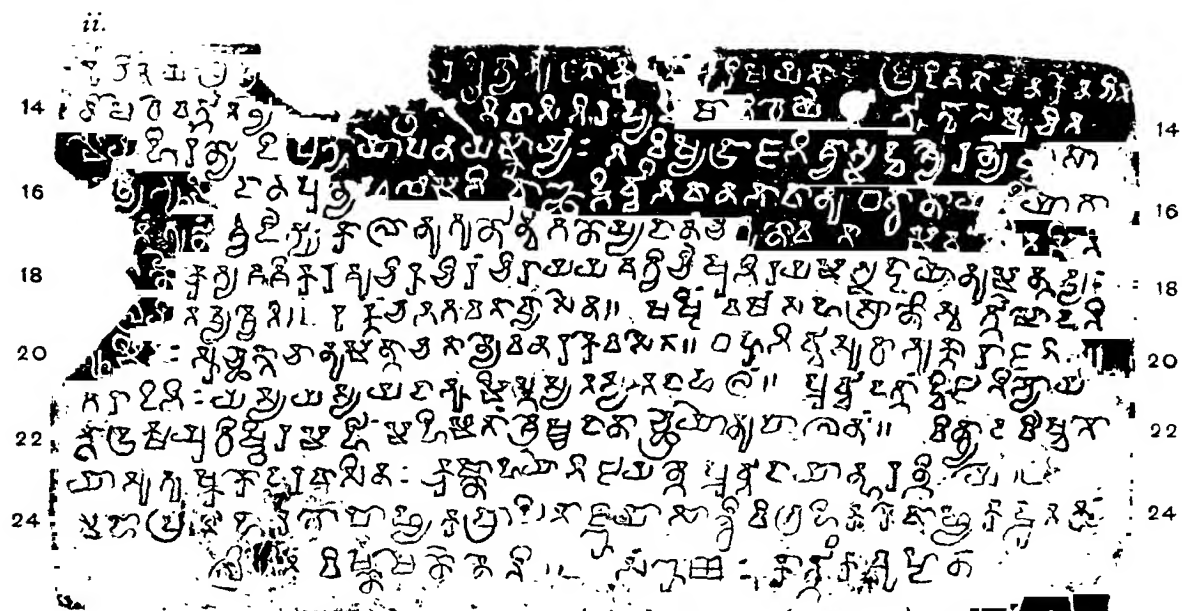
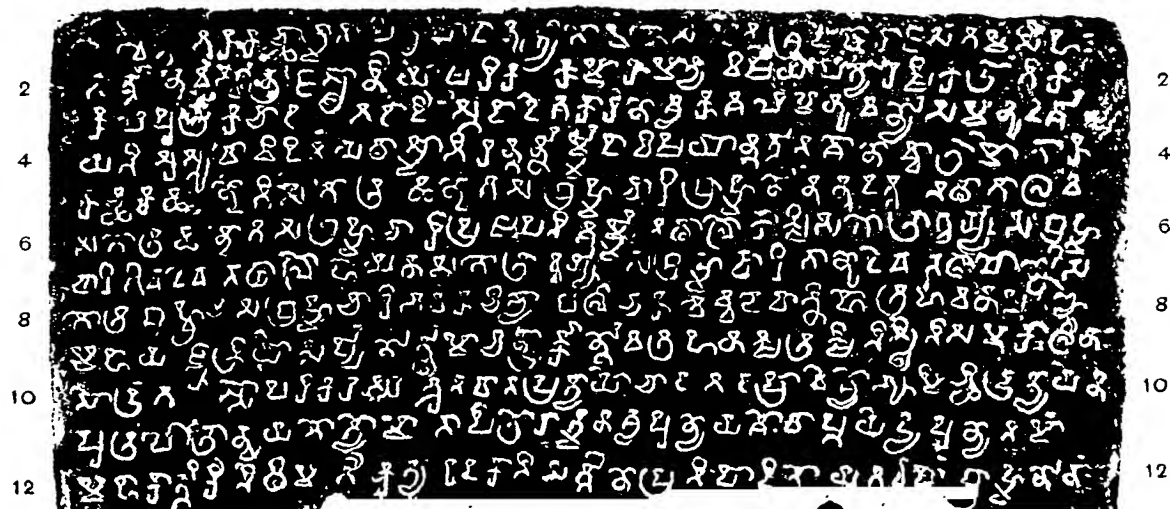
³ Compare Kielhorn's *List of Southern Inscriptions*, No. 5.

⁴ Above, p. 51.

⁵ See Jackson, *Journal Bombay Asiatic Soc.*, Vol. XXIII. p. 6; also p. 52 f. above.

⁶ Above, Vol. II. p. 23.

⁷ Expressed by a symbol.



- 11 putra-pautr-ānvaya-bhōgyō mātāpitrōr-ātmanas=cha punya-yaśō-vāptayē=dya puṇyara-
mām
12 mahākārttikī-tithim=agikṛitya¹ udakātisarggēṇa pratipādito yata ēśhām brāhmaṇānām

Second Plate.

- 13 uchitayā brahma[dēy-āgrahā]ra-sthityā bhūmijātā[m] kṛi[sha]tām [ka]rishayatām,²
pradīśatām cha na kēnachit
14 nishēdhē varttitavya[m tadgrāma]-nivāsibhir=apy=am[i]śhām vidhēyair=bhūtvā
samuchita-
15 mēya-hiraṇyādi-pratyāy-ōpanayaḥ=kāryyaḥ [*] bhavishyad-rājabhiś=ch=āsmad-vamś-
yair=anyair=vvā sā-
16 [mā]nyām bhūmidāna-puṇya-phalam=abhivāñchadhīr=vvibhavan=abhāv-ānubā[n]-
dhān=āyur=vvijōg-ā-
17 [nuga]tām guṇāmś=cha dirgghakāl-ānugūṇān=vigapayya dānam cha guṇavatām=
avadātam=iti
18 [pramā]ṇikṛitya śāsikara-śuchi-ruchiram chirāya yaśa[ś]=chichishubhir=aṇam=asmad-
dāyō=numantavyaḥ
19 [pāla]yitavyaś=ch=ēti || uktām cha bhagavatā Vyāsēna || Shashṭim varshasahasrāṇi
svarggē mōdati
20 [bh]ūmidāḥ [*] āchēbhēttā ch-ānumantā cha tāny=ēva narakē vasēt || Bahubhir=
vvasudhā bhuktā rājabhis=Sa-
21 gar-ādibhiḥ [*] yasya yasya yadā bhūmis=tasya tasya tadā phalam || Pūrvvadattām
dvi-jātibhyō ya-
22 tād=raksha Yudhishṭhira [*] mahīm mahimatām śrēshṭha dānāch=chhrēyō=nupālanaṁ ||
-Vindhyātavishv-atō-
23 yāsu [ś]ushka-kōṭara-vāsināḥ [*] kṛishṇāhayō=bhijāyantē pūrvvadāyān=haranti yē ||
24 Mahāpratihāra-Gōpādhyaka-prāpitājñayā sāndhivigrahika-Rēvādhyaka-dūtakaṁ
25 li[khi]tām Vishṇushēṇēn=ēti || Sam 200 90 2 Kārttika śu 10 5.

TRANSLATION.

Om. Hail! From Bharukachchha,—the mahāsāmanta, the illustrious mahārāja Samgamasimha (simha) informs all his (subordinates, viz.) rījasthānīyas, uparikas, kumārā-mātyas, district officers, ārakshikas, drāṇyikas, kulaputrakas, district officers (chīṭas), bhāṭas, and others, and those who carry out the orders, after having greeted them, as follows :—

Be it known to you that the village Śōṇavvā, situated in the Antarnarmadā district, has to-day, with reference to the holy Mahākārttikī tithi,³ been granted by us for the obtainment of merit and fame for (our) parents and ourselves, with pouring out of water, for as long as the moon, sun, the sea, the planets, the stars and the earth endure, with the udraṇya, with the uparikara and with the bhūtavātāpratyāya, not to be entered by district officers and soldiers, according to the maxim of bhūmichchhīdra, to be enjoyed by the succession of sons and sons' sons, to the (undermentioned) residents of Bharukachchha,⁴ (viz.) the Brāhmaṇa Anantadatta of the Chhandōgi gōtra, a student of the Chhandōga (śākhā); Prajāpatīśarma of the Gālava gōtra, a student of the Chhandōga (śākhā); Śivadēva of the Laukākshi (Langūk-shi) gōtra, a student of the Adhvaryu (vēda); Bhānudēva of the Lauhiyana gōtra, a student of the Adhvaryu (vēda); and to Bhavaruchi of the Pauṇḍri (?) gōtra, a student of the Rīgvēda (bahrūcha),

¹ Read =adhikṛitya=ōdakāti-.

² Read karshayatām.

³ A festival in honour of Śiva's victory over Tripurāsura, at the full moon of Kārttika.

⁴ The construction in the following is rather loose. Bhārūkachchhaka probably belongs to all the names in the following.

for the maintenance of the five great sacrifices, (*viz.*) *bali*, *charu*, *vaisvadēva*, *agnihōtra* (and) *harana*, and of (*other*) rites. Wherefore nobody should make any obstruction to these brāhmaṇas, while they enjoy (*the granted land*) according to the rules relating to *brahmadēyas* and *agrahīras*, cultivate (*it*), cause (*it*) to be cultivated and assign (*it to others*). And the inhabitants of that village should obey their (*orders*) and make over to them the customary *mēya*,¹ gold, and other revenue. And let future kings, whether of our own family or others, desirous of sharing in the common merit of (*this*) donation of land, while reflecting that wealth is liable to perish, that life is followed by separation, and that virtue lasts for a long time. Keeping in view that gifts to virtuous people are excellent, and anxious to accumulate for a long time fame resplendent and bright as the rays of the moon, consent to this our gift and preserve it. And it has been said by the venerable Vyāsa: [Here follow four of the usual imprecatory stanzas]. According to the order brought by the *mahāpratihāra* Gōpādhyā, (*this edict*), the *dūtaka* of which was the *sindhivigrahika* Rēvādhyāka, was written by Vishṇushēṇa.

The year 200 90 2 Kārttika śu 10 5.

No. 17.—BALERA PLATES OF MULARAJA I.;
SAMVAT 1051.

By PROFESSOR STEN KONOW, PH.D.; CHRISTIANIA.

These plates have already been noticed by Mr. H. H. Dhruva² and Munshi Debiprasad.³ They are in the possession of the Brāhmaṇa Dēvarām of Bālērā, in the Sānchūr District, Jōdhpur State. I edit them from impressions supplied by Mr. D. R. Bhandarkar.

There are two plates measuring $7\frac{1}{2}'' \times 5''$, and each of them is inscribed on one side only. There are altogether 21 lines of writing, 10 on the first and 11 on the second plate, and the plates are in an excellent state of preservation. They were held together by a ring, which had been broken when the plates came into Mr. Bhandarkar's hands. There was no seal.

The character is northern Nāgarī of the 10th century. The virāma is used in *samvat*, l. 1; *pūrvavat*, l. 2; *vasēt*, l. 19, and *-purushān*, l. 4. There are very few orthographical peculiarities. *V* is used for *b* throughout, and *s* is written instead of *ś* in *sāsanaṁ*, l. 19. A consonant is doubled after *r* in *-vinirggat-*, l. 10; *svarggē*, l. 18; *=abhyarchchya*, l. 7; *-dharmma-*, l. 13; *pūrvavat*, l. 2, etc. On the other hand, no doubling takes place in *-Durlabhāchārya-*, l. 11.

The language is Sanskrit, and, with the exception of an imprecatory *śloka* in ll. 18-19, here ascribed to Vyāsa, the whole of the inscription is in prose.

The inscription is one of the *Mahārājādhirāja* Mūlarāja I., the founder of the *Aṇhilvād* branch of the *Chaulukyas*. Two other inscriptions of Mūlarāja are known. The oldest, which is dated in Vikrama-Samvat 1030, on the 5th day of the bright half of Bhādrapada, corresponding to Monday, the 24th August A.D. 974, has been noticed by Mr. Dhruva.⁴ The other is the *Kaḍi* plate of Vikrama-Samvat 1043, the 15th day of the dark fortnight of Māgha, on a Sunday corresponding to the 2nd January 987.⁵ Our inscription is the latest one of Mūlarāja, and it is dated Samvat 1051, on the 15th day of the bright fortnight of Māgha, at a lunar eclipse

¹ *Mēya*, what is to be measured, is a technical term; cf. *Gupta Inscr.* p. 257, l. 12; above Vol. II. p. 364, l. 8 of the text; Vol. IV. p. 144, l. 9 of the text; Vol. VII. p. 61, l. 4 of the text; and Vol. IX. p. 344, line 9 of the text. Compare *bulya-mēya*, above Vol. VII. p. 160, footnote 9.

² *Vienna Journal*, Vol. V. p. 300.

³ *Proceedings of the Asiatic Society of Bengal*, 1892, p. 168.

⁴ *Vienna Journal*, Vol. V. p. 300.

⁵ *Ind. Ant.* Vol. VI. p. 191 f.

(l. 6), corresponding to Saturday, the 19th January 995, when there was a lunar eclipse, visible in India. None of these inscriptions teaches us much about Mūlarāja. According to the Kaḍī plates, he belonged to the Chaulukikas, was the son of the *Mahārājādhirāja* Rāji, and had, by his own arm, conquered the Sārasvata-maṇḍala. The Gujarāt chronicles state that Rāji was king of Kalyāṇakataka in Kanauj, and add some tales about him, which have not, however, been corroborated by inscriptions. The information which can be gathered about Mūlarāja from other inscriptions of his family, is also meagre. He is called "the sun who brings the lotus-pond of the Chaulukya family into blossom" (Kaḍī plates of Jayantasimha, Bhimadēva, and Tribhuvanapāla¹). Only conventional praise is bestowed on him in the *Vaḍnagar prasasti*,² where we read,—

(V. 4.) Illustrious Mūlarāja, who stepped on the diadems of princes, was a priceless pearl to enhance the splendour of the fame of his family,—he who became the root of the tree of justice that had been burnt by the forest-fire of the Kali (*age*) and gained the affection of his subjects by exceedingly light taxes (as the moon pleases by exceedingly cold rays).

(V. 5.) He made the Fortuna of the kingdom of the Chāpōtkata princes, whom he took captive at his will, an object of enjoyment for the multitude of the learned, of his relatives, of Brāhmanas, bards and servants. Won by his valour that mightily blazed forth in battle, the guardian goddesses of the kings of all the other regions then gave for a long time to the Fortuna residing in his sword.

The Gujarāt chroniclers know more about Mūlarāja's dealings with the Chāpōtkatas. The late Professor Bihler has, however, shown³ that not much credit can be given to them, and it is safer to abstain from using them.

Mūlarāja's charities are also alluded to in the Dēvapattana inscription,⁴ where we are introduced to the astrologer Ūyābhaṭṭa, whose three sons Mādhava, Lūla and Bhābha the king charged with the supervision of these charities.

The chroniclers state that Mūlarāja reigned from Vikrama-Saṃvat 998-1053, and they tell us about his expeditions against other kings. Shortly after his accession, they inform us, he was attacked by the Rāja of Śākambhari and Bārapa, the general of Tailapa, or, according to the *Sukṛitasamkīrtana*, of the king of Kanauj. The Śākambhari king must have been the Chāhamāna Vighraharāja,⁵ whose Harsha inscription⁶ is dated in Vikrama-Saṃvat 1030.

Bārapa is described as a Chālukya⁷ or a Chaulukya,⁸ who is said to be descended from the mythical Chaulukya and a Rāshtrakūṭa princess. Dr. Fleet⁹ doubts that Bārapa was the general of Tailapa, because he was a Chaulukya and not a Chālukya like the latter.¹⁰ Whatever his origin was, he certainly succeeded in establishing himself in Lāṭa, where we find his grandson Kirtirāja as *mahāmaṇḍalēśvara* in Śaka 940, and Kirtirāja's grandson Trilōchanapāla in Śaka 972. According to the chronicles, Bārapa drove Mūlarāja back to Kanthādurga (the modern Kanthkōṭ in the eastern division of Kachh), but was later on defeated by him.

That Mūlarāja was also at war with the Kalachuris has been inferred from the Dēōlī¹¹ and Karhād¹² plates of the Rāshtrakūṭa Kṛishṇa III, dated Śaka 862 and 880 respectively, where we are told that "on hearing of the conquest of all the strongholds in the southern

¹ *Ind. Ant.*, Vol. VI. pp. 196 and ff.

² *Ind. Ant.* Vol. VI. pp. 180 and ff.

³ See *Vienna Journal*, Vol. VII. p. 191.

⁴ *Vienna Journal*, Vol. VII. p. 59.

⁵ *Bombay Gazetteer*, Vol. I. Part II. p. 431.

⁶ The form *Chālukya* however also occurs; see *Vienna Journal*, Vol. VII. p. 89.

⁷ Above, Vol. V. pp. 138 and ff.

⁸ Above, Vol. I. pp. 293 and ff.

⁹ Above, Vol. II. p. 438, vv. 7-10.

¹⁰ Above, Vol. II. pp. 116 ff.

¹¹ *Ind. Ant.* Vol. XII. pp. 201 and ff.

¹² Above, Vol. IV. pp. 278 ff.

region, simply by means of his (Kṛishṇa's) angry glance, the hope about Kālañjara and Chitrakūṭa vanished from the heart of the Gūrjara." The same events are probably alluded to in the (spurious) Lakshmēśvara inscription of Śaka 890¹ where it is stated that Mārasimha conquered the Gūrjara under orders of Kṛishṇarāja.

I have already mentioned that, according to the chroniclers, Mūlarāja reigned till Vikrama-Saṁvat 1053. This agrees well with the fact that he is mentioned as a contemporary in the Bijapur inscription of the Rāshṭrakūṭa Dhavala of Hastikuṇḍi,² which is dated in that year.

The object of the present copper-plate is to record a grant, made on the occasion of a lunar eclipse, to a certain Dirghāchārya, the son of Durlabhāchārya, an immigrant from Kanyakubja. The writer of the grant was the *kīyastha* Kāñchana, who also wrote the Kaḍi plates of Saṁvat 1045³ and whose son Vaṭeśvara occurs as the writer of the Kaḍi plate of Bhimadēva of Saṁvat 1086.⁴ The *dūtaka* was the mahattama Śivarāja.

The grant consisted in the village Varāṇaka in the Satyapura-maṇḍala. Its boundaries were, to the east the village Dhaṇāra, to the south Gundāuka, to the west Vōḍha, and to the north Mētravāla. Satyapura is the present Sāñchōr in the Jōdhpur State. Munshi Debiprasad states that Varāṇaka is said to be the site of the modern village of Bālērā (Indian Atlas, Sheet 21 N. W., 71° 32' long., 24° 43' lat.), where the plates are now found. I do not know his authority for this statement, and it seems more likely that we have to look for Varāṇaka farther east, where we find a village Gondau, which might correspond to Gundāuka, at 72° 31' long. and 24° 49' lat. To the north of Gondau is the village Mirpur, which might be a later form corresponding to Mētravāla, while Bodan, to the north-west, perhaps represents Vōḍha, and Dantwara, to the north-east, Dhaṇāra.

The grant was issued from Aṇahilapāṭaka, i.e. Aṇhilvād.

TEXT.

First Plate.

- 1 Ōm⁵ saṁvat 1051 Māgha śudi 15 ady=ēha śrīmad-Aṇahilapāṭa-
- 2 kē rājāvali pūrvavat paramabhaṭṭāraka-mahārājādhirāja-
- 3 paramēśvara-śrī-Mūlarājadēvaḥ svabhujyamāna-Satyapura-maṇḍa-
- 4 l-āntaḥpāti-Varāṇaka-grāmē samasta-rājapurushān vrā(brā)hmaṇ-ōttarām-
- 5 s=tannivāsi-janapadāms=cha vō(bō)dhaṇaty=astu vaḥ saṁviditam yathā a-
- 6 dya sōma-grahāṇa-parvvaṇi charācharagurum bhagavaṁtam= Amvi(bi)kāpati-
- 7 m=abhyarchhya mātāpitrōr=ātmanaś=cha puṇya-yaśō-bhivṛddhayē upari-
- 8 likhita-Varāṇaka-grāmō=yam sva-simā-paryamtaḥ sa-vṛiksha-mālā-
- 9 kulah sa-kāshṭha-triṇ-ōdak-ōpētaḥ sa-damḍa-daśāparādhaḥ śrī-
- 10 Ka[n]yakuvja(bja)-vinirgat-āsēshavidyāpārāga-tapōnīdhi-

Second Plate.

- 11 śrī-Durlabhāchārya-sutāya śrī-Dirghāchāryāya śāsa-
- 12 nēn=ōdakapūrvvam=asmābhiḥ pradatta iti matvā asmad-vamśajair=a-

¹ *Ind. Ant.* Vol. VII. p. 104.

² *Jour. Beng. As. Soc.* Vol. LXII., Part I. p. 311. See also pp. 17-24 above, where the text of the inscription has been published by Pandit Ram Karna of Jodhpur. Dhavala is there stated to have assisted Dharanivarāha against Mūlarāja. According to Prof. Kielhorn, Dharanivarāha was perhaps one of the Chūḍāsamā chiefs.

³ *Ind. Ant.* Vol. VI. p. 192.

⁴ *Ibid.* p. 194.

⁵ Expressed by a symbol.

⁶ The ā-mātrā in -bhaṭṭāraka- seems to have been originally forgotten.

८ संवत् १०५१ माघ शुद्ध १५ अशुक्ल मंदल किलपाट
 २ किराजावली पूर्व तत्र परमेश्वर मकराजावली राज
 ४ पुर मधुरथी नल राजदे वः श्रुतान्मानसतु पुरमंद
 ६ त्वातव्यातिवरलकृष्णसमभराज पुरुषाव श्रुतलोचन
 ८ श्रुति वासिजन पदाध्वो वयतु श्रुतः संविदि नयवा म
 १० यशोमगदल पर्व लिखरा सरगुरुं रुगवतं वि कापति
 मरुत्तनाता पिशाच मनुष्य पुण्यशो रुद्र दय उपरि
 लिखित वरलकृष्ण मोय श्रुतीना पुर्यंतः सवृक्षे मासा
 कुलः सकाष्ठृणादकोपतः स दंदशायरावः शी
 कंठकुक्षविलिप्ततागेष विद्यापारगतपावित्ति

४४.

श्रीरुर्लक्षार्थश्रुता यशोदीर्घार्थयिमा म
 १२ तिनोदका पूर्व मस्मादिः प्ररुतं निमग्न मस्मादरातिर
 पति रयिना विभाकृतिरस्य त्रु दनं वस्मादा योचननुन
 १४ तवाः पावनी पद्मा मस्मादरा मस्मादरा दिगिवल
 रगानोद किल मस्मादरा कृष्णतः पद्मिमाया ताठ गान
 १६ उदर मस्मान्न वावद्या मस्मान्निरुतं राणाया पूर्व किं तो
 यं पद्मली कय विभाकृति वस्मान्निरुतं उदर मस्मात्
 १८ तागा सेव ॥ य श्रुति वस्मान्निरुतं विष्णुतिरु म्मिदः जाके
 का श्रुति वस्मान्निरुतं रक्त वस्मान्निरुतं लिखित म्मिदः साय
 २० लाय वस्मान्निरुतं रक्त वस्मान्निरुतं म्मिदः साय
 शीनल राजरा ॥

- 13 parair=api bhāvi-bhōkṭṛibhir=asmat-pradatta-dharma-dāyō=yam=anumāt-
 14 tavyaḥ pālaniyaś=cha | aṣṭa cha grāmasya pūrvvasyām diśi Dhaṇā-
 15 ra-grāmō dakṣiṇasyām Guṇḍāuka-grāmaḥ paścimāyām Vōḍha-grāma
 16 uttarasyām Mētravāla-grāma iti chatur-āghāt-ōpalakṣitō=
 17 yaṁ Ghāghalikūpa-tribhāg-ōḍakēna saha dattaḥ || uktaṁ cha bhagava-
 18 tā Vyāsēna || shashṭir=vyarsha-sahasrāṇi sarggē tishṭhati bhūmidaḥ | āchchhē-
 19 ttā ch=ānumamāta cha tāny=ēva narakam(kē) vasēt || Likhitam=idam
 sā(sā)sanam
 20 kāyastha-Kāñchana || dūtō=tra mahattama-śrī-Śivarājaḥ || [Representation of a
 flower].
 21 śrī-Mūlarājaśya ||

TRANSLATION.

Ōm. Samvat 1051, the 15th of the bright (fortnight) of Māgha. Today, in the famous Anāhilapātaka,—the *rājāvalī* as before¹—the *Paramabhaṭṭāraka Mahīrījādhirāja Paramēśvara*, the illustrious Mūlarājadēva, addresses all *rājapurushas* and all people, Brāhmaṇas and others, residing in Varanākagrāma, which belongs to the *Satyapura-maṇḍala* in his realm:—Be it known to you that, after having today, at the eclipse of the moon, worshipped the lord of the world, the holy husband of Ambikā (*i.e.* Śiva), the above mentioned village, Varanaka, up to its proper limits, with its groves of trees, with its wood, grass, and water, with the fines arising out of the ten flaws, has been given by us, by a charter, after libations of water, in order to increase the religious merit and the fame of our parents and ourselves, to the illustrious Dīrghāchārya, the son of Durlabhāchārya, who had come from Kanyakubja, who was accomplished in all kinds of lore and (*who was*) a treasure of austerity. Knowing this, future rulers of our lineage or others, should approve of and preserve this my religious gift. (*And*) it has been given, defined with its four abutments,—*viz.* to the east of this village Dhaṇāra village; to the south Guṇḍāuka village; to the west Vōḍha village; and to the north Mētravāla village,—and together with the water of a third of the Ghāghalikūpa. And it has been said by the venerable Vyāse: The giver of land remains 60,000 years in heaven. But he who rescinds (*a gift*) or approves of (*its being rescinded*), resides in hell for the same (*period*). This grant was written by the *kāyastha* Kāñchana. The messenger was the *mahattama*, the illustrious Śivarāja. (*The sign manual*) of the illustrious Mūlarāja.

No. 18.—PESHAWAR MUSEUM INSCRIPTION OF VANHADAKA;

LAUKIKA-SAMVAT 538.

By PROFESSOR STEN KONOW, PH.D.; CHRISTIANIA.

The stone on which this inscription is incised, was transferred to the office of the Superintendent, Archaeological Survey, Frontier Circle, from the office of Dr. Stein in 1907. Dr. Stein informs me that the inscription was not found by him. It is said to hail from the Hazāra District, but nothing is known for certain about its origin. I edit it from impressions furnished by Dr. D. B. Spooner.

The stone measures 18" × 10", and bears six lines of writing. The central portion of the last line has been lost. A peculiarity of this inscription is that the letters are not incised but

¹ The words *rājāvalī pūrvvavat* also occur in Bhīmādēva's plates, (*Ind. Ant.* Vol. VI. 194; 199; 201; 203; 205; 206; Vol. XI. p. 71). A similar phrase, *rājāvalī pūrvvāt*, is found in Mūlarāja's and Jayantasīmha's Kaṭī plates (*ibid.*, Vol. VI. pp. 192 and 196). They are always prefixed to the description of Mūlarāja, and probably belong to the approved preamble of grants kept in the royal archives.

raised, as is usual in Muḥammadan inscriptions. An older instance of the use of raised letters in a Sanskrit inscription is afforded by the legend on a statue of the Buddha unearthed by Mr. Oertel at Sarnāth.¹

The characters of the inscription are *Śāradā*. Among individual letters I note the form of *sa* in *ataśi*, l. 1, of *ja* in *gaja*, l. 3, of *ḍa* in *Śūraḍē*, l. 4, *-Vāṇhaḍakēna*, l. 5, and the ligatures *ky* in *lōkya*, l. 3, *rg* in *-kargi*, l. 6 and *ṇh* in *-Vāṇhaḍakēna*, l. 5. The final form of *t* is found in ll. 3 and 7, and that of *m* in ll. 2 and 5. The inscription contains the numeral symbols for 3, 8 and 1 in l. 4. Note the form of 8.

The language is Sanskrit, with some mistakes, which show that the author was not a very good scholar. Compare *-kusma-* for *-kusuma-*, l. 1, etc. The Sanskrit of the two last lines is particularly weak. With the exception of the invocation to Vishṇu in ll. 1 and 2, which is written in the *Āryā* metre, the inscription is in prose.

The object of the inscription is to record the construction of a tank by *śrī-Vāṇhaḍaka* for the benefit of his father *śrī-Īśvara*, the son of *śrī-Śūraḍē*. The *sthapati* was *Śiṃgāli Kargi*, the son of *Kāli*, and he seems to be described as belonging to the *draṅga* of *Navagrāma*. I am, however, unable to make out the last words of line 6 with certainty. The tank was completed on Saturday, the thirteenth day of the bright fortnight of *Kārttika*, in the year 38 in the *Lōkya-samvat* denoted by the arrows (5) and hundred augmented by the elephants (8) and thirty. This date is of interest in more than one respect. In the first place it is not usual to indicate the hundreds in dates of the *Laukika* era. Mr. R. D. Banerji² even goes to the length of remarking that "if in a date the hundreds are mentioned, it is absolutely certain that it cannot be referred to the *Laukika* era." This statement cannot any more be upheld in the face of our inscription, where the year is given as *śara*, i.e. five, hundred, and *gaja*, i.e. eight, and thirty. Paṇḍit Mukundrām also informs me that the hundreds are actually sometimes added in Kashmir *lōkē*, in common life, not however in books. It is then interesting to note that, in the repetition of the date in figures, the hundreds are omitted. Professor Jacobi who has been good enough to calculate the date for me, finds that it corresponds to Saturday, the 17th October 1461.

I do not know anything about the persons mentioned in the inscription, and, so long as we have no information about the origin of our inscription, it is hopeless to identify the *Navagrāma-draṅga* mentioned in l. 6. According to Dr. Stein,³ the term *draṅga* signifies "a watch station established near mountain passes for the double purpose of guarding the approaches to the valley and of collecting customs revenue."

TEXT.

- 1 Ōm⁴ svasti || || atasi⁵-nava-kusma-nibham Mandara-parivarta-
- 2 ghrishṭakēyūram [1*] apaharatu duritam=akhilam Madhu-Mura-Narakā-
- 3 ri-vāhu⁶-yugam [||*] Lōkya-samvach-chhara-śatē gaja-trimśādhikē⁷ samvat⁸
- 4 38 Kārtikā(ka) śu ti 13 Śanau | Atra dinē śrī-Śūraḍē-suta-
- 5 śrī-Īśvaram⁹ udiśya suta-śrī-Vāṇhaḍakēna pushkaram karā[yi]tam || ||
- 6 sthapati-Kāli-suta-Śi[m]gāli-Kargi Navagrāma-draṅga-vradhajana¹⁰
- 7 Ōm śrī sthānasya śrēyam bhavat...likhitam liḡgasya

¹ See *Archaeological Survey Annual Report*, 1904-05, p. 81.

² *Indian Antiquary*, Vol. XXXVII. p. 28.

³ Translation of the *Rājataranginī*, Vol. II. p. 291.

⁴ Metre: *Āryā*. *Kusma* is written for *kusuma*.

⁵ Expressed by a symbol.

⁶ Read *-bāhu-*.

⁷ The sign visible after *samvat* is probably a sign of interpunction.

⁸ Read *-Īśvaram=uddiśya*.

⁹ Read *-trimś-*

¹⁰ The reading is very uncertain. We should perhaps read *-ludhajana*.

[illegible]

TRANSLATION.

(Line 1.) Ōm. Hail.

(V. 1.) May the pair of arms of the enemy of Madhu, Mura and Naraka (*i.e.* Vishṇu) turn away all evil, that which is like a fresh *atasī*-flower (*and*) the bracelets of which were rubbed at the turning of (*the mountain*) Mandara (in the churning of the ocean).(Ll. 3-5.) In the Lōkya (Laukika) year arrow (five)-hundred increased by thirty and elephants (eight), Samvat 38, the 13th of the bright (fortnight) of Kārttika, on a Saturday —on this day, a pond was made with reference to śrī-Īśvara, the son of śrī-Śūradē by (*his*) son śrī-Vāṇhaḍaka.(L. 6.) The *sthapati* (was) Śimgāli Kargi, the son of Kāli, a Paṇḍit (?) from the Nava-grāma-draṅga.(L. 7.) Ōm. Prosperity. May luck follow the place written of the *līṅga* (?).No. 19.—PIMPARI PLATES OF DHARAVARSHA-DHRUVARAJA;
SAKA-SAMVAT 697.

By K. B. PATHAK, B.A.; POONA.

This grant consists of three plates, each measuring $10\frac{3}{4}'' \times 7\frac{1}{4}''$. The ring on which the seal was strung had been detached from the plates when they came into my possession. The weight of the three plates is 260 tolas, while that of the ring and the seal is 190 tolas. The diameter of the ring is $2\frac{1}{4}''$ and the length of the seal is 6". On the top of the seal there is, in relief, on a countersunk surface, a figure of the four-armed god Vishṇu. The grant belongs to Dasharath Patil and Lala Patil of Pimpari in East Khandesh and was published by Mr. G. K. Chandorkar in a Marāṭhī magazine named *Prabhūta* nearly two years ago. I obtained the original plates on loan for taking an impression of them through the kind offices of Mr. G. K. Chandorkar. The plate accompanying this paper has been prepared from impressions received from Mr. Nārāyaṇrāo Tāṭakē of the Archæological Office in Poona.

The grant is written in the Nāgarī characters of the period to which the inscription refers itself. The peculiarities in respect of orthography, which deserve to be noted, are that व is always used in place of व, as in विन्दु for वन्दु in line 62, and that conjunct consonants immediately following र are sometimes doubled as in रार्त्ति in line 6, but not in वर्त्ति in line 18 and in योर्त्तिनाय in line 31. The grant is written in the Sanskrit language, and, except in the donative passages and the last sentence, the whole is in verse. It may be remarked that all the verses of our inscription are met with in later Rāshṭrakūṭa grants.

The inscription records the grant, by Dhāravarsha śrī-Dhruvarājadēva, of the village called Lilāgrāma to a Brāhmaṇa named Bhaṭṭadēva, when six hundred and ninety-seven years of the Śaka king had passed away, on the new moon-day, in the dark half of the month of Kārttika, when there was a solar eclipse. The mention of the solar eclipse in the date may be taken as a proof of the genuineness of the present grant. But it comes into conflict with the Dhulia grant of Karkarāja, dated Śaka-Samvat 701, which purports to have been issued in the prosperous reign of Gōvindarāja II.¹ I beg to invite attention to the following passage in that grant:—

अप्रभूतवर्षस्य प्रवर्धमानराज्ये [*]

तस्यानुजः श्रीध्रुवराजनाम्ना(मा) महानुभावो विहितप्रताप[*]

¹ Above, Vol. VIII. p. 182.

प्रसाधिताशेषनरेन्द्रचक्रः*] चूडामणि(क्रमेण) वालार्कवपुर्वभूव ।

तस्य सुतः श्रीकर्कराजस्तदाज्ञया सर्वानिव समा-
ज्ञापयति

Here the expression तदाज्ञया can only mean "by the command of Dhruvarāja." How could Karkarāja order all feudatories by the command of Dhruvarāja, in the prosperous reign of Gōvinda II., when Dhruva was not the reigning sovereign? The language used here is ambiguous. The verse quoted above is correctly given in our grant and, with the next following verse (beginning with the words ज्ञते यत्र च), describes Dhruva as the paramount sovereign. The occurrence of the incorrect verse in the Dhulia grant may be cited as an additional proof of its spurious character.¹

As the genuineness of the Dhulia plates of Karkarāja is open to question, the first point which we have to decide is whether Gōvinda II. actually succeeded to the throne or whether there was a complete supersession of him by his younger brother Dhruva after the death of Krishnarāja I. On this point our grant has the following verse (18) which also occurs in the Kāvi² and Paṭhan³ plates :—

येन श्वेतातपत्रप्रहतरविकरव्राततापात्सलीलं
जग्मे नासीरधूलोधवलितशिरसा वल्लभाख्यः सदाजो ।
स श्रीगोविन्दराजो जितजगदहितस्त्रैणवैधव्यहेतु-
स्तस्यासीत्पूरेकचणरणदलितारातिमत्तेभकुंभः ॥⁴

Here the possession of the white umbrella, which is symbolical of supreme sovereignty, is attributed to Gōvinda II. Kālidāsa says :—

अथ स विषयव्यावृत्तात्मा यथाविधि सूनवे
नृपतिककुदं दत्त्वा यूने सितातपवारणम् ।
मुनिवनतरुच्छायां देव्या तथा सह शिश्रिये
गलितवयसामिच्छाकूणामिदं हि कुलव्रतम् ॥

Raghuvamśa, III. verse 70.

And in a stone tablet inscription at Dāvāṅgere, dated in the Chālukya-Vikramavarsha 48, it is said of the Chālukya king Jayasimha—

अगमदखिऊधात्री येन राजन्वतोत्वं
निवसति नृपलक्ष्मीर्थस्य शुभ्रातपत्रे ।
सकल[वि]नमितारिचोणिभृन्मौकिरत्न-
द्वि(य्)तिशबलितपादो गण्डरोक्कण्ठभूपः ॥

Ep. Carn. Vol. XI. Dāvāṅgere, No. 1.

¹ [There are also other proofs of carelessness on the part of the writer of the Dhulia plates. I am, however, not sure if the inscription can be declared spurious on such grounds alone.—Ed.]

² *Ind. Ant.*, Vol. V. p. 146, verse 18.

³ Above, Vol. III. p. 107, text-lines 27—29.

⁴ [The verse occurs with some mistakes and alterations in the Dantivarman plates (above, Vol. VI. p. 289, verse 15).—Ed.]

And in the Śravaṇa-Belgoḷa epitaph of Mallishēṇa we read—

राजन् साहसतुङ्ग सन्ति बह्वयश्चेतातपत्रा नृपाः
किन्तु त्वत्सदृशा रणे विजयिनस्त्रागोन्नता दुर्लभाः ।
तद्वत्सन्ति बुधा न सन्ति कवयो वादीश्वरा वाग्मिनो
नानाशास्त्रविचारचंचुरधियः काले कलौ मद्दिधाः ॥¹

Here श्चेतातपत्रा नृपाः “kings possessed of the white umbrella” means “paramount sovereigns.”

It is thus clear that Gōvinda II. did in all probability reign immediately after the death of his father Kṛishṇarāja I. I lay stress on this point because the genuineness of the Dhulia plates of Karkarāja which refer themselves to the reign of Gōvinda II. may reasonably be called in question, as I have pointed out above. From the Daulatābād grant, which was discovered by me three years ago and brought to the notice of Mr. D. R. Bhandarkar, who has edited it in this Journal,² it is plain that Dhruva wrested the sceptre from the hands of his elder brother Gōvinda II. That Gōvinda II. did reign is also proved by two pillar inscriptions discovered and noticed by Mr. Rice, which use the expression *prithvī-rājyaṁ geyya*, “ruling over the earth,” with reference to Jagattuṅga-Prabhūtarsha-Pratāpāvalōka, son of Akāla[varsha].³

The second question to be decided is the identification of the Śrīvallabha, mentioned by Jinasēṇa in the concluding *passage* of his *Harivamśa*, which I quoted in my article in the *Indian Antiquary*, Vol. XV, p. 112. In a note to my paper, Dr. Fleet proposed to identify the king with Gōvinda II. A few years later a different identification was proposed. Dr. Fleet then suggested that in the verse—

शक्रेष्वद्दशतेषु ममसु दिशं पञ्चोत्तरेषुत्तरां
पातीन्द्रायुधनाम्नि कृष्णनृपजे श्रीवल्लभे दक्षिणां ।

the expression कृष्णनृपजे should be construed with इन्द्रायुधनाम्नि and that श्रीवल्लभ was Gōvinda III.⁴ The only reason given for this construction was that “Indrayudhanāman is an adjective and wants the next following word to complete its meaning.” This is not a serious difficulty for Kālidāsa frequently uses रथाङ्गनामन् as a noun.⁵ And Jinasēṇa himself uses compounds like इन्द्रायुधनामन् as nouns :—

जवृनामा ततः कृत्स्नं पुराणमपि श्रुयुवाञ् ।
प्रययिष्यति लोकेस्मिन् सीत्यः केवलिनानिह ॥ 37

ततो नक्षत्रनामा च जयपालो महातपाः ।
पांडुश्च ध्रुवसेनश्च कंसाचार्य इति क्रमात् ॥ 45
एकादशगविद्यानां पारगाः सुर्मनीश्वराः ।

. ॥ 46

Ādipurāṇa, Chap. II.

This second identification, though abandoned long ago, is now rendered untenable by the Daulatābād grant of Dhruva, dated Śaka-Samvat 715. A third attempt was made to

¹ Above, Vol. III, p. 191, verse 21.

² Above, Vol. IX, p. 193.

³ *Ep. Carn.* Vol. XI. Chailakere Nos. 33 and 34.

⁴ *Bombay Gazetteer*, Vol. I. Part II, p. 395, footnote 1.

⁵ *Kemārasambhava*, III, 37; *Raghuvamśa*, III, 24.

identify Jinasēna's Śrīvallabha, and this time, with Dhruva. The only ground assigned for this was that "Śrīvallabha was a leading and distinctive *biruda* of Dhruva," while Gōvinda II. was, in Dr. Fleet's opinion, Vallabha and not "Śrīvallabha, which is quite a different thing."¹ But from one of the two inscriptions which we owe to Mr. Rice and to which reference has been made above, we learn that Śrīvallabha was a title borne by Gōvinda II., who is spoken of as Jagattuṅga-Prabhūtavarsha-Pratāpāvalōka-Śrīvallabha. This is a pillar inscription and a contemporary document and must have been incised between Śaka-Saṃvat 692 and 697.² It is evident that Śrīvallabha was not a distinctive *biruda* of Dhruva. On this account it is hard to decide whether Jinasēna's Śrīvallabha was Gōvinda II. or Dhruva. Though neither of the two reasons put forward by Dr. Fleet, *viz.* (1) that Gōvinda II. did not reign and (2) that he had not the title of Śrīvallabha is correct, his identification of Jinasēna's Śrīvallabha with Dhruva is warranted by the subjoined inscription. It is dated in Śaka-Saṃvat 697 and the Daulatābād plates of Dhruva in Śaka-Saṃvat 715. Between these two dates Dhruva was the reigning sovereign. During this interval Jinasēna wrote his *prasasti* of Śaka-Saṃvat 705. His Śrīvallabha, son of king Kṛishṇa was, therefore, Dhruva himself. On the other hand, if the Dhulia plates are also genuine, Jinasēna's Śrīvallabha cannot, at present, be identified.

One of the titles of Dhruva is Kalivallabha, which Dr. Fleet always translates "favourite of the Kali age." It is well known that the Kali age is sinful, and to be called "favourite of the sinful age" can hardly be regarded as complimentary. The real explanation appears to be different. *Kali* means³ "a brave person, a warrior," and *vallabha* means "favourite" or "lord." And the title should be rendered "the favourite of warriors." That this is the real meaning of the title is implied in the following verse which occurs in the Maṇṇe grant and in the Sirūr inscription⁴ :—

लब्धप्रतिष्ठमचिराय कलिं सुदूर-
मुत्सार्य शुद्धचरितैर्धरणीतलस्य ।
कृत्वा पुनः कृतशुगन्धियमप्यशेषं
चित्रं कथं निरुपमो कलिवल्लभोभूत् ॥

TRANSLATION.

"Having quickly driven far away, by his pure actions, the Kali age, which had obtained a footing, and having created again the glory of the Kṛita age on the surface of the earth, it is wonderful how Nirupama became the favourite of the Kali age (the favourite of warriors)."

This verse is an instance of the well-known figure of speech called विरोधाभास (= apparent contradiction). The expression कलिवल्लभ is used in a double sense. The literal rendering "favourite of the Kali age" creates an apparent contradiction, which consists in the Kali age being driven away by its own favourite. But this contradiction is not real and disappears as soon as we remember the secondary and the real sense of the title "the favourite of warriors."

From his victorious camp pitched near Śaṅkhavivaraka the Paramabhaṭṭāraka Mahārājadhīrāja Paramēśvara Prithivīvallabha the glorious Dhārāvarsha, the illustrious Dhruva-rājadēva granted, for the increase of the merit and fame in this world and in the next, of his parents and of himself, the village of Līlāgrāma in the Vaṭanagarikā eighty-four (district). The donee was a Brahmana named Bhaṭṭadēva, son of Bhaṭṭāvukadikshita, of the Bharadvāja-

¹ Above, Vol. VI. p. 197.

² [Mr. Rice assigns both of these inscriptions to "about 815 A. D." One of them mentions the daughter of the Nolamba chief Simhapōta and the other (his son) Pallavādhīrāja. Mr. Krishna Sastri attributes them to Gōvinda III; see above, p. 58 f.—Ed.]

³ कलिस्त्री कलिकायां ना शराजिकलहे युगे *Medinī*; कलिर्विभीतके शरे विवादेऽन्ययने युधि *Hemachandra*; चित्रव्यचेपि वल्लभः *Amara*; वल्लभो दयितेऽयच्चे *Medinī*.

⁴ Above, Vol. VII. p. 205, text lines 2 and 3.

gōtra and the Kāṇva (śākhā) who was a native of Jambūsara¹-sthāna. The boundaries of the village granted are:—on the east Laghuḍējrāra-khēṭaka; on the south the village of Talāpāṭaka; on the west the village of Ajjalōṇi; and on the north the river Mosiṇī. The donation was made for keeping up the five great sacrifices (*yajña*), viz. *balī*, *charu*, *vaiśvadēva*, *agnihōtra* and *atithi*, and for other purposes. Bhaṭṭa-Hērambaka and others were apparently sent as *dūtakas* by the king to see to the proper execution of the grant made by him. The writer was the *mahāsandhivigrahādhikṛita* Śrī-Māṇḍalla, son of Balādhikṛita. Līlāgrāma and Vaṭanagarikā are identified by Mr. G. K. Chandorkar with Nilagavhāṇa and Vaṇi in the Nāsik District.

TEXT.²

First Plate; Second Side.

- 1 ओ³ सवोव्याद्देधसा धाम यन्नाभिकमलं कृतं ॥ हरश्च यस्य कान्तेन्दुकलया
कमलंकृतं [॥१*] आसी-
- 2 द्विषत्तिमिरमुद्यतमंडलाग्रो ध्वस्तिन्नयन्नभिमुखो रणशर्व्वरीषु भूपः शुचिर्व्विधु-
रिवाप्तदिग-
- 3 न्तकीर्त्तिर्गोविन्दराज इति राजसु राजसिङ्घः ॥ [२*] दृष्ट्वा चमूम-
भिमुखीं सुभटाट्टहासा-
- 4 सुन्नामितं सपदि येन रणेषु नित्यं । दष्टाधरेण दधता मुकुटिं ललाटे
खड्गं कुलं च
- 5 हृदयं च निजं च सत्त्वं ॥[३*] खड्गं कराग्रान्मुखतश्च शोभा मानो
मनस्तः सममेव यस्य । महाहवे नाम निशम्य
- 6 सद्यस्त्रयं [रि]पूणां विगलत्यकाण्डे ॥[४*] तस्यात्मजो जगति विश्रुतदीर्घ-
कीर्त्तिरार्त्तार्त्तिहारिहरिविक्रमधाम-
- 7 धारी । भूपस्तु(स्त्रि)विष्टप[नृ]पानुकृतिः कृतज्ञः श्रीकर्कराज इति गोत्रम-
णिर्व्वभूव ॥[५*] तस्य प्रभिन्नकरटच्युतदान-
- 8 दन्तिदन्तप्रहारश्चिरोल्लिखितांसपीठः क्षापः क्षितौ क्षपितश्चरुभूतनूजः सद्रा-
ष्ट्रकूटकनका[द्विरि]वेन्द्रा-
- 9 जः ॥[६*] तस्योपार्जितमहसस्तनयश्चतुर्दधिवलयमालिन्याः भोक्ता भुवः शत-
क्रतुसदृशः श्रीदन्तिदुर्ग[राजो]-
- 10 भूत् ॥[७*] काञ्चीस(श)केरलनराधिपचोलपाण्ड्यश्रीहर्षवज्रविभेदविधानदत्तं ।
काण्णाटकं वलमनं-
- 11 त्यमजेयमन्यैर्भृत्यैः कियद्भिरपि यः सहसा जिगाय ॥ [८*] अभूविभंगमगृ-
हीतनिशातशस्त्रमयांत-

¹ The Kaira grant of Vijayarāja registers a gift "to the general body of officiating priests and religious students of (the village of) Jambūsara, who belong to the Vājasaneyā (sect) and the Kāṇva (śākhā)"; *Ind. Ant.* Vol. VII. p. 250.

From the original plates.

² Expressed by a symbol.

- 12 मप्रतिहताक्षमपेतयत्नं । यो वल्लभं सपदि दण्डवलेन जित्वा राजा-
धिराजपरमेश्वरतामवाप ॥ [८*] आ से-
- 13 तोर्विपुलोपलावलिलसल्लोलोर्मिमालाजलादा प्रालियकलङ्कितामलशिलाजालात्तुपा-
राच-
- 14 लात् । आ पूर्वपरवारिराशिपुलिनप्रान्तप्रसिद्धावधेयेनयं जगती स्वविक्रमव-
लेनैकातपत्रा(त्री)कृता ॥ [१०*]
- 15 तस्मिन्दिवं प्रयाते वल्लभराजे क्षतप्रजावाधः श्रीकर्कराजसूनुर्महीपतिः कृष्ण-
राजोभूत् ॥ [११*] यस्य स्वभु-
- 16 जपराक्रमनिःशेषोत्सादितारिदिक्रमं । कृष्ण[स्ये]वाकृष्णं चरितं श्रीकृष्णराजस्य
॥ [१२*] शुभतुंगतुंग-
- 17 तुरगप्रवृद्धरेणुर्द्वरविकिरणं ग्रीष्मेपि नभो निखिलं प्रावृद्धालायते स्पष्टं
॥ [१३*] [दी]नानाथप्रणयि-
- 18 षु ययेष्टचेष्टं समोहितमजस्रं । तत्क्षणमकालवर्षो वर्षति सर्वार्तिनिर्व्वरणं
॥ [१४*] राहय्यमालभुज-
- 19 जातवलावलेपमाजौ विजित्य निशितासिलताप्रहारैः । पालिध्वजावलि[शुभा]म-
चिरेण यो हि

Second Plate ; First Side.

- 20 राजा[धि]राजपरमेश्वरतां ततान ॥ [१५*] क्रोधादुत्खातखड्गप्रसृतरुचिचयै-
र्भासमानं समंतादाजाबुद्धतवैरि-
- 21 प्रकटगजघटाटोपसंचोभदत्तं ॥ शौर्यं त्यक्त्वारिवर्गो भयचकितवपुः काप्यदृष्ट्वैव
सद्यो दर्पाध्मा-
- 22 तारिचक्रक्षयकरमगमयस्य दोर्दण्डरूपं ॥ [१६*] पाता यत्तुरंवुराशिरशनालङ्कार-
भाजो भु-
- 23 वः चय्याश्चापि कृतद्विजामरगुरुप्राज्याज्यपूजादरः दाता मानभृदग्रणीर्गुणवतां
योसौ
- 24 श्रियो वल्लभो भोक्तुं स्वर्गफलानि भूरि तपसां स्थानं जगामामरं ॥ [१७*]
येन श्वेतातपत्रप्रहतरवि-
- 25 करव्राततापाटसलीलं जग्मे नासीरधूलीधवलितशिरसा वल्लभाख्यः सदाजौ
स श्रीगोविन्दरा-
- 26 जो जितजगदहितस्त्रैणवैधव्यहेतुस्तस्यासीत्सूनुरेकक्षरणदलितारातिमत्तेभ[कुं]भः ॥
[१८*]
- 27 तस्थानुजः श्रीधुवराजनामा महानुभावोविहितप्रतापः प्रसाधिताशेषनरेन्द्र-
चक्रः क्रमेण

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- 28 वालाकवपुर्वभूव ॥ [१६*] जाते यत्र च राद्रकूटतिलके सङ्गपचूडामणी
गुर्वो तुष्टिरथाखि-
- 29 लस्य जगतः सुस्वामिनि प्रत्यहं । सत्यं सत्यमिति प्रशासति सति क्षा-
मासमुद्रान्तिकामा-
- 30 सीदन्मपरे गुणान्तनिधौ सत्यव्रताधिष्ठिते ॥ [२०*] शशधरकरनिकरनिभं
यस्य यशः सुरनगाग्र-
- 31 सानुख्यैः परिगीयतेनुरक्तैर्विद्याधरसुन्दरीनिवहैः ॥ [२१*] हृष्टोन्वहं योर्थिज-
नाय सर्वं सर्व-
- 32 स्वमानन्दितबन्धुवर्गः प्र[१*]दायकृष्टो हरति स्म वेगात्प्राणान्यमस्यापि
नितांतवी[र्य][*] [२२*]
- 33 रक्षता येन निःशेषं चतुरभ्योधिसंयुतं । राज्यं धर्मेण लोकानां कृता तुष्टि-
परा हृदि ॥ [२३*]
- 34 अपाङ्गेनापि यो लोकान्यानैक्षत समाश्रिता[न् ।] न ते याचितवन्तोऽन्यभूयतं धन-
तृष्णया [२४*]
- 35 तेनेदमनिलविद्युच्चञ्चलमवलोक्य जीवितमसारं । क्षितिदानपर[म]पुण्यः प्रवर्त्तितो
- 36 ब्रह्मदायोयं ॥ [२५*] स च परमभट्टारकमहाराजाधिराजपरमेश्वरपृथ्वीवल्लभ-

Second Plate ; Second Side.

- 37 डा(धा)रावर्षश्रीध्रवराजदेवः कुशलो स[र्व]ानिव यथासंवध्यमानकान्नाद्र-
पतिविषयपतिग्रामकूटाग्र-
- 38 क्तनियुक्तकाधिकारिक[मह]त्तरादीन्समाज्ञापयत्यस्तु वः संविदितं यथा शङ्खवि-
वरकसमावासि-
- 39 जयस्कंधावारावस्थितेन मया माता[पि]त्रोरात्मनश्चैहिकामुष्मिकपुण्ययशोभिहृदये
जंवूसरः-
- 40 स्थाननिवसितच्चा(चा)तुर्विद्यसामान्यभरद्वाजसगोत्रकाण्वसब्रह्मचारिभट्टावुकदीक्षित-
सुतभट्टदे-
- 41 वाय वटनगरिकाख्यचतुरशीत्यन्तर्गतलीलाग्रामो यस्याघाटनानि पूर्वतः
लघुडेजारखेट-
- 42 कसीमा । दक्षिणतः तलापाटकग्रामसीमा । अपरतः अज्जलोण्णग्रामसीमा
उत्तरतो मोसिणी-
- 43 सरित् । एषमेतच्चतुराघाटनोपलक्षितः सोद्रंगः सपरिकरः सभूत[प]ातप्रत्यायः
सोत्य(त्प)द्यमान-

- 44 विष्टिकः सधान्यहिरण्यदेयोचाटभटप्रावेश्यः सर्व्वराजकीयानामहस्तप्रक्षेपणीयः
आचङ्गा(चंद्रा)-
- 45 कर्णवच्चितिसरित्पर्व्वतसमकालीनः पुत्रपौत्रान्वयक्रमोपभोग्यः पूर्व्वप्रत्तदेव-
ब्रह्मदायर-
- 46 हितोभ्यन्तरसिद्धा भूमिच्छिद्रन्यायेन शकन्पकालातीतसंवत्सरशतषट्के सप्तन-
वत्यधिके
- 47 कार्तिकबहुलामावास्यायामादित्योपरागीद्योदकातिसर्गेण वलिचक्रवैश्वदेवान्नि[हो]-
- 48 चातिथिपञ्चमहायज्ञादिक्रियोत्सर्पणार्थं प्रतिपादितो यतोऽस्योचितया ब्रह्मदाय-
स्थित्या भुंजतो
- 49 भोजयतः प्रतिदिशतो वा न कैश्चिद्ग्रासेधे वर्त्तितव्यं ॥ तथागामिभद्रनृपतिभि-
रस्मद्वंशैरन्यैर्व्वा
- 50 सामान्यं भूमिदानफलमवेत्य विद्युत्क्षोभान्यनित्यैश्वर्याणि तृणाग्रलम्बजल[वि]दुच-
ञ्चलञ्च
- 51 जीवितमाकलय स्वदायनिर्व्विशेषीयमस्मदायोनुमन्तव्यः प्रतिपालयितव्यः यज्ञा-
ज्ञा[न]-
- 52 तिमिरपटलावृतमतिराच्छिन्द्यादाच्छिद्यमानकं वानुमीदेत स पञ्चभिर्भद्रापात-
- 53 कैः सोपपातकैश्च संयुक्तः स्यादित्युक्तञ्च भगवता वेदव्यासेन व्यासे-

Third Plate; First Side.

- 54 न ॥ षष्टिं वर्ष्वसहस्राणि स्वर्गे तिष्ठति भूमिदः । आच्छेत्ता चानुमन्ता च
तान्येव न-
- 55 रके वसेत् ॥ [२६*] विंध्याटवीष्वतोयासु शुष्ककोटरवासिनः । [क]ष्णा-
हयो हि
- 56 जायन्ते भूमिदायं हरन्ति ये ॥ [२७*] अग्नेरपत्यं प्रथमं सुवर्णं भू[र्व्वे]ष्णवी
- 57 सूर्य्यसुताश्च गावः । लोकत्रयन्तेन भवेद्दि दत्तं यः काञ्चनं गाञ्च महीञ्च
- 58 दद्यात् ॥ [२८*] बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः । यस्य यस्य
यदा भूमि-
- 59 स्तस्य तस्य तदा फलं ॥ [२९*] यानीह दत्तानि पुरा नरेन्द्रेर्हानानि
धर्मार्थयज्ञस्कराणि ।
- 60 निर्भुक्तमाल्यप्रतिमानि तानि को नाम साधुः पुनराददोत ॥ [३०*]
स्वदत्तां परदत्तां वा य-
- 61 ब्राह्म नराधिप । महीं [म]हीमतां श्रेष्ठ दानाच्छ्रेयोनुपालनं ॥ [३१*]
इति कमलदलाम्बु-

- 62 विन्दुलोलां श्रियमनुचिंत्य मनुष्यजीवितञ्च । सर्वमिदमाहृतं च बुध्वा¹
न हि पुरुषैः
63 परे(र)कीर्त्तयो विलोप्या [३२*] इति ॥ परमभट्टारकमहाराजाधिराज-
परमेश्वरपृष्ठवीवल्ल-
64 भश्रीमद्वारावर्षश्रीधुवराजदेवप्रहितभट्टहिरस्वप्रभृतिश्रीमदन्माधिकरणदू-
65 तकं । लिखितञ्चैतत्परमेश्वरान्नया वलाधिकृतसूनुना समधिगतपञ्च-
66 महाशब्दमहासन्धिविग्रहाधिकृतसामन्तश्रीमान्दल्लेनेति ॥

No. 20.—TIBETAN INSCRIPTION ON THE STONE MONUMENT IN FRONT
OF THE TA-CHAO-SSU TEMPLE IN LHASA, 822 A.D.

By A. H. FRANCKE.

The stone monument in front of the Ta-chao-ssu temple contains an inscription in Chinese and Tibetan, of the times of the Tibetan king khri btsong lde btsan, half of whose name has been preserved on the stone, as observed by Bushell. The Chinese half of the inscription was translated by S. W. Bushell in his article entitled "The Early History of Tibet" (J. R. A. S., Vol. XII, 1880, p. 535 ff.). As far as I know, no attempt to read and translate the Tibetan text has as yet been made. My reading of the Tibetan text is based on a rubbing of the inscription, reproduced in Bushell's article. This rubbing was obtained in Peking in 1869 and was said then, from the condition of the paper, to date at least from the last century.¹

Ancient Orthography.

(a) Cases of suffixed *d* (called *drag*) occur in *phyind* (l. 20), *phrind* (l. 39), *mald* (l. 55); the last case is uncertain. On the whole, it is safe to say that the *drag* is of rare occurrence, as compared with Dr. Stein's Endere relics.

(b) Subscript *y* appears below *m* regularly when the latter is followed by *i* and *e*.

(c) Inverted *i* vowel signs are very common. But no uniform rule is followed in their use.

(d) In line 26 it looks as if *chenpo* was furnished with the article *pho* instead of *po*, as is the case in some of the Endere relics; but here it may be due to a scratch on the stone.

Other instances of the orthography of the Endere relics (8th century A.D.) are not found here. Thus, the final consonant of a syllable is never written below the first consonant; and *c* and *ts* are never replaced by *ch* and *ths*, as at Endere.

Palæographical Notes.

All the vowel signs, with the exception of the *i* vowel sign, are joined to the consonant base. For the *o*-sign the left upper end of the consonant is preferred; but in the case of *ch*, *kh* and *y* it touches the middle. The *u*-sign is joined to the right lower end of the letter and the *e*-sign to the middle of its upper line, except in the case of *s*, *m* and *l*. With the two former the *e*-sign finds a place at the left upper end and with *l* at the right upper end.

¹ The metre is Pushpitāgrā; but the third pāda does not correspond with the first. The verse occurs in the Dantivarman plates with the third pāda thus: अतिवि[म]लम[नी]मि[रा]त्तनीने; above, Vol. VI. p. 294, verse 51.

Euphonic laws.

We find *d* instead of *t* after *g* in *gcigdu* (l. 5), *yogdu* (l. 44), *stse zhung chegdu* (l. 44), and *yigdu* (l. 77); *b* instead of *p* after *g* in *yang thagbar* (l. 31) (ordinarily *yang dagpar*).

The form *'adrul* (l. 40) instead of *'agru*l shows that the modern pronunciation was already in vogue in 822 A.D. (Compare my notes on the Endere relics.) The same may be inferred from lines 75 and 77 where we find the genitive instead of the instrumental case.

Some ancient words.

The word *phu dul* (ll. 45, 47) refers to the Chinese custom of shaking the sleeve in greeting a person.

Of ancient words the following deserve to be noted :—

ba (l. 56) and *'abā* (l. 57), both meaning 'subjects (?)'; *mjal dum* (ll. 5 ff.) assembly, composed of *mjal*, 'meet' and *'aduba*, gather; *gnyi* (l. 58), instead of *nyi*, sun; *'adzinpa* (l. 76) instead of *'adzinpa*, seize.

INSCRIPTION FROM LHASA.

ROMANISED TEXT.

[Doubtful readings are put in brackets.]

- 1 Bodkyi rgyalpo chenpo
- 2 'aphrulg(y)i lha btsanpo dang
- 3 rgyai rgyalpo chenpo rgya rje hvangte
- 4 dbon zhang gnyis, chab srid
- 5 gcigdu (s)olnas, mjal dum
- 6 chenpo mdzaddo gtsigs
- 7 pa, nampar yang myi 'agyur
- 8 lha myi kun shesshing dpang byas
- 9 te, thse thse (rdo)
- 10 (r)n yongbai
- 11 gyi (mang) rdor
- 12
- 13 'aphrulgyi
- 14 lde brtsangyi
- 15 būnbū heuta
- 16 zhang gnyis
- 17 ni, gyi
- 18 nyesci (zh)ug, rjechen
- 19 pos yni, bkā gyis dkrabpa
- 20 la phyind myedpas, mangpo kun bde
- 21 skyidpa(r) byabala (n)i dgongspa gcig,
- 22 . . . ringpor leg . . . i don chenpo
- 23 . . . ni bkā gros mthunte,
- 24 ringpar myi zhu m
- 25 dgyespai '(tsi)gpar
- 26 molnas, mjal dum chenp(h)o
- 27 mdzadde, bod rgya gnyis, da ltar
- 28 . . . mngābai yul dang mthsams (srung)

- 29 zhing, dei shar phyogs thamskad ni,
 30 rgya chenpoi yul, nub phyogs thams
 31 cad ni yang thagbar bod chenpoi
 32 yul(d), de las phan thsun dgrar myi
 33 'athab, dmag myi dang, yul myi
 34 rnams, yid ma chespa khrig (y)od
 35 na, myi bzungzhing gtam driste,
 36 brdzangsnas phyir gtang ngo
 37 da chab srid gcig cing, mjal
 38 dum chenpo 'adi ltar mdzadpas,
 39 dbon zhang dgyespai bkā phrind
 40 anyanpas kyang 'adrul dgoste,
 41 phan thsungyi phonya 'adongtayang, lam
 42 (rny)ingpar byungnas, snga lugs bzhin,
 43 bod rgya gnyiskyi (bapa) (tso)ng kun
 44 yogdu rta brjesla, stse zhung chegdu
 45 rgya dang phradpa mancad ni rgyas phu dud
 46 bya, ceng shu hyvan du bod dang phradpa
 47 yancad ni bodkyis phu dud byaste,
 48 dbon zhang nyezhing gnyenbai thsul bzhin
 49 du, sri zbu dang bkur stii lugs
 50 yodpar sbyarte, yul gnyiskyi
 51 barna dud rdul ni myi snang, glo bur
 52 du sdangba dang dgrai mying ni myi gragste
 53 mthsams srungbai myi yancad
 54 kyang dogs shing 'ajigspa myedpar
 55 (mal mald snga)gpa rkyangste.
 56 ba ('a)khodcing, skyidpai bkā drin
 57 ni 'ab(a) khrii bardu thog, anyanpai
 58 (gsu)ng ni gnyi zlas (slebs)
 59 khyabste, bod bod yulna skyid,
 60 rgya rgya yulna skyidpai srid chenpo
 61 (sbyar)nas gtsigs bcaspa dang
 62 nampar myi 'agyurbar, dkon mchog
 63 gsum dang, 'aphagspai (na)m(khā)
 64 nyi zla dang gza skarla yang dpa(ng)du
 65 gsolte, (thsig)gi (rnams ba) . . .
 66 (bshad), srog chags bsadde mñā
 67 (ya)ng bornas gtsigs bcasso,
 68 (g)tsigs 'adi bzhinda m(yi) byassam
 69 (bshig)na, bod rgya gnyis ganggis sngar nye(s)
 70 (pa) sdigcing, landu dku (skyn) ci byas kyang,
 71 (gtsigs)
 72 bod rgya gnyiskyi rje blongyis
 73 thugs mñā borte, gtsigs
 74 kyi brisnas, rgyalpo chen
 75 po. gnyiskyi ni phyag rgyas btab, blonpo
 76 'adzimpala (gsogs)pa rnams
 77 kyi ni (lag) yigdu briate, gtsigskyi
 78 ru bzhaggo

TRANSLATION.

- 1 The great king of Tibet,
- 2 the incarnate god, the bTsanpo, and
- 3 the great king of China, Hvangte, the great Chinese.
- 4 nephew and uncle, both, praying
- 5 for the unity of their governments,
- 6 making (causing) a great assembly, importance
- 7 never changing
- 8 all gods and men knowing [it] and giving
- 9 witness (to it) times, times,
- 10 coming
- 11 on a stone
- 12
- 13 The incarnate
- 14 lde btsan
- 15 Būnbū heuta
- 16 uncle, both
- 17 of
- 18 sin by the great
- 19 sovereigns fighting
- 20 henceforth not taking place, there is only one wish :
- 21 that all may be (may be made) in great happiness.
- 22 long lasting great meaning
- 23 agreeing in their counsel
- 24 for a long time, without amendment
- 25 be pleased is of importance.
- 26 so saying, making a great assembly,
- 27 Tibet and China, both retaining the countries
- 28 which they own now ;
- 29 everything to the East is
- 30 the country of great China, everything to the West
- 31 is certainly the country of great Tibet.
- 32 Neither of them [must] fight
- 33 like an enemy. Such soldiers and citizens
- 34 as are clearly distrustful,
- 35 [such] men [must] be seized, and questions being asked,
- 36 [must be] despatched and sent back.
- 37 Now, there being union of government,
- 38 and such a great assembly being made,
- 39 uncle and nephew being pleased with such glorious tidings.
- 40 there must be travelling. (communication),
- 41 mutual envoys going and,
- 42 this taking place on the old road, in the former way,
- 43 the Tibetans and the Chinese, both,
- 44 shall barter horses (literally, for horse bartering). At Stse zhung cne,
- 45 meeting with the Chinese, thither, the Chinese shall show honor.
- 46 At Cheng shu hyvan, meeting with the Tibetans,
- 47 hither, the Tibetans shall show honor.
- 48 For, as nephew and uncle are closely related, it must be done in a friendly way

- 49 being connected with manners of respect
 50 and honor. Between the two countries
 51 smoke and dust shall not be seen, sudden
 52 hostility and the name of enmity shall not be heard of.
 53 } There shall be no fear and anxiety, hither,
 54 } on account of frontier guards.
 55 Everywhere praise spreading
 56 dwelling, the kindness of happiness
 57 up to 10,000. The glorious
 58 sounds shall reach the sun and moon,
 59 and cover [all]. The Tibetans shall be happy in Tibet.
 60 The Chinaman shall be attached to the great realm of happiness in China.
 61 This is of great importance, and
 62 that it may never be changed, the three
 63 gods, the august heaven,
 64 sun, moon, the planets and the stars, are asked to witness it.
 65
 66 Having killed the animals, and sworn
 67 an oath, it was connected with importance.
 68 If any one do not according to this importance, or
 69 destroy it, Tibetan or Chinese, whoever first commit
 70 such crime and sin, in response according to the trick committed,
 71 (importance ?)
 72 by the great ministers of both, Tibet and China,
 73 swearing an oath, important
 74 writing. Both the great kings
 75 confirm it by seal, the ministers
 76 and the other ones
 77 writing in a (hand ?) letter, important
 78 was deposited at

No. 21.— MACHHLISHAHR COPPER-PLATE OF HARISCHANDRADEVA OF
KANAUJ: [VIKRAMA-]SAMVAT 1233.

By PANDIT HIRANANDA, M.A.; LAHORE.

This is a single plate, which measures $13\frac{1}{2}$ " wide by 18" long, and was found together with the seal "in village Kōtwa, parganah Ghiswā, tahsil Machhlisahar, on the east side of the unmetalled road running from Machhlisahar to Janghai," when excavations were carried on as famine relief work in the Jaunpur District of the United Provinces. In January last, Mr. C. A. C. Streatfield, I.C.S., presented it to the Provincial Museum at Lucknow, where it is now deposited. The Curator of the Museum informs me that he received it "in a bent and twisted condition in consequence of which it had to be flattened." It is broken about the middle and the writing which it bears is also considerably damaged.

The inscription which is engraved only on one side of the plate comprises 34 lines written in the Sanskrit language and the Nāgarī script. The size of the letters is between $\frac{1}{2}$ " and $\frac{1}{4}$ ". As regards orthography, it is enough to state that no distinction is made between the signs for *b* and *v* and that the dental and palatal sibilants are used indiscriminately.

The epigraph opens with 16 verses, the first 14 of which it has in common with the grants of Jayachandradēva published in this Journal¹ and in the *Indian Antiquary*.² Towards the end, the subjoined inscription has 12 benedictive and imprecatory verses that are generally met with in other epigraphs. Verses 15 and 16 eulogize Hariśchandradēva, who "spread his unequalled fame spotless in the world" and who "eclipsed the splendour of the sun by means of the dust that was raised by the hoofs of his endless horses which pervaded the circle of the earth and gradually encompassed the sky." The formal part of the grant, from line 20 to line 27, is in prose and is worded like the corresponding parts of the other Gahaḍavāla grants that have already been published.

The inscription records that the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara* the glorious Hariśchandradēva (the successor of the P. M. P. Jayachandradēva), while residing at Dhanamvakra (?) (l. 24), granted, after having bathed in the Ganges at the bathing *ghaṭ* named Chyavanēśvara, the village of Pamahai (l. 20) together with its outlying hamlets (*pāṭiku*) to one Rāhihiyaka (?)³ (l. 25), son of the Ṭhakkura Madanū of the Kāśyapa-gōtra, on Sunday, the 15th *tithi* of the bright half of the month Pausha in [Vikrama-]Samvat 1253. The charter was written by the *Mahākṣhapatalika*, the Ṭhakkura Bhōgāditya.

The seal accompanying the plate is circular and about 2 $\frac{7}{8}$ " in diameter. The ring on which it is soldered is open. Owing to this circumstance the seal can be taken off or passed through the hole cut at the top for this purpose. The seal bears in relief a Garuḍa and a conch and between these the legend: *Śrīmata-Hariśchandradēvasya*.

The record possesses some historical importance, for, to the list of the kings of Kanauj it adds one new name, *viz.* that of Hariśchandra. Indeed, we knew Hariśchandra as the son of Jayachandra from the latter's grants published in the *Indian Antiquary* (Vol. XVIII. p. 130 ff.) and the *Epigraphia Indica* (Vol. IV. p. 126 f.). But Hariśchandra as a ruling chief of Kanauj is mentioned only in the subjoined record.

The date regularly corresponds, for the Vikrama year 1253 expired (1254 current), to Sunday, the 6th January A.D. 1197, when the full-moon *tithi* of Pausha ended 22 h. 58 m. (approximately) after mean sunrise.

Of the localities⁴ mentioned in the record, the name of one can be read with certainty and it is Pamahai, the village that was granted. Pamahai is merely a feminine of Pamahā, as Khairai is of Khairā, Pendrai of Pendrā, Burbi of Burbā, and so on. It is usual to name a small village near a bigger one in the feminine as a diminutive form and such villages are usually found side by side. Under these circumstances it will not be unreasonable to suppose that Pamahai stood somewhere near Pamahā.⁵ The latter I am inclined to identify with Pohā, a village about 2 miles from the spot where the document was found. That Pamahā should dwindle to Pohā is not extraordinary, as the dropping of the nasal is not uncommon in Hindi. The reading of the names of other localities is not certain and I am unable to identify them.

[One of the Kamauli plates belonging to the reign of Jayachandra (T.), dated in Vikrama-Samvat 1232, records a gift made by the king at Kāśī (Benares) on the occasion of the

¹ Above, Vol. IV. pp. 120-9.

Vol. XV. p. 10 f. and Vol. XVIII. pp. 129-43.

² It is also possible that the donee's name is Hihiyaka and that the syllable *rā* is an abbreviation of the title *rāvṛta* or *rāṭa*. In the Faizābād plate of Jayachandra, for instance, the donee, who was a Brāhmaṇa of the Bhāradvāja-gōtra, his father and grandfather bore the title *rāṭa* (*Ind. Ant.* Vol. XV. p. 13).

³ [A grant of Gōvindachandra found in a hamlet near Machhlīshahr has been published by the late Prof. Kielhorn (above Vol. V. p. 115). It is also deposited in the Lucknow Museum. It is dated in Vikrama-Samvat 1201 corresponding to A.D. 1146. The village granted by this record is Pērōha in the Mahasōya-pattalā.—Ed.]

⁵ Mr. Hiralal of the Gazetteer Office, Nagpur, who has supplied the information regarding these names similar to our Pamahai, would identify Pamahā with Bambāhā, a village in the Machhlīshahr tahsil.

jātakarman (i.e. birth ceremony, when the navel-string is divided) of his son Hariśchandrādēva. The date of the inscription corresponds to the 10th August A.D. 1175. Apparently, this was the day on which Hariśchandra was born. His *nāmakaraṇa* (i.e. giving a name) is referred to as having taken place just three weeks later on the 31st August 1175 A.D.² Accordingly, Hariśchandrādēva must have been 21 years old at the time of the subjoined inscription. As the latest known date of Jayachandra is A.D. 1187,³ the accession of his son Hariśchandra must have taken place between A.D. 1187 and 1197, the date of the present grant.

The town of Kanauj was completely devastated by Shihāb-ud-din in A.D. 1193 and it is not a little surprising that Hariśchandra is described in the subjoined record as if he were a paramount sovereign. The Belkharā pillar inscription, dated a few months earlier,⁴ does not mention Hariśchandra but represents an un-named king of the Gahaḍavāla family as granting a village more than two hundred miles distant from Kanauj. The connection of this king as well as of Hariśchandra with Kanauj was perhaps only nominal. The former was probably residing at some town out of the reach of the Muḥammadan generals or officials. Mr V. A. Smith thinks that the king's residence was near Jaunpur.⁵ Zafarābād, 4 miles to the south-east of that city, is said to have been the site of a palace of the later rulers of Kanauj.—Ed.]

TEXT.⁶

- 1 श्री⁷ अकुंठोक्तं वैकुण्ठकं पीठलुठत्करः ।
 [संर]भ[ः सु]र[तारं]भे स [त्रि]यः श्रेयसेस्तु वः ॥ [१*]
 आसीदशी[त]द्युतिवंस(श)जातः⁸
 क्षमापालमालासु दिवं गतासु ।
 सा[क्षा]द्विस्वानि[व*] भूरिधा[क्षा]
- 2 नाम्ना यासो⁹[वि]ग्रह इत्युदारः ॥ [२*]
 त[क्षु]तोभूम्नहीचंद्र[ः] चंद्रधामनिभं निजं ।
 येनापारमकूपारपारे व्यापारितं यशः ॥ [३*]
 तस्याभूत्तनयो नयैकरसिक[ः*] क्रांतद्विषमंडलो
- 3 वि[ध्वस्तो]द्धतवीरयोधतिमिरः श्रीचंद्रदेवो नृपः ।
 धिनोदारतरप्रतापस(श)मिताशेषप्रजोप[द्र]वं
 श्रीमहाधिपुराधिराज्यमसमं दोर्विक्रमेणार्जितं ॥ [४*]
 तीर्थानि ¹⁰कासिकुसिकी-

¹ Above, Vol. IV, p. 126.² *Ind. Ant.* Vol. XVIII, p. 129.³ *Ibid.* Vol. XV, p. 13 and above, Vol. V, Appendix No. 181. The Sanskrit poet Śrī-Harsha, author of the *Naishadhīyacharita*, is believed to have flourished in the 12th century A.D. The last extant verse of this poem shows that the poet was highly honoured by the ruler of Kānyakubja (*tāmbūladvayan=īsanam cha labhāt*, *yah Kānyakubjēśvarāt*) who, according to tradition, was Jayantachandra, i.e. Jayachandra. If this tradition be correct, it would show that the poet flourished about the fourth quarter of the 12th century A.D.⁴ Cunningham's *Archæological Survey Reports*, Vol. XI, p. 129.⁵ *J. R. A. S.*, July 1903, p. 792.⁶ The wording of this record is almost identical with that of the grants of Jayachandrādēva which have been translated. I, therefore, deem it superfluous to give its translation.⁷ Expressed by a symbol.⁸ Cancel the *visarga*.⁹ Read यशो.¹⁰ Read काशिकुसिकी.

4

[त्त]रकोसलेंद्र-

स्था[नी]यकानि परिपालयताधिगम्य ।
 हेमात्मतुल्यमनिशं ददता द्विजे[भ्यो]
 ये[न]किता वसुम[ती] शत[श*]स्तुलाभिः ॥ [५*]
 तस्यात्मजो मदनपाल इति क्षितो[द्र]-
 श्रू(चू)डामणिर्विजयते निजगो-

5

चचंद्रः ।

यस्याभिषेककलसो(शो)ल्लसितैः पयोभिः
 प्रक्षालितं [कलि*]रजः पटलं धरिव्याः ॥ [६*]
 यस्यासीद्विजयप्रयाणसमये तुंगाचलोच्चैश्चल-
 न्माद्यत्कुंभिपदक्रमासमभरभ्रस्य(श)-

6

नहीमंडले ।

चूडारत्नविभिन्नतालुगलितस्त्यानाश्रु(सृ)गुह्यसितः
 शेषः पेषवसा(शा)दिव क्षणे(ण)मसौ क्रोडे विलीनाननः ॥ [७*]
 तस्मादजायत निजायतवाहुवस्त्रिवद्धा(बन्धा)-

7

वरुड[न]ववा(रा)ज्यगजो नर(रें)द्रः ।

[सां]द्रामृतद्रवमुचां प्रभवो गवां
 यो गोविंदचंद्र इति चंद्र इवाम्बुरासे(शे): ॥ [८*]
 न क[थ]मप्यलभन्त रणक्षमांस्त्रिष्टु दिक्षु गजामथ वज्रिणः ।
 क-

8

कुभि पस्र(बभ्र)मुरभ्रमुवल्लभप्रतिभटा [इव] यस्य य(घ)टागजाः ॥ [९*]
 अजनि विजयचंद्रो नाम तस्मान्नरे(रें)द्रः
 सुरपतिरिव भ(भू)भृत्पक्षवि[च्छे]ददक्ष[*] ।
 भुवनदलनहेलाहर्म(र्म्य)हस्वी(मी)रना-

9

रो-

नय[न]जलदधाराधौतभूलोकापः ॥ [१०*]
 लोकत्रयाक्रमणकेलिविशृंखलानि
 [प्रख्या]तकीर्तिकविवर्णितावैभवानि ।
 यस्य त्रिविक्रमपदक्रमभांजि भान्ति
 प्रो[ज्जं]भय[न्ति] वलि-

10

राजभयं यसां(शां)सि ॥[११*]

तस्मादद्भुतविक्रमादथ जयचंद्राभिधानः पति-
 भूपानामवतीर्णं एष भुवनो[ड]ा[र]ाय नारायणः ।
 हैधोभावमपास्य विग्रहरुचिं धिक्क(कृ)त्य सा(शा)न्तास(श)याः
 सेवन्ते यमुदग्र-

11

वत्स्यनभयध्वंसार्थिनः पार्थिवाः ॥[१२*]

ग[च्छे]न्मू[च्छाम]नु[च्छा] न य[दि क]वलयेत्कृ[र्म]पृष्ठाभिघात-
 प्रत्यावृत्तं(त्त)श्चमार्त्तो नमदखिलफणास्वाम(श्वास)वात्यामह[य](सं) ।
 उद्योगे यस्य धावडरणिधरधुनीनिर्भ-

12

रस्कारधारा-

भस्य(श्य)हानद्विपालीवहुलभरगलदैर्यनु(मु)द्रः फणीन्द्रः ॥ [१३*]
 [यस्मिं]श्चलत्युदधिनेमिमहीजया[र्थ]
 माद्यत्करीन्द्र[गु]रुभार[नि]पीडितेव ।
 याति प्रजापतिपदं स(श)रणाथि(र्थि)-

13

नी भू-

[स्त्व]गतुर[ग]निवहोत्थरजश्च[लेन] ॥[१४*]
 तस्मादाशी(सी)दसोमत्वरतुरगखुरक्षोदविच्छि[म]धूलि-
 व्याप्त[स्मा]चक्रवालक्रमकलितनभोरुदसूरप्रकास(श): ।
 सेनासं-

14

भारतंपहर[वि]दलदिला दी ७ माना [नरे]द्र-

खं[द्राकी]— ख ७ — यि स्फुरदसम[य]शाः श्रीहरिश्चंद्रदेवः ॥ [१५*]
 येन प्रणा(भा)[स]पतिन(ना)¹ क्षितिपाक्षमौलि-
 रत्नप्रभारुचिरचारुपदां[वु]-

15

जेन ।

²उ[ड]डशीतकरमंडलपुंडरीक-

[डि]डीरपिं[डमिव शुभ्रय]सो(शो) वितेने ॥ [१६*]

सोयं सम[स्त]राजच[क्रसं]सेवितचरणः स च परमभट्टारकम[ह]ाराजाधिरा-
 जपरमेस्व(स्व)रपरममा-

16

हेस्व(श्च)रनिजभुजो-

पार्जित[श्री]कन्यकु[म]ाधिप[त्य]श्रीचंद्रदेवपा[द]ानुध्यातपरमभट्टारकमहाराजा-
 धिराजपरमेस्व(स्व)रप[र]ममाहेस्व(श्च)[र]श्रीमद[न]पालदेव[पा]दानुध्यातपरम-
 भट्टारकमहाराजा-

¹ [Perhaps the reading intended is प्रणामपतित².—Ed.]² Read उड्डी.

- 17 धिराजपरमे[श्च]रपरममाहे[श्च]रा[श्च]-
पति[त]गजपतिनरपतिराज[व]याधिपतिविविध[ध]विद्याविचारवाचस्पतिश्री[गो]वि-
दचंद्रदेवपादानुध्या[त]परमभट्टारकमहाराजाधिराजपरमे[श्च]र-
- 18 ¹परममाह[श्च]राश्चपतिगजपतिनरप[ति]राजत्रयाधि-
पतिविविध[ध]विद्याविचारवाचस्पतिश्रीविजयचंद्र[दे]वपादानुध्यातपरमभट्टारक-
महाराजाधिराजपरमे[श्च]रपरममा-
- 19 हे[श्च]राभ्य[श्च]पतिगजपतिनरपति[राज]त्र-
याधिपतिविविधविद्याविचार[र]वाचस्पतिश्रीजयचंद्रदेवपादानुध्यातपरमभट्टारकम-
हाराजाधिराजपरमे[श्च]रपरममाहे[श्च]रास्व[श्च]पति-
- 20 गजपतिनरपतिराज[व]या-
धिपतिविविधविद्याविचार[र]वाचस्पतिश्रीम[त्]हरि[श्चंद्र]देवो विजयी ॥ [ह]ल-
पांगि[क]अगहल] . . ²सपाटक[प]महैग्रामनिवासिनो निखिलजनप-
- 21 दानु[प*]गतानपि
च राजराज्ञीयु[व]राज[म]त्रि[पुरो]हित[प्र]ती[हा]रसाम[न्त]सेनापतिभांडागारि-
काक्षपटलिकभिषग्नेमि[त्ति]कान्तःपुरिककरितुरगदूतपत्तनाकरस्थान[गो]कुलाधिका-
रिपु-
- 22 रुधानाज्य[ज्ञा]पयति [व]ीधयत्यादिशति च
विदितम[स्तु] भवतां य[द्योप]रिलिखित[ग्र]ामः सजलस्थलः सलोहल-
वणाकरः सम[त्स्य]ाकरः सगर्तोव[ष]रः साम्ब्रमधूकवनविटपवाटिकात-
[ण]यूति-
- 23 गोचरपर्यन्तः सोद्वा[ध्व]धः
चतुराघाटविस[शु]द्धः स्वसीमापर्यन्तः त्रिपंचाशताधिकद्वादशश-
तसंवत्सरे पौषमा[सि] पौर्[र्ण]मायां रविदिने अह्नेपि संवत्(त्)१२५३ पौ[ष]
शुदि १५ रवौ अद्येह श्री-
- 24 ³मतधनंवक्रसमावासे
च्यवनेस्व[श्च]रघट्टे गंगायां स्नात्या[त्वा] विधिवन्त्य[न्म]वदेवमुनि[मनु]ज[भू]तग-
[णां]स्तरप[यि]त्वा⁴ नि[खि]लपुत्रयसाभि[ष्ट]द्वये गोकर्णकुश[ल]तापूतकरतलोदक-
मस्मा[भि]:

¹ Read °माहेश्च°.

² The name of the district to which the donative village belonged is not quite clear in the original. The letters seem to have been engraved over an erasure.

³ Read श्रीमन्न°.

⁴ Read °पुण्ययशो°.

25

कास्य(श्व)पगोत्राय

ठकुरसोपालयौत्राय ठकुरमदनूपुत्राय रा[ही]ही[य]काय आर्चद्रा-
 कं या[वच्छा]सनीकृत्य पि[तृ]पितामहोपार्जित तथा महारागी(ज्ञी)-
 संनंङारीरतन्दकेन ? संप्रति[गु]-

26

पुत्रीकृत्य¹ वृत्तिं वद्धिःकृत्य[

प्रदत्तो मत्वा यथादीयमानभागभोगकरप्रवणिकरजलकरलवणाकर[प[र्णा]-
 कर² नियतानियतप्रभृतिसमस्तादा[या]नाज्ञा-
 विधेयीभू-

27

य दास्यथ ॥ भवन्ति चात्र श्लोकाः ॥

भूमिं यः प्रतिगृह्णाति [य]श्च भूमिं [प्र]यच्छति ।
 [उ]भौ तौ पुन्य(ण्य)क[र्माणौ] नियतं स्वर्ग[ग]मिनौ ॥ [१७*]
 सं(शं)खं भ[द्रा]सनं कृत्रं वरास्वा(श्वा) वरवारणाः [१*]
 भूमिदाम(न)स्य

28

चिह्नानि फलमेत[त्पु]रंदर ॥ [१८*]

षष्टि(ष्टिं) वर्षसहस्रा(स्त्रा)णि [स्वर्गे] तिष्ठति भूमिदः ।
 आ[च्छे]त्ता चानु[मंता] च ता[न्वे(न्ये)व] नरके वसेत(त्) ॥ [१८*]
 बहुभिर्वसुधा भुक्ता राज[भि]: सगरादिभिः ।
 यस्य

29

यस्य यदा भूमिस्तस्य तस्य त[दा] फलं ॥ [१९*]

स्वदत्तां प[र]दत्तां वा यो ³हरेद्व[सुं]धरां [१*]
 स वि[ष्ट]यां कृमि[र्भूत्वा] पितृभिः सह मज्जति ॥ [२१*]
 गामेकां स्वर्णमे[कं] [वा*] भूम(मे)र[प्ये]कमंगुलं [१*]
 हरन्नरक-

30

मवा(मा)प्नोति यावदा[भृ]तसंप्लवं । [१*] [२२*]

तडाग(गा)नां सहस्रेण वाजपेयशतेन च ।
 गवां कोटिप्रदानेन भूमि[हर्ता] न सु(शु)[ध्य]ति ॥ [२३*]
 वारिहो[नि]व्य(ष्व)रणेषु सु(शु)ष्ककोटरवासिनः ।
 कृत्स्न(ण)सर्पाश्च जायन्ते

¹ This would show that the village of Pamahai formed part of the estate of some queen of Jayachandra who, being issueless, gave up her rights to Harischandra. [Perhaps the writer intended to engrave तक्रु महारागामं भंडारीरतनकेन संप्रति गु]डानीकृत्य—Ed.]

² The fiscal terms which seem to be mentioned in this gap occur nowhere else, so far as I have been able to ascertain. The reading appears to be दा (or perhaps दी)गपसदीदौर्घगोवि[ह]।.

³ Read हरेव व.^०

- 31 देवव्रद्ध[स्व*]हारिणः ॥ [२४*]
 न विषं विषमित्या[हु]र्व्रहा[ह्म]स्वं विषमुच्यते ।
 विषमेकाकिनं हन्ति 'व्रहास्वं [पुत्रपौत्र]कं ॥ [२५*]
 सर्वानितान् भाविनः पार्थिवेन्द्रा[न्*]
 भूयो भूयो याचते रान(म)[भ]द्रः ।
- 32 सा[मा]न्योयं ^२धर्मसर्तुनृपाणां
 काले काले पालनीयो भवद्वि(द्भि): ॥ [२६*]
 यानीह दत्तानि पुरा नरेन्द्रैर्दाना[नि धर्मार्थ]यशस्कराणि ।
 निर्मा[ल्य]वान्तप्रतिमानि तानि को नाम साधुः पु-
 नराददीत ॥ [२७*]
- 33 वाताभ्रवि[भ्रम]मिदं वसु[धा]धिपत्य-
 मापातमात्रमधुरा विषयोपभोगाः ।
 प्राणा[स्तृ]णा[ग्रज]लविन्दुसमा नराणां
 धर्मः सखा परमहो परला(लो)क[या]ने ॥ [२८*]
- 34 लिखितं चेदं [त]ाम्रपट्टकं महाक्षपट-
 लिक्कठकुर्योभोगादित्यैरिति ॥

No. 22.—GADVAL PLATES OF VIKRAMADITYA I.; A.D. 674.

By PROFESSOR E. HULTZSCH, PH.D.; HALLE (SAALE).

The owner of these plates is a school-boy at Kurnool, Madras Presidency. He states that "the plates were in his house at Gadval, Haidarabad territory, and that some old woman was saying that they were found in the fields." They were brought to the notice of the Archæological Department by Mr. C. V. Dorasami Aiyar, Clerk in the Settlement Office, Kurnool, and were obtained on loan through the Collector. I edit the inscription on them from two sets of excellent ink-impressions received from Rai Bahadur Venkayya, whose description of the originals is subjoined here.

These are "three copper-plates, with slightly raised rims, the first and last of which bear writing only on the inner side. The length of the plates is 9 inches, while the breadth varies between $4\frac{1}{2}$ inches at the middle and $4\frac{1}{4}$ inches at the two edges. They are strung on an elliptical copper ring which measures $3\frac{1}{2}$ " by $3\frac{1}{8}$ " and is $\frac{3}{8}$ " thick. The ends of the ring are secured at the bottom of a mass of copper, on which is impressed an almost circular seal which is 1" in diameter. The impression bears the rude figure of a boar in a running posture, facing the proper right. The last plate exhibits a slit which runs from the nearer margin right into the ring-hole. This shows that an attempt may have been made to remove the plate from the ring without actually cutting the latter. The plates together with the ring and seal weigh 160 tolas."

¹ Read व्रद्धस्व.

² Read 'सर्तुनृपाणां.

[illegible][illegible]

The writing on the plates is in an excellent state of preservation. In some cases the sign of *anivāra* is indistinct and has to be supplied from the context. Throughout the record no mark of punctuation is used. The alphabet resembles that of the other grants of the same period and dynasty. The secondary forms of *i* and *ī* are not always clearly distinguished, and hardly any difference is made between the two letters *va* and *cha*, and between the secondary forms of *ri* and *ra*. The lingual *ḷ* occurs in the geographical name *Chōḷika* (l. 25) and in the expression *khaṇ[ḍu]ga vadḷa* (l. 28) which, as well as *salage* (l. 31), was taken over from the Telugu vernacular of the donee. Among the names of private individuals, three are Prākṛit (*Chanda* and *Kanha*, l. 27, and *Mahāsara*, l. 29), and three Dravidian (*Tātamma* and *Pāḍamma*, l. 29, and *Konna*, l. 30). But the language of the whole record is Sanskrit, both prose and verse. The rules of *sandhi* are scrupulously observed, except in three instances (ll. 1, 26, and 38).

The inscription records a grant of land by the (Western) Chalukya (l. 4 f.) king **Vikramāditya I.**, the son of **Satyāśraya** (i.e. **Pulakēśin II.**), grandson of **Kīrtivarman I.**, and great-grandson of **Pulakēśin I.**. Each of these four kings receives the same panegyric epithets as in other grants of the same period. At the end of the description of the reign of **Vikramāditya I.** the new grant adds a passage which is already known from his **Haidarābād** plates¹ and the spurious **Kurtakōṭi** plates.² As pointed out by Professor Kielhorn,³ this passage consists of four **Āryā** verses. These four verses mention several surnames of **Vikramāditya I.**, viz. **Anivārita**,⁴ 'the unopposed' (verse 2), **Śrīvallabha**, 'the favourite of fortune' (verses 3 and 4), **Raṇarasika**,⁵ 'fond of fighting,' and **Rājamalla**, 'the wrestler with kings' (verse 5). Verse 3 states that he defeated **Narasimha**, **Mahendra**, and **Īśvara**, i.e. the three successive **Pallava** kings **Narasimhavarman I.**, **Mahendravarman II.**, and **Paramēśvaravarman I.**⁶ The last of these three kings is again named as **Īśvara-Pōtarāja**⁷ of **Kāñchī** in a **Vasantatilakā** verse (6) which follows after the four **Āryās**. The conquest of **Kāñchī**, the capital of the **Pallavas**, is alluded to also in verse 4. Verse 5 states that **Vikramāditya I.** destroyed the **Mahāmalla** family. As suggested by Professor Kielhorn,⁸ this is another reference to the **Pallavas**; for **Mahāmalla** seems to have been a surname of **Narasimhavarman I.**, and **Māmallapuram** is the ancient name of a **Pallava** city, the remains of which now go by the name of 'the Seven Pagodas.'⁹

The date of the grant was the full-moon *tithi* of **Vaiśākha** in the twentieth year of the reign, which was current after 596 **Śaka** years had passed (ll. 24-26). This date does not admit of verification; but, as Dr. Fleet kindly informs me, "the equivalent may be taken as **Tuesday, 25th April, A.D. 674**, though some authorities might make it the next day,—at any rate for any eastern parts of India." It fully confirms the correctness of the results of Professor Kielhorn's calculations of two other dates of the same reign.¹⁰

When **Vikramāditya I.** made this grant, his army had invaded the **Chōḷika-vishaya**, i.e. the **Chōḷa** province,¹¹ and was encamped in **Uragapura** on the southern bank of the **Kāvērī** river (l. 25 f.). In sending me the impressions, Mr. Venkayya drew my attention to the fact

¹ *Ind. Ant.* Vol. VI. p. 76 f.

² *Ibid.* Vol. VII. p. 219 f.

³ *Göttinger Nachrichten*, 1900, p. 345 ff.

⁴ See Prof. Kielhorn's remarks, *loc. cit.* pp. 346 and 359, and compare *sarv-anivārit-ājña* in verse 10 of the present inscription. **Vikramāditya II.** may have likewise borne the surname **Anivārita**, which forms part of the names of two of his officers. See *Ind. Ant.* Vol. X. p. 164 (**Anivārit-āchāri**); above, Vol. III. p. 360 (**Anivārita-Puṇyavallabha**), and Vol. V. p. 201, note 5. Compare also above, Vol. IX. p. 206, note 3; and above, p. 15.

⁵ This surname of **Vikramāditya I.** occurs in two **Pallava** inscriptions at **Kāñchī**. See *South-Ind. Inscr.* Vol. I. p. 13, verse 5, and p. 23, verse 2; Dr. Fleet's *Dyn. Kan. Distr.* p. 329; above, p. 2.

⁶ See *South-Ind. Inscr.* Vol. I. p. 145, note 4.

⁷ *Loc. cit.* p. 347 f.

⁸ See above, p. 7, note 2.

¹⁰ See above, Vol. IX. p. 102.

⁹ See now above, p. 1.

¹¹ Literally, 'the province of the **Śōḷiyar** or inhabitants of **Śōḷam**.'

that Urāgapura is mentioned in Kālidāsa's *Raghuvamśa* (vi. 59)¹ as the capital of the Pāṇḍya king, and proposed to identify it with the ancient Chōḷa capital Uṛaiyūr near Trichinopoly. I rather think that Urāgapura, 'the snake-city,' is a poetical equivalent of Nāgapattanam (now Negapatam), though this town is at some distance from the southern bank of the Kāvēri. The word Nāgapattanam is engraved in Tamil characters on certain small copper coins struck at Negapatam by the Dutch East India Company. The slightly different form Nāgapattanam occurs in the large Leiden plates. The Chinese pilgrim I-tsing, who visited India in the last quarter of the seventh century, reports that the priest Wu-hing, after travelling from China to India, landed at 'Nāgapatana' and thence embarked for Ceylon.² The famous pilgrim Hiuen-tsiang, who travelled over India in the second quarter of the same century, did not proceed farther south than Conjeeveram, which he notices. But he mentions on hearsay a town farther to the south, from which people used to embark for Ceylon.³ The quotation from I-tsing makes it very probable that Negapatam is intended by this. Colonel Yule was inclined to identify Negapatam with Ptolemy's *Nikapa*.⁴

The grant was made at the request of Gaṅga-Mahādēvi (l. 27), who seems to have been one of the queens of Vikramāditya I. The donees were three Brāhmanas, each of whom received fifty *nivartanas* of land in a village named [Cheḍū]lli.

In verse 10 Vikramāditya I. is once more praised as a member of the Chālukya family and as the destroyer of the Pallava lineage.

TEXT.⁵

First Plate.

- 1 ओ⁶ स्वस्ति [॥*] जयत्याविष्कृतं⁷ विष्णोः वाराहं⁸ क्षीभितारणं [॥*] ⁹दर्पिणोन्नत-
दंष्ट्राग्रविश्रान्तभुवनं व-
- 2 पुः [॥ १*] श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारितीपुत्राणां
सप्तलोकमाह-
- 3 भिस्सप्तमातृभिरभिवर्द्धितानां कार्त्तिकेयपरिरक्षणप्राप्तकल्याणपरम्पराणां भगवन्ना-
- 4 रायणप्रसादसमासादितवराहलाञ्छ[नि]क्षणक्षणवशीकृताशेषमहीभृतां चलि-
- 5 कानां कुलम[लं]करिणोरश्वमेधावभृद्यस्त्रानपवित्रीकृतगात्रस्य श्रीपुल-
- 6 केशिवल्लभमहाराजस्य प्रपौत्रः पराक्रमाक्रान्तवनवास्यादिपरनृपति-
- 7 मण्डलप्रणिवद्विशुद्धकीर्तिः श्रीकीर्त्तिवर्मपृथिवीवल्लभमहाराजस्य पौत्र-
- 8 स्मरसंसक्तसकलौत्तरापयेश्वरश्रीहर्षवर्द्धनपराजयोपलब्ध-
- 9 परमेश्वरापरनामधेयस्य सत्याश्रयश्रीपृथिवीवल्लभमहा-

¹ [Mahāmahōpāthyāya Haraprasad Sastri first drew my attention to this reference.—Ed.]

² *Ind. Ant.* Vol. X. p. 196. *Life of Hiuen-tsiang*, translated by Beal, p. xxxi. I-tsing, *Record of the Buddhist Religion*, translated by Takakusu, p. xlv.

³ *Si-yu-ki*, translated by Beal, Vol. II. p. 233 and note 131.

⁴ *Ind. Ant.* Vol. XIII. p. 332. Further details on the local history of Negapatam will be found *ibid.* Vol. VII. p. 224 ff., in my *Progress Report* for 1890-91, paragraph 6, and in Mr. Venkayya's *Annual Report* for 1898-99, paragraph 47 f.

⁵ From two sets of ink-impressions, supplied by Rai Bahadur V. Venkayya.

⁶ Expressed by a symbol.

⁷ कृ looks like क्खे.

⁸ Read विष्णोर्वाराहं.

⁹ Read दर्पिणी.

i.

2
4
6
8

ॐ नमो भगवते वासुदेवाय ॥ इति श्रीविक्रमादित्य
 प्रथमः ॥ १ ॥ इति श्रीविक्रमादित्य प्रथमः ॥ १ ॥
 इति श्रीविक्रमादित्य प्रथमः ॥ १ ॥ इति श्रीविक्रमादित्य
 प्रथमः ॥ १ ॥ इति श्रीविक्रमादित्य प्रथमः ॥ १ ॥
 इति श्रीविक्रमादित्य प्रथमः ॥ १ ॥ इति श्रीविक्रमादित्य
 प्रथमः ॥ १ ॥ इति श्रीविक्रमादित्य प्रथमः ॥ १ ॥
 इति श्रीविक्रमादित्य प्रथमः ॥ १ ॥ इति श्रीविक्रमादित्य
 प्रथमः ॥ १ ॥ इति श्रीविक्रमादित्य प्रथमः ॥ १ ॥
 इति श्रीविक्रमादित्य प्रथमः ॥ १ ॥ इति श्रीविक्रमादित्य
 प्रथमः ॥ १ ॥ इति श्रीविक्रमादित्य प्रथमः ॥ १ ॥

ii a.

10
12
14
16

ॐ नमो भगवते वासुदेवाय ॥ इति श्रीविक्रमादित्य
 प्रथमः ॥ १ ॥ इति श्रीविक्रमादित्य प्रथमः ॥ १ ॥
 इति श्रीविक्रमादित्य प्रथमः ॥ १ ॥ इति श्रीविक्रमादित्य
 प्रथमः ॥ १ ॥ इति श्रीविक्रमादित्य प्रथमः ॥ १ ॥
 इति श्रीविक्रमादित्य प्रथमः ॥ १ ॥ इति श्रीविक्रमादित्य
 प्रथमः ॥ १ ॥ इति श्रीविक्रमादित्य प्रथमः ॥ १ ॥
 इति श्रीविक्रमादित्य प्रथमः ॥ १ ॥ इति श्रीविक्रमादित्य
 प्रथमः ॥ १ ॥ इति श्रीविक्रमादित्य प्रथमः ॥ १ ॥
 इति श्रीविक्रमादित्य प्रथमः ॥ १ ॥ इति श्रीविक्रमादित्य
 प्रथमः ॥ १ ॥ इति श्रीविक्रमादित्य प्रथमः ॥ १ ॥

28

30

38

Second Plate; First Side.

- 10 राजाधिराजपरमेश्वरस्य प्रियतनयश्चित्रकण्ठाख्यप्रवरतुरंगमे-
 11 ऐकेनैव प्रतीतानेकसमरमुखे रिपुनृपतिरुधिरजलास्वादनरसना-
 12 यमानज्वलदमलनिशितनिस्त्रिंशधारया च धृतधरणीभरभुजगभोगसदृ-
 13 शनिजभुजविजितविजिगीषुरात्मकवचावमग्नानेकप्रहारः स्वगुरोः श्वि-
 14 यमवनिपतित्रितयान्तरितामात्मसात्कृत्य¹ कृतैकाधिष्ठिताशेषरा-
 15 ज्यभरस्तस्मिन्नाज्यत्रये विनष्टानि देवस्वव्रजदेयानि धर्मयशोभिवृ-
 16 ह्ये स्वमुखेन स्थापितवान् [॥*] रणशिरसि रिपुनरेन्द्रान्दिशि दिशि जित्वा
 स्ववंश-
 17 जां लक्ष्मीं² [॥*] प्राप्तः परमेश्वरतामनिवारितविक्रमादित्यः [॥ २*]³ अपि च
 [॥*] मृदित-

Second Plate; Second Side.

- 18 नरसिंहयशसा विहितम[हे]न्द्रप्रतापविलयेन [॥*] नयनविजितेश्वरेण प्रभुणा
 श्रीवल्लभेन जितं [॥ ३*] क-⁴
 19 तपल्लवावमर्द्धं दक्षिणदिग्युवतिमात्तकाञ्चीकः [॥*] यो भृशमभिरमयन्नपि सुतरां
 श्रीवल्लभत्वमितः [॥ ४*] वह-
 20 ति स्वमर्थवन्तं रणरसिक[॥*] श्रीमदुरुवलस्कन्धः [॥*] यो राजमल्लशब्दं
 विहितमहामल्लकुलनाशः [॥ ५*] दु-
 21 र्द्धधदुष्करविभेदविशालसाला दुर्गाधदुस्तरबृहत्परिखापरीता [॥*] अग्राहि येन
 जयतेश्वरपोत-
 22 राजं काञ्चीव दर्पिणदिशः⁵ पतिपेन⁶ काञ्ची [॥ ६*]⁷ स विक्रमाक्रान्तसकल-
 महीमण्डलाधिराज्यो विक्रमादि-
 23 त्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरस्सर्वानेवमाज्ञापयति⁸[॥*] विदित
 24 मस्तु वोस्माभिः षण्णवत्युत्तरपञ्चदशेषु⁹ शकवर्षेष्वतीतेषु¹⁰ प्रवर्द्धमानविजयराज्यसं-
 25 वत्सरे विंशतितमे वर्त्तमाने चोक्किकविषयं प्रविश्य कावेरीदक्षिणतटावस्थितो-
 रगपुरमधिवस-
 26 ति विजयस्कन्धावारे वैशाखपौर्णमास्यां वर्त्तमाने¹¹ काप्यसगोत्रस्य ईश्वरषडंगविदः¹²
 पौत्राय
 27 स्वामिचन्द्रशर्मणः पुत्राय कन्हशर्मणे [चेडू]ल्लिशामे¹³ गंगमहादेवीविज्ञापनया
 राजमाने-

¹ Read °सात्कृत्वा ; the तै of कृतै° looks like चे.² Read लक्ष्मीं.³ Metre of verses 2-5 : Āryā.⁴ क looks like के.⁵ Read दक्षिण°.⁶ Read चिति°.⁷ Metre of verse 6 : Vasantatilakā.⁸ The वी of सर्वानेव looks like व्री.⁹ Read °पञ्चशतेषु.¹⁰ Read प्रवर्द्धमान°.¹¹ This word is superfluous.¹² Read °गीतस्यवर°.¹³ The first akṣhara may as well be read वे, and the second may be द्.

28 न पञ्चाशन्निवर्त्तनपरिमाणं चेन्न ख[ण्डु]गवङ्कसहितं दत्तं [1*] तद्गामे च
वत्ससगोत्रस्य

Third Plate.

29 महीसरस्वामिनः पौत्राय तातम्नस्वामिनः पुत्राय पादम्नस्वामिने राजमानेन
पञ्चाश-

30 निवर्त्तनपरिमाणं चेन्न दत्तं [1*] तद्गामे कोन्नशर्मणे च पञ्चाशन्निवर्त्तनप-
रिमाणं चेन्न दत्तं

31 सलगेसहितं¹ स्मदंश्चैरन्यैश्च राजभिरायुरैश्वर्यादीनां विलसितमचिरांशुचंचलमवग-

32 च्छद्मिराचन्द्रार्कधरणवस्थितिसमकालं यशश्चिषीषुभिस्त्वदत्तिनिर्व्विशेषं परिपालनी-
यमुक्तञ्च

33 भ[गव]ता वेदव्यासेन² व्यासेन [1*] बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः
[1*] यस्य यस्य यदा भू-

34 मिस्तस्य तस्य तदा फलं [॥ ७*] स्वन्दातुं सुमहच्छक्यं दुःखमन्यस्य पालनं
[1*] दानं वा पालनं वे-

35 ति दानाच्छ्रेयोनुपालनं [॥ ८*] स्वदत्तां परदत्तां वा यो हरेत वसुधरां [1*]
षष्टिं वर्षसहस्रा-

36 णि विष्ठायां जायते क्रिमिः [॥ ९*] चालुक्यवंशजातस्य पल्लवान्वयनाशिनः
[1*] सर्वानिवारिता-

37 त्स्य शासनं शासनं द्विषां [॥ १०*] महासान्निवियहिकग्रीजयसेनेन³ लिखि-
तमिदं शासनं [1*]

38 कुन्दस्वामिने⁴ एवास्य शासनस्य स्वामिनान्येस्ति⁵ [॥*] ओं⁶ नमो नमः[1*]
नमस्तकलविदे [॥*]

TRANSLATION.

(Line 1.) Ōm. Hail !

[Verse 1 contains an invocation of the boar-incarnation of Vishnu.]

(L. 2.) The great-grandson of the glorious Pulakēśi-Vallabha-Mahārāja, whose body was purified by bathing at the end of a horse-sacrifice, (and) who adorned the family of the glorious Chalikyas;⁷

¹ This word is a subsequent addition. It was engraved in the place of some other letters, the first of which was a त. Read, as in other grants of the same dynasty, तद्गाममिभिरसदृश्यैः.

² Read वेदव्यासेन.

³ Read °ग्रीजय°.

⁴ Read °स्वामिन.

⁵ Read probably स्वामिनाशिनः.

⁶ Expressed by a symbol.

⁷ The usual epithets of this family (ll. 2-4) are omitted in the translation.

(L. 6.) The grandson of the glorious **Kirtivarma-Prithivivallabha-Mahārāja**, whose pure fame was established in the territories of hostile kings, such as **Vanavāsī**, which had been subdued by (*his*) valour ;

(L. 8.) The dear son of **Satyāśraya-Śrīprithivivallabha-Mahārājādhirāja-Paramēśvara**,¹ who acquired the surname of 'supreme lord' (*paramēśvara*) by defeating the glorious **Harshavardhana**, the lord of the whole northern country, who had encountered (*him*) in battle ;

(L. 10.) He who, at the head of many famous battles, (*assisted*) by none but (*his*) noble steed named **Chitrakaṇṭha** and by the edge of (*his*) glittering, spotless and sharp sword which behaved like a tongue in licking the blood of hostile kings, conquered would-be conquerors by his own arms which resembled the coils of the serpent who carries the burden of the earth ; into whose own armour many blows had plunged ; who, having gained for himself the royalty of his father, which had been concealed by the triad of kings,² caused the burden of the whole kingdom to be governed by (*himself*) alone ; (*and*) who, for the increase of (*his*) merit and fame, by his own mouth confirmed the properties of temples and the grants to **Brāhmaṇas** which had lapsed in that triad of kingdoms ;

(V. 2.) (*was*) **Anivārīta-Vikramāditya**, who, having recovered at the head of battles the royalty belonging to his family from the hostile kings of every quarter, acquired the title of 'supreme lord' (*paramēśvara*).

(L. 17.) Moreover :—

(V. 3.) Victory was achieved by the lord **Śrīvallabha**, who crushed the glory of **Narasimha**, who caused the power of **Mahendra** to be dissolved, (*and*) who subdued **Īśvara** by polity ;

(V. 4.) He who became the favourite of fortune (**Śrīvallabha**) in a still higher degree, though (*at the same time*) forcibly wooing the damsel 'southern region' by seizing (*her*) girdle : (*the city of*) **Kāñchī**, while (*he*) caused to be crushed the sprouts (*forming her couch*) :³ the **Pallava** (*kings*) ;

(V. 5.) He who, being fond of fighting (**Raṇarasika**) (*and*) possessing splendid powerful shoulders, deservedly bears his own title of 'wrestler with kings' (**Rājamalla**), (*because*) he has caused the destruction of the **Mahāmalla** family ;

(V. 6.) The king who, defeating **Īśvara-Pōtarāja**, seized, like the girdle of the southern region, (*the city of*) **Kāñchī**, whose large rampart was insurmountable and hard to be breached, (*and*) which was surrounded by a great moat, unfathomable and hard to be crossed.

(L. 22.) This **Vikramāditya-Satyāśraya-Śrīprithivivallabha-Mahārājādhirāja-Paramēśvara**, who has won by (*his*) valour the sovereignty of the whole circle of the earth, thus commands all people :—

(L. 23.) "Be it known to you (*that*), when five hundred and ninety-six Śaka years had passed, while the twentieth year of (**Our**) reign of growing victory was current, while (**Our**) victorious army, having entered the **Chōḷika** province (*viśaya*), was encamped in **Uragapura** which is situated on the southern bank of the **Kāvērī**, on the full-moon tithi of **Vaiśākha**, a field in the village of [**Chedū**]**lli**, measuring fifty *nivartanas* by the royal measure, together with a *khaṇ[du]ga* of paddy (*vaḍlu*), was given by **Us**, at the request of **Gaṅga-Mahādēvi**, to **Kanhaśarman**, the son of **Svāmichandaśarman** (*and*) grandson of **Īśvara-Shaḍaṅgavid** of the **Kāpya gōtra**.

¹ *I.e.* Pulakēśin II.

² *Viz.* the **Chōḷa**, **Pāṇḍya** and **Kēraḷa**. See above, Vol. V. p. 202, note 16, and compare Vol. IX. p. 205, note 4.

³ Compare *South-Ind. Inscr.* Vol. I. p. 23, verse 8, and Vol. II. p. 353, verse 17.

(L. 28.) "And in the same village a field measuring fifty *nivartanas* by the royal measure was given to Pādammasvāmin, the son of Tātammāsavāmin (*and*) grandson of Mahisarasvāmin of the Vatsa *gōtra*.

(L. 30.) "And in the same village a field measuring fifty *nivartanas* was given to Konnaśarman, together with a *salaga*¹ (of paddy).

(L. 31.) "[Future] kings of Our family and others, considering that the enjoyment of life, sovereignty, etc. is as transient as the lightning, (*and*) desirous of accumulating fame for as long as the moon, the sun, the earth and the oceans shall exist, should protect [this] (*grant*) without distinction from their own gifts."

(L. 32.) And the holy Vyāsa, the arranger of the Vēdas, has spoken :—

[Here follow three of the customary verses (7-9).]

(V. 10.) (*This is*) an edict, chastising enemies, of him who was born in the Chālukya family, who has destroyed the Pallava lineage, (*and*) whose orders are unopposed by all men.

(L. 37.) This edict was written by the great minister for peace and war (*mahāśiṇḍhivigrahika*), the glorious Jayasēna.²

(L. 38.) To Kundasvāmin alone the conveyance (*āñāpti*)³ of this edict (*was entrusted*) by the king. Ōm. Obeisance, obeisance ! Obeisance to the Omniscient !

No. 23.—NEW BRAHMI INSCRIPTIONS OF THE SCYTHIAN PERIOD.

BY RAKHAL DAS BANERJI.

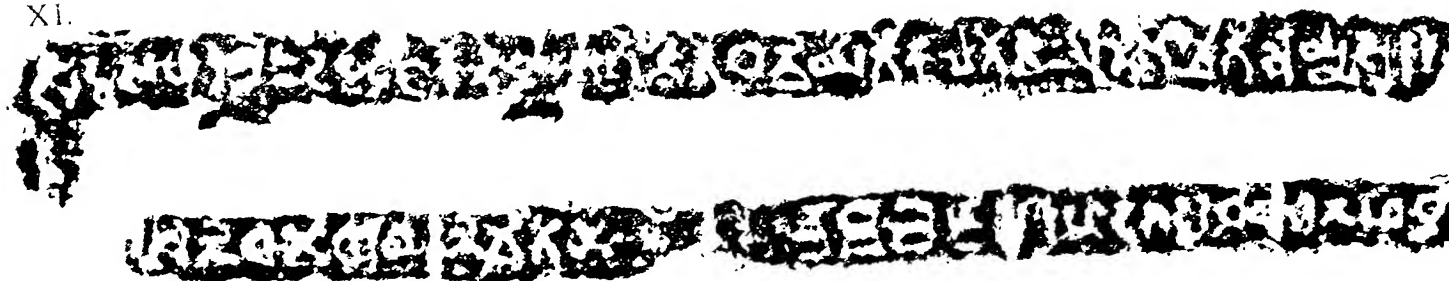
The following inscriptions were discovered in the Archæological Section of the Lucknow Museum during the winter of 1908. The existence of unpublished Brāhmi inscriptions in the Provincial Museum at Lucknow was well known to the public, and in 1905 Mr. V. A. Smith obtained a complete set of impressions of them from the Curator. But unfortunately none of these has been published as yet. In 1903 Mr. Smith mentioned four of them which were stated to have been discovered at Rāmnnagar, an old fort in the Bareilly District. Two more are said to have been found at Mathurā. I examined the Archæological collection of the Lucknow Museum on two different occasions, once, while collecting materials for my essay on "The Scythian period of Indian history" in June 1905, and again in October 1906. On the last occasion, I came across at least three unpublished inscriptions but could not spare enough time for them. Subsequently, the task of cataloguing the archæological collection of the Provincial Museum was entrusted to me by Dr. J. Ph. Vogel of the Archæological Survey and I had occasion to go through the collection slowly and carefully. The result was the discovery of a number of dated inscriptions and important modifications in the readings of three published ones. The catalogue is not expected to be out soon ; so I am placing the newly discovered records before the public as early as possible. The majority of sculptures in the collection of the Lucknow Museum belong to the Scythian period and were discovered by Dr. A. Führer, Ph.D., of the Archæological Survey. The collection also contains a large number of Mathurā

¹ These four words are a subsequent addition ; see above, p. 104, note 1. Compare Brown's *Telugu Dictionary*, s. v. *salaga*.

² This officer is probably identical with the Jayasēna who wrote another grant of Vikramāditya I., *Journ. Bombay Branch R. As. Soc.* Vol. XVI, p. 239.

³ On this term see Dr. Fleet's remarks, above, Vol. VII, p. 183 ff

XI.

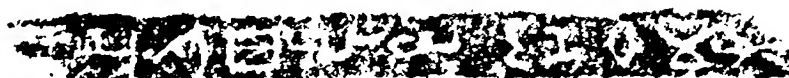


XIA.



XIB.

XIV.



XV.



XVI.



XVII.



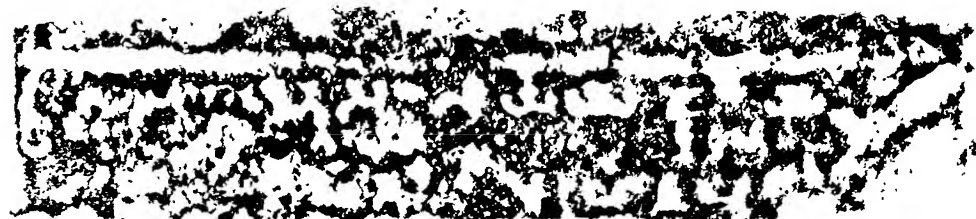
XVIII.



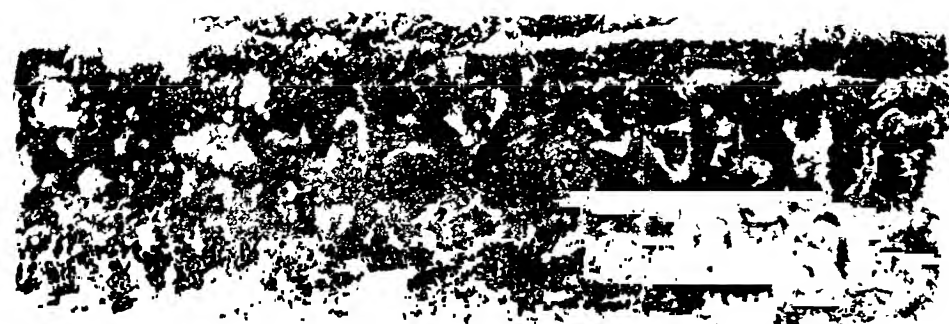
XVI.



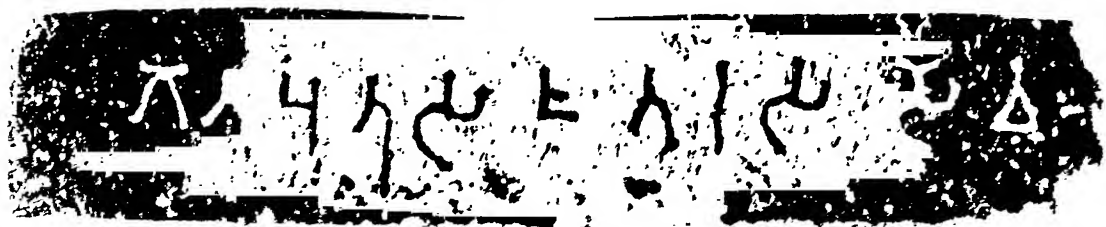
XVII.



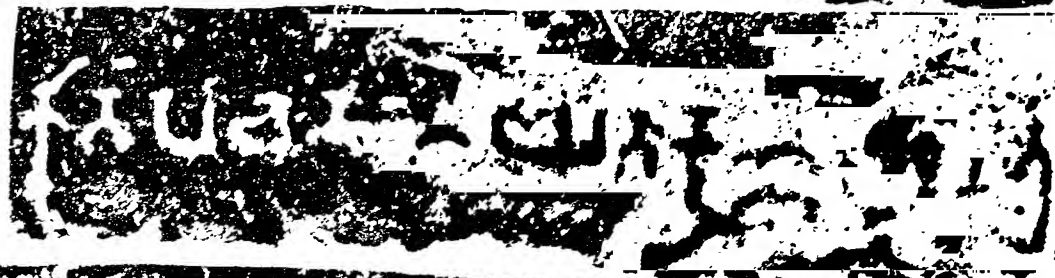
XVIII.



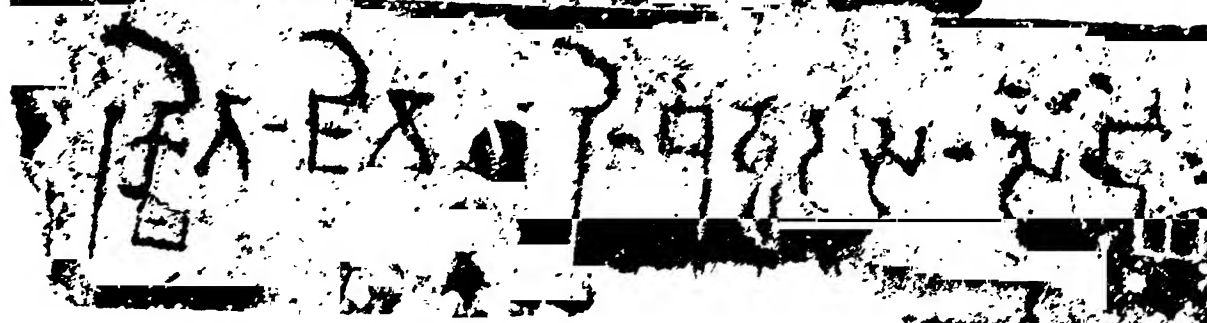
XII.



XIIIA.

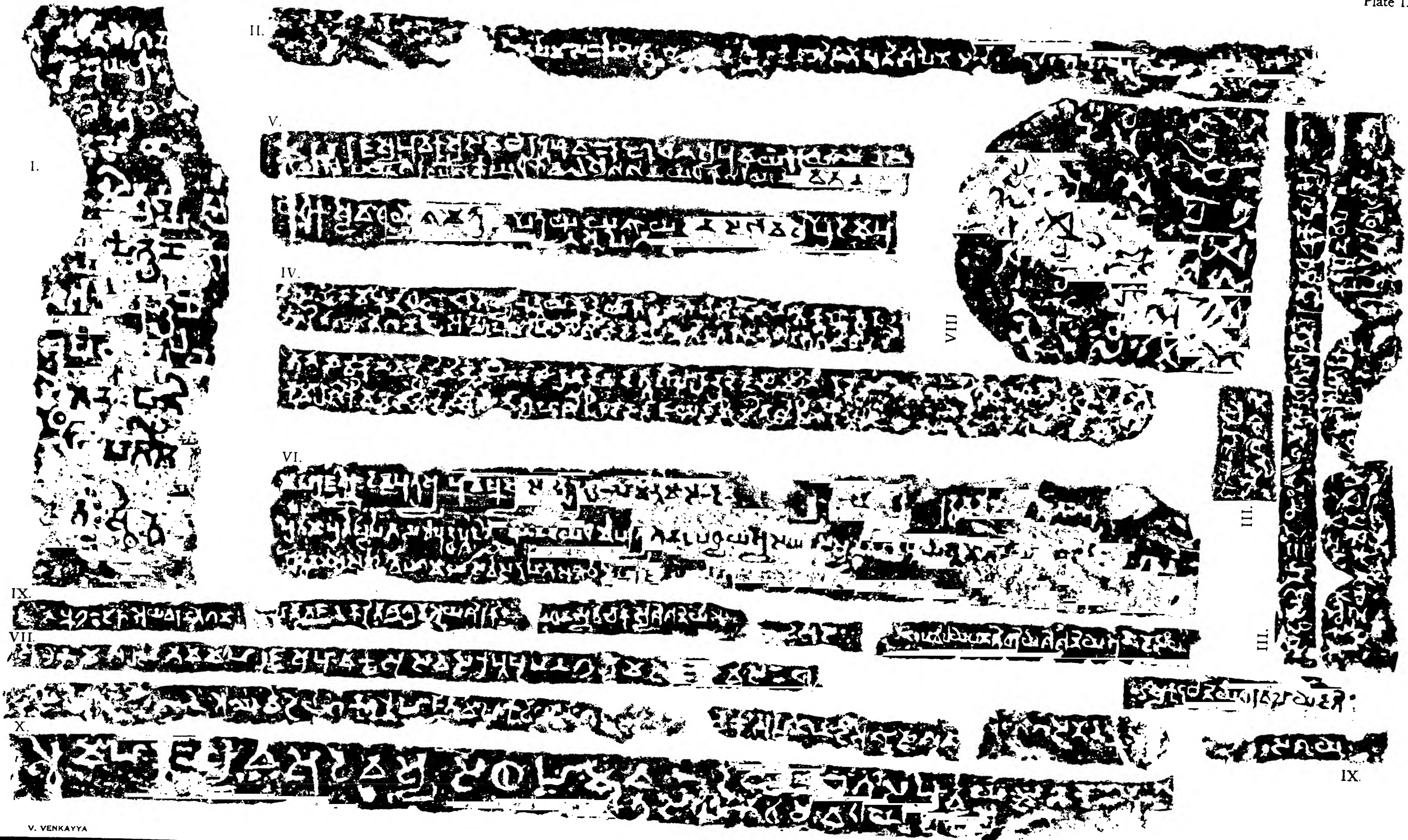


XIIIB



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sculptures discovered and figured by Growse and others which were presented to the Agra Museum. The collection thus comprises the following materials :—

- (1) Some of the sculptures collected by Growse and other local officers of the Mathurā District up to the year 1886.
- (2) The sculptures discovered during the excavations carried on by Drs. Führer and Burgess at Mathurā during the years 1888-96.
- (3) The sculptures discovered by Dr. Führer at Rāmnagar, the ancient Ahichchhattra in the Bareilly District in the winter of 1891-92.

None of the inscriptions from Rāmnagar have ever been properly edited. Translations of three of them have appeared in Dr. Führer's Report of the Epigraphical Section for 1901-02, out of which only one has been found. The rest could not be traced either in the galleries or the *Taḥkhana* of the Lucknow Provincial Museum.

Fourteen out of the twenty-one inscriptions edited here are absolutely new. The late Dr. Bühler published three inscriptions with facsimiles and the rest have been casually noticed or edited by Messrs. Growse, Smith and others. Those which have been already edited by Bühler are republished because, on examining the original, I found that his readings required considerable modifications. Two of the inscriptions (Nos. II. and VI.) were published by Growse with facsimiles in his *Mathura*.

The excavations at Rāmnagar have yielded some important records. One of them (No. I.) mentions the territorial name *Pañchāla*, while another inscription (No. XVI.) evidently from the same place refers to the name of the capital city [*Adhi*]chchhattra. The identity of Rāmnagar with Ahichchhattra seems to be certain.

The language of the inscriptions is corrupt Sanskrit. I am indebted to Mr. Marshall for the photographs published here. They were taken by his photographer Babu Brajendra Nath Dey last winter.

The back views of two images, viz. that of the year 9 (Plate I.) and of the year 80 (Plate VIII.), show the deterioration of the Mathurā school of sculpture. The subject is the same in both cases, viz. a tree with flowers. The earlier sculpture shows a tall tree with a graceful trunk and proportionate flowers and leaves. But the later sculpture is ugly and disproportionate. No other Mathurā sculpture in the Lucknow Museum bears any carving on its back though many of them are carved in the round.

I.—INSCRIPTION ON A COPING-STONE.

The inscription was found on the top of a split coping of yellow sandstone which was used as a prop to a large "tablet of homage."¹ It was completely hidden under the large slab and was discovered when the latter was being taken out to be cleaned. The sculpture came most probably from Rāmnagar, the ancient Ahichchhattra, in the Bareilly District. The Curator's Report for the month of April 1892 mentions "1 coping stone with inscription of the Saka era (dated Samvat 5) Excavated from the old site of a large Buddhist temple at Ramnagar. Rohilkhand."² Dr. Führer most probably took the word *Pāñchālīye* 'of Pañchāla' in line 8 for a date. The alphabet belongs to the class which Bühler called **Kshatrapa** characters. They are older than what Messrs. Vogel and Lüders style Early Kushāṇa. The inscription is dated in the first year of the reign of a king (?) whose name is lost.

¹ V. A. Smith's *Jaina Stupa*, pl. VIII.

North-Western Provinces and Oudh Provincial Museum Minutes, Vol. V. p. 5, App. A.

TEXT.

1	. . . . .	[Nama] bhaga[va]	. . .
2	. . . . .	bughara	. . .
3	. . . . .	[va*]rshē pratha[mē]	. . . . .
4	. . . . .	[di*]vasē 10 1	. . . . .
5	. . . . .	[Dhru?]va-mitrasya pra[pautrēna*]	. . . . .
6	. . . . .	sya pautrēna Śau	. . . . .
7	. . . . .	Bhargavi-putrēna	. . . . .
8	. . . . .	su Pāmchāliye	. . . . .
9	. . . . .	sthitēna hāti	. . . . .
10	. . . . .	kāyām patitaḥ	. . . . .
11	. . . . .	itaḥ sthitē[na]	. . . . .

Remarks.

1. The proper right half of the inscription is entirely lost. The first two lines have lost two syllables each at the end, while in the third and fourth two or three syllables are completely gone at the beginning of the portion extant.

2. The palatal *śa* which occurs only once is archaic in form and the subscript *ya* which occurs twice (ll. 5 and 6) is tripartite. The cross-bar of the lingual *sha* in the third line does not touch the left vertical.

3. The secondary long *ī* is expressed by two vertical strokes slightly inclining to the proper left (ll. 7 and 8). The *ē* is expressed by the lengthening of the *mātrā* towards the proper right as in Maurya Brāhmī, but the *ā* is expressed differently by a slightly curved stroke to the proper left as in the Kushāṇa script. The secondary *au* occurs twice in line 6 and does not differ much from the form found in the Allahabad inscription of Samudra Gupta.

4. The date is given in words with the exception of the day which is expressed by numerals in common use during the Scythian period.

5. Two uncommon forms of the letter *ta* occur in line 10. The place of the *mātrā* is occupied by a cube so common in the "boxheaded" Gupta and the Chitravarṇa alphabets.¹

6. The *visarga*, which is very rare in cognate inscriptions, occurs twice, once in line 10 and again in line 11.

7. The *ya* when it occurs singly looks like the Kharōshthī syllable *me*.

8. The name of the great-grandfather of the donor seems to be [Dhru]vamitra. The restoration is based on Cunningham's readings of some of the coins of Pañchāla.²

TRANSLATION.

"Adoration to the divine in the first year . . .
 (the month of) the eleventh day
 by the son of a Bhargavi (a mother of the Bhārgava gōtra), the
 grandson of (and) the great-grandson of [Dhru]vamitra
 (which) stood at
 . belonging to the country of the Pañchālas fallen in the
 kā which stood here."

¹ *Gupta Inscriptions*, p. 234, pl. XXXIII. and pp. 235-249, pl. XXXIV.—VI.
² Cunningham, *Coins of Ancient India*, pp. 81 to 84.

Inscribed Images of the Scythian Period.—Plate I.

Jaina Image, the year 9.

BACK.



W. GRIGGS & SONS, LTD., COLLOTYPE

FRONT.



V. VENKAYYA.

II.—INSCRIPTION ON THE BASE OF A BŌDHISATTVA IMAGE.

This fragment was discovered, according to Growse, in a mound near the Circular Road at Mathurā.¹ The language is corrupt Sanskrit and the characters are neat and well incised. They belong to the early Kushana period. The important point about this inscription is that it is a Bōdhisattva image and not a Buddha image as Growse calls it. The inscription consists of a single mutilated line on the upper rim of the pedestal (Lucknow Museum Catalogue No. B-18.)

TEXT.

. varshā māsē 2 divasē 6 a[syām pūrvvāyām]
 nēna Bōd[dh]isat[v]ō p[r]atis[th]āpitō mā[tā pītihi sa]hā

TRANSLATION.

. "the second month of the rainy season, the sixth day, on that
 (date specified as) above a Bōdhisattva (image) was set
 up by na together with (his) mother (and) father (and)

The pedestal is one of the finest pieces of carving turned out by the Mathurā school of sculptors. It represents two men of high rank sitting on a series of steps apparently conversing with each other. The heads of these figures are slightly damaged, but the execution is very fine. The mutilation of the first few letters of the inscription and the loss of the main figure is greatly to be deplored, as they would have been very important for the history of Indian sculpture.

III.—INSCRIBED JAINA IMAGE, THE YEAR 9.

Nothing is known about the findspot of this image. It stands in the Jaina section of the Lucknow Museum, and, judging from its workmanship, is most probably a product of the Mathurā school. The discovery of the Bōdhisattva images of Sārnāth and Śrāvastī has made us chary in the matter of assigning findspots of antiquities extempore. No references either to the sculpture or to the inscription have been found in Dr. Führer's Annual Reports or in the Minutes of the Lucknow Museum. The image is headless and belongs to the Digambara sect (Plate I., Front). The Jina evidently stands on a cushion placed on an opening lotus. To his proper right two men are standing with hands folded in adoration and their backs turned towards each other. To the proper left a female figurine stands with a flywhisk (?) in her hands. The image is carved in the round. On each flank is a tall slender pilaster with a bell shaped capital and a square abacus which again bears a couple of rosettes on its rim. The pilaster on the proper left has been damaged by the incision of a square mortise hole. The reverse is occupied by the representation of a tall tree with bunches of small four petalled flowers which resemble the *aiśōka* blossom. A female stands to the proper left of the tree holding a garland in the right hand, while in front of her a child stands with hands folded in adoration. To the right of the tree is a vessel made of leaves containing a garland and by its side a male is standing with clasped hands (see pl. I.).

The inscription consists of three short, irregular lines, of which one is incised on the edge of the cushion and the others on the lotus petals; two short fragmentary lines are incised between the feet of the Jina. The language is the usual corrupt Sanskrit common in inscriptions of this kind and the characters are of the Northern Indian type of the Kushana period. The epigraph is dated in the year 9 of the Kushana era and must probably be referred to the

¹ Growse's *Mathura* (2nd edition) p. 106, and plate facing p. 108.

reign of the emperor **Kaṇishka**. Another record of the same date mentioning the name of **Kaṇishka** is already known,¹ though its present locality is indefinite. The subjoined inscription records the erection of the image by a female named **Gahapalā** at the request of the venerable **Tarika**.

TEXT.²

- 1 Siddham Saṃ 9 he 3 di 10 Gra[ha]m[i]trasya dhitu Śivaśirisya vadhu
Ekraḍalasya
- 2 Koṭṭiyātō gaṇātō [A]rya Tar[i]ka[s]ya kuṭu[m]biniyē
- 3 Ṭhāniyātō kulātō Vair[ā]tō [śākha]tō [ni]va[r]tanā Gahapalāyē dati.

Remarks.

1. The first syllable of the word *Śivaśiri* may also be read as *Avaśiri*.
2. The word *Ekraḍalasya* may also be read *Ekradalasya*. The letters are of the ordinary crude form, so common in similar inscriptions on images from Mathurā.
3. It seems that the lotus petals were carved after the incision of the inscription. The loss of the letter *sa* in the word *Tarikasya* can hardly be otherwise accounted for.
4. The word *śākhātō* has almost entirely vanished on account of the attempts of the mason employed by the Lucknow Museum authorities to remove the cement from the inscribed portion.
5. The reading of the last two words of the third line is uncertain. A copious use of cement has made them almost illegible.

TRANSLATION.

"Success. In the year 9, the third (month) of winter, the tenth day; the gift of **Gahapalā**, the wife of **Ekraḍala**, the daughter-in-law of **Śivaśiri** and the daughter of **Grahamitra**, at the request of the venerable **Tarika** out of the **Koṭṭiya gaṇa**, the **Ṭhāniya (Sthāniya) kula (and) the Vaira (Vajrā) śākhā**."

The inscription between the feet of the Jina consists of two short lines:—

1. Arya [A]gha-
2. masya śiśini

and seems to refer to the donor of the image. The form of the letter *ma* in the second line is unusual as it is more common in the inscriptions of the Gupta period.

TRANSLATION.

"The female disciple of the venerable [A]ghama."

IV.—INSCRIBED JAINA IMAGE, THE YEAR 12.

This inscription consists of 4 short mutilated lines, two of which are incised on the rim of the throne, on which the Jina is seated and the other two on the base. A large part of the

¹ A. S. R. Vol. III. p. 31, pl. XIII. No. 4.

² The lines of the inscription are transcribed here as they appear at first sight. But the word *kuṭumbiniy* is far removed from *Ekraḍalasya* with which it has to be taken. Again the word *niartanā* is also similarly removed from *Tarikasya*. Perhaps the engraver intended that the inscription should be read in the following order:—(1) *Kuṭumbiniyē*, (2) *Gahapalāyē dati* is engraved in two lines immediately below *Ekraḍalasya* and may be read with it. Similarly (1) *Koṭṭiyātō gaṇātō* (2) *Ṭhāniyātō kulātō Vairātō [śākha]tō* written in two lines immediately below the first half of the first line may be taken as one section and the passage (1) *Arya Tarikasya* (2) *niartanā* engraved in two lines as a separate section. Lines 2 and 3 of the text would thus be split up into three sections each consisting of two lines.

Inscribed Images of the Scythian Period.—Plate II.

Jaina Image from Ramnagar, the year 12.



left arm of the image is missing. The Jina is seated in the *dhyānamulrā* posture on a throne supported by a couple of lions standing (Plate II). The intervening space between the lions is occupied by a bas-relief. In the centre of the bas-relief is a wheel on a short Indo-Corinthian pilaster with two capitals and a square abacus, while a devotee is seated on the ground on each side. To the right of the pillar ten women are standing in two rows with garlands in their hands and to the left a group of ten men in similar positions. So far as I know, the usual order has been reversed in this case. The majority of bas-reliefs on the pedestals of images from Mathurā show the men on the right and the women to the left of the wheel.

Nothing is known about the provenance of this image. It is now standing on a masonry pedestal without a label close to the entrance of the Jaina section. In his report for the month of April 1892, Dr. Führer, as the Curator of the Lucknow Museum, reports the presentation of "1 pedestal (*sic*) of a statue of a Tirthamkara, inscribed Śaka-Samvat 10, excavated from the ancient site of a Digambara temple at Ramnagar in Rohilkhand."¹ It is possible that our image is referred to by these words of Dr. Führer.

TEXT.

- 1 Sam 10 2 va 4 di 10 [1] etasya purvāyām Koṭṭiyātō [ga]ṇatō
Ba[m]bhadāsi[yā]tō kulātō U[chēna]-
2 garitō śākhātō gapi[s]ya Aryya Puśi[lasya] śiśini Datila . ti Harinan[di]sya
bhaginiyē ni[var*]-
3 tanā sāvikanām vaddha[ki]ninām Jinadāsi Rudradēva Dāttāgālā Rudradē[va]-
sāmi[nā] Rud[ra] . . . [Gahami]tra
4 Kumārasiri Vamadasi Hasti[sē]nā Grahasiri Rud[r]adatā Jayadāsi Mit[r]asiri-
.

Remarks.

1. The symbol for 10 is peculiar. This form seems to show the transition between the form in No. I and that in No. V.

2. The *akshara* ki of *vaddha[ki]ninām* seems to be corrected by the engraver himself from *ku*.

3. The word *Dāttāgālā* is most probably the name of a village. It occurs in an inscription on a colossal image of Buddha from Bodh Gayā now in the Indian Museum.²

TRANSLATION.

"In the year 12, the 4th (month) of the rainy season, the 11th day, on that (*date specified as*) above,— (*an image was set up*) by the (following) lay-hearers³ (who belonged to the caste) of carpenters, (*viz.*) Jinadāsi, Rudradēvā,⁴ Rudradēva-sāmi (*Rudradēvasvāmin*) of Dāttāgālā, Rudra Gahamitra (*Grahamitra*) Kumārasiri (*Kumārasrī*) Vamadāsi (*Brahmadāsi* or *Vāmādāsi*) Hastisēnā, Grahasiri (*Grahasrī*) Rudradatā (*Rudradattā*), Jayadāsi, Mitraśiri (*Mitraśrī*) at the request of the sister of Datila . . . Harinandi, the female pupil of the venerable Puśila out of the Koṭṭiya gaṇa, Bambhadāsiya (*Brahmadāsiya*) kula and the Uchēnagari (*Uchchānagari*) śākhā.

¹ N.-W. P. and Oudh Provincial Museum Minutes, Vol. V. p. 6, Appx. A.

² J. A. S. B. Vol. XXXIII. p. 177, and Mitra, *Buddha Gaya*, p. 192.

³ *Vadakino* (= *vaddhakino*) occurs in one of the Sāuchi inscriptions (*ante*, Vol. II. p. 389) in the sense of 'carpenter.' *Vadhai* in Hindi means 'carpenter.'

⁴ It is also possible that the two names Jinadāsi and Rudradēvā have to be taken as one name Jinadāsi-Rudradēvā. The mother's name might have been prefixed to distinguish her from others bearing the name Rudradēvā. The same may be the case with some of the other names in this inscription.

V.—INSCRIBED IMAGE OF SAMBHAVANĀTHA, THE YEAR 48.

This image was found in one of the smaller rooms of the Jaina section of the Lucknow Museum without any label or number. There is no particular mention either of the image or of the inscription in the Minutes or the Annual Reports of the Lucknow Provincial Museum.

This is the only known statue of Sambhavanātha (Plate III.), the third Jina, discovered at Mathurā during this period. Figures of Rishabhanātha, Nēminātha, Pārśvanātha and Mahāvīra have been met with. It is to be noted that Jaina images of the Scythian period cannot be identified satisfactorily unless the names are mentioned in their inscriptions. Most probably, distinctive symbols (*chihna*) were assigned to the respective Jinās at a much later period. Those distinguishing symbols have not been found in any Jaina image of the Scythian period discovered up to date. The earliest known Jaina statue with a distinctive symbol is the image of Rishabhanātha from the Kaṅkāli Tīlā mound near Mathurā figured in Mr. V. A. Smith's *Jaina stupa* (Plate XCVIII). Unfortunately it is uninscribed, but may be assigned to the 4th or the 5th century of the Christian era on account of its technique.

The head and one arm are broken. The Tirthaṅkara is seated in the *dhyānamudrā* posture on a throne supported by a couple of lions. The space under the throne between the lions is occupied by a bas-relief, showing the Triratna symbol resting on a small wheel and supporting a larger one. Two conches are leaning against the smaller wheel, while a small leaf is added to each side of the larger wheel. The grouping is exactly the same as on the Jaina pedestal, now in the Lucknow Museum, dedicated in the year 49.¹ A male figure stands to the right of this group of symbols, and a female to the left. They hold flowers in their right hands while their left hands are akimbo.

The inscription consists of four short lines.

TEXT.

- 1 Mahārājasya Huvakshasya sa[m]vachar[ē] 40 8 va 2 d[i] 10 7 ētasya
puvāyam K[oṭṭi]yē [gaṇē] Bama[dā*]
- 2 [si]yē k[u]lē Pachanagariyē śākāya Dhujhavalas[ya] śiśin[i]y[ē] Dh[u]jha-
[ś]iriy[ē] nivatana
- 3 [Bu]dhukasya vadhuyē Śavatrana (?) pōtr[i]y[ē] Yaśāy[ē] dana
Sa[m]bhavasya prōtīma pra-
- 4 ta(ti)stape(pi)ta.

TRANSLATION.

"In the year 48, the 2nd (month) of the rainy season, the 17th day, of the Mahārāja Huvaksha; on that (date specified as) above, an image of Sambhava was set up by Yaśā, the grand-daughter of Śavatrana (?) and the daughter-in-law of Budhuka, at the request of Dhujhaśiri (*Dhurjaśrī*), the female disciple of Dhujhavalā (*Dhurjavala*) out of the Kōṭṭiya-gaṇa, Bama[dā]siya (*Brahmadāsiya*) kula and Pachanagari (*Vajranagari*), śākhā.

VI.—MATHURĀ BUDDHIST IMAGE INSCRIPTION, THE YEAR 51.

The discovery of this inscription was made known to the public by Mr. Growse in 1870. It was found in one of the Jamalpur mounds² on the pedestal of an image, most probably of Buddha, of which only the feet are extant. A male kneels to the proper right with some object, probably a bag, in his hand. It consists of three lines, of which the proper left half of

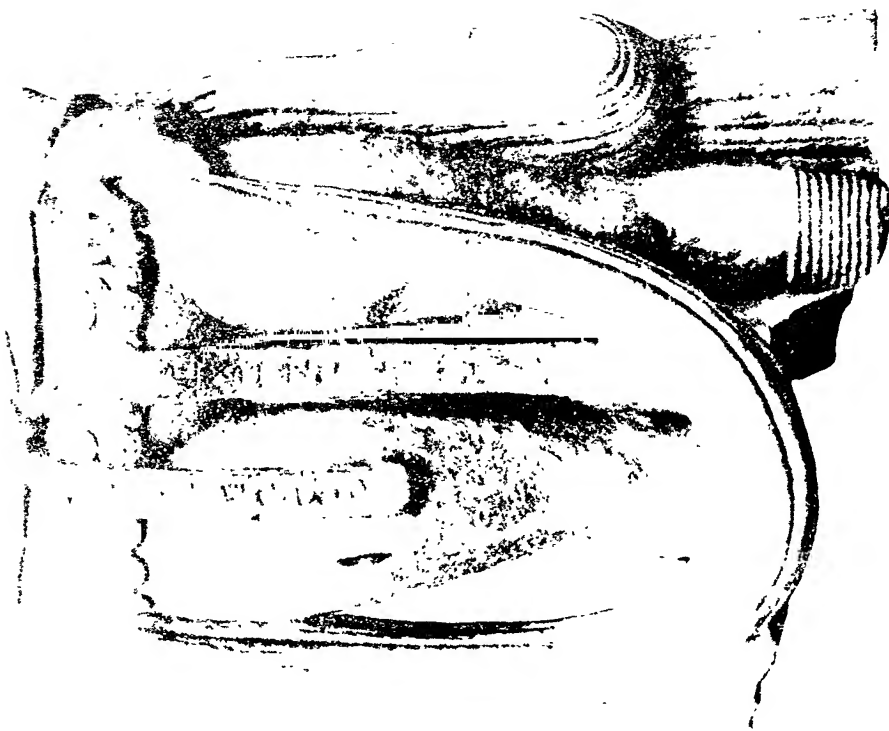
¹ Above, Vol. II. p. 204, No. XX, and p. 321, pl. IV; Vol. IX. pp. 244-45.

² Growse's *Mathura*, 2nd edition, p. 107.

Image of Sambhavanatha, the year 48.



Inscribed Image from Mathura.



the first two lines are almost illegible. It records the erection of an image by a *bhikshu* named **Buddhavarman** during the reign of **Huvashka** in the fifty-first year of the **Kushana** era in a temple built by the king himself (*Mahārāja Dēvaputra-vihārē*). This temple is most probably the same as that mentioned in a later inscription.* The characters of the subjoined inscription are very neatly incised.

TEXT.

- 1 **Mahārajasya Dēvaputrasya** ¹ **Huvāshkasya savatsarē**² **50** 1 **hamanta māsa** 1
d[i]va[sa] . . . [as]y[ām] pu[rva]yām [bhi]kshunō **Buddhavarma**[naḥ]³
[Śakya?] . . .
- 2 **pratimā** **pratishṭāpitā** sarva-Buddhapūjartha[m]⁴ an[ē]na [dē]yadharma-
parityāgēna⁵ **Upadhyāyasya Sa**[m]ghadāsasya [nirvāṇavā]ptayē=stu [mā]tāp[ita]
.
- 3 **Buddharmasya** sarva-d[u]khōpaśam[ā]ya sarva-satva-hita-sukhārtha[m] [M]ahārāja
Dē[vaputra-vi]hārē.

TRANSLATION.

"In the year 51, the 1st month of winter, the day, on this (*date specified as*) above,—an image of Śākya[muni?] (the gift) of the *bhikshu* **Buddhavarman**, was set up in honour of all the Buddhas. Let the bestowal of this religious gift be for the attainment of nirvāṇa by the *Upadhyāya* **Samghadāsa**, and for the cessation of unhappiness for **Buddhavarman** [and his parents] (and) for the welfare and happiness of all beings. In the *vihāra* of the **Mahārāja Dēvaputra**."

The transcript of this inscription printed in my paper on "Mathura inscriptions in the Indian Museum" (*Jour. and Proc. A. S. B. Vol. V. p. 243*) should be corrected in accordance with the foregoing text and translation.

Remarks.

1. The king's name is undoubtedly spelt as *Huvashka*; cf. variants *Huvaksha*, *Hushka*, *Huksha*, etc.
2. There are no traces of the *anuvāra* on the stone.
3. The possessive case ending is expressed in two ways:—*varma*[naḥ] and *-varmasya*. But it is to be noted that the *visarga* is not legible.
4. The final form of *ma* is important, as this is the earliest case known in Northern Indian inscriptions; above, Vol. I., p. 389, No. XIV.
5. This form occurs in another inscription of the same period (*J. B. B. R. A. S. Vol. XX*).

VII.—INSCRIBED JAINA IMAGE, THE YEAR 58.

The inscription has already been published by the late Dr. Buhler (No. 42 of Prof. Lüders' List, p. 8 f. above). When I was examining the characters of the inscriptions of the Scythian period, I was struck by the use of the word *hamant* in two dated inscriptions:—

- (1) The inscription of the forty-fourth year of **Huvishka**† and (2) that of the eightieth year of **Vāsudēva**§

* I. A. Vol. XXXIII. p. 101, No. II; above, Vol. IX. pp. 243 and 245

† The use of the word between the year and the month of a dated inscription can have no significance. The word occurs also in the Mathurā lion capital inscriptions (*ante*, Vol. IX. p. 141). Here however the context is different and Mr. F. W. Thomas has taken the word to denote a proper name.

‡ *Ante*, Vol. I. p. 387, No. 9 and Plate.

§ *Ibid.* p. 392, No. 24 and Plate.

On examining the originals carefully I found that the date in one of them is not forty-four but fifty-eight, expressed in words. The following considerations led me to this conclusion :—

- (1) The first syllable after the word *sara[tsa]re* has been read by Dr. Bühler as *pta* or the numerical symbol for 40. But it would be better to take it as a form of the letter *a* (cf. above, Vol. VIII. plate facing p. 176, i, f.).
- (2) The second syllable has been taken by Dr. Bühler to be a numerical symbol. But it is evidently the compound letter *shṭa*. The plate published along with this paper was prepared from an impression taken under my personal supervision and shows the letter *shṭa* better than the facsimile issued with Vol. I. of this Journal.
- (3) The third letter was taken by Dr. Bühler to be *ha* but the absence of the horizontal stroke at the top of the vertical line on the proper right shows that it is *pa*. The left hand vertical line is slightly curved, but it should be borne in mind that the characters of Jaina inscriptions of the period are always cursive ;* cf. the *ha* of *Maharaja* in the same line.

The word *pana* occurs in two other Brāhmī inscriptions from Mathurā published by the late Dr. Bühler. One of them is dated in the year 50 (*ante*, Vol. II. p. 203, No. XVII), which is preceded by the word *pana* and the other in the year 52, to which is prefixed the word *dvāpana* (*ibid.* No. XVIII). In the present inscription we have got *ashṭapana*, which I have rendered by 'fifty-eight.' The word *pana* is apparently an abbreviation of the Pāli *paññāsa* 'fifty.' In the inscription of the year 80, where the word *pana* also occurs, according to Dr. Bühler's text, it is a misreading for *hamata*, as I shall show later on in this paper.

With my corrections the text of the subjoined inscription runs as follows :—

- 1 Sdha[m]¹ Nama Śara[sa]tama Maharajas[ya] Huvakshasya sa[m]vasare asṭapana gra[sya] masa 3 [da]visa² 2 ē[ta]-
- 2 [syām] p[u]rva[yām] Pe (?) gane(?) Aryachēṭiyē³ kulē Haritamāla-kaḍhi[yātō] śā [vā]chakas[y]a Hag[i]n[ā]dis[y]a śi[sō]gana Na(?)gasēnō(?) danam(?).

Remarks.

1. This word occurs in many other cognate inscriptions. There is a symbol preceding *na* of *nama* which I cannot explain.
2. Perhaps the word was pronounced *davisa* as is still the case in Bengal and Assam; read *divasa*.
3. There is an unexplained symbol after the *akshara yē*. Perhaps it is due to a crack in the stone.

TRANSLATION.

Success ! Adoration ! In the year 58 of the most illustrious (?) great king Huvaksha, in the 3rd month of summer, on the 2nd day. On that (*date specified as*) above, the gift of Nagasēna (?), the pupil of Haginadi (Bhaganandi ?) a preacher out of the gana, the Arya-Chēṭiya (*Ārya-Chēṭika*) kula (*and*) the Haritamālakaḍha (*Haritamālakaḍhi*) śā[khā].

VIII.—INSCRIPTION ON A JAINA IMAGE FROM MATHURĀ, THE YEAR 71.

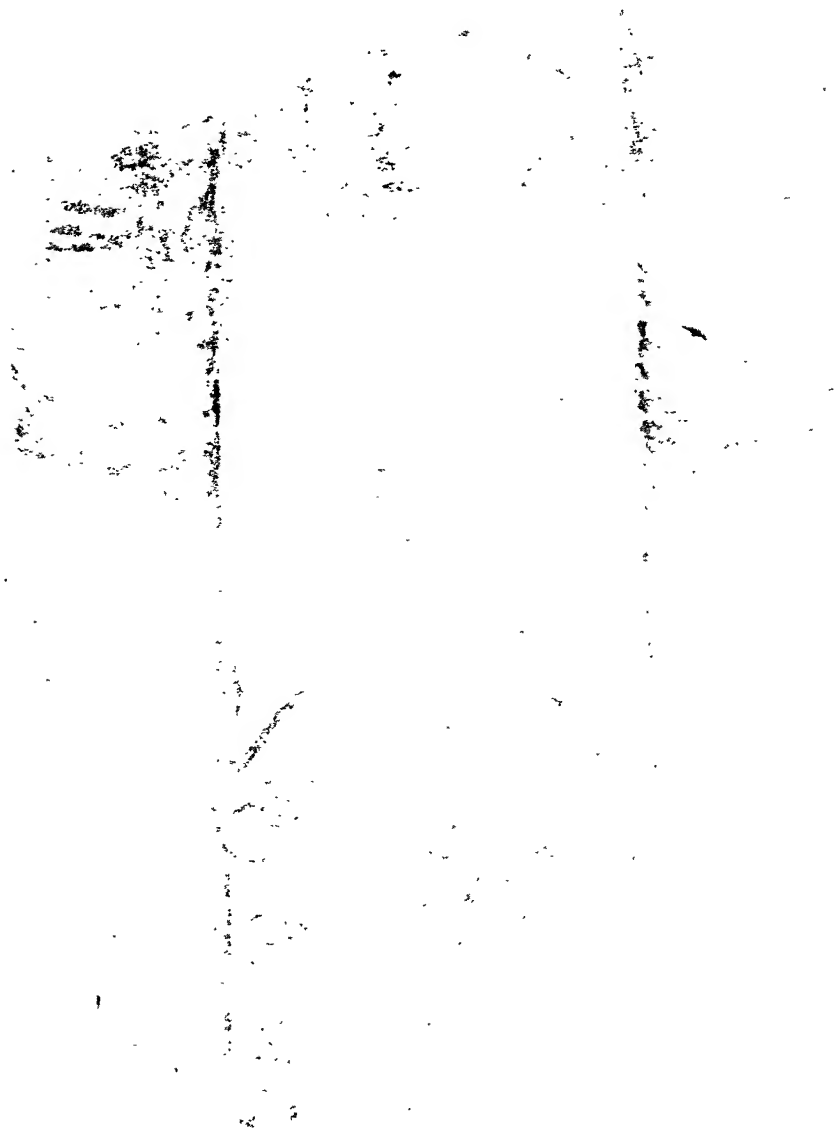
The discovery of this image was announced by Dr. Führer in his *Annual Progress Report* for the year 1890-91 (p. 17) and in his *Annual Report*† of the Provincial Museum for the

* *Ind. Ant.* 1908, p. 51.

† N.-W. P. and Oudh Provincial Museum Minutes, Vol. III. p. 233.

Inscribed Images of the Scythian Period.—Plate V.

Jaina Image from Mathura, the year 71.



BACK

V. CHAKRA

W. GRIGGS & SONS LTD. COLLOTYPE

Jaina Image from Mathura, the year 71.



FRONT

year 1891-92. But the inscription on it has neither been published nor noticed as yet. It is incised on the square base of a pilaster made out of the back of a Digambara Jaina image (Plate V). Only the waist and the thighs of the Jina are extant (Plate IV). The pilaster on the reverse is most probably the staff of the umbrella under which the image originally stood. Such cases are by no means uncommon in the Mathurā sculptures of the Scythian period. The inscription, though fragmentary, is an important one. It presents a large number of difficulties both in decipherment and translation. The most important part however is the date which is fairly legible.

TEXT.

- 1 Sa[m] 70 1 va 1 di 10 5
 2 e (?) taye pavayē ha-
 3 tiya (?) Muṇasimitā (?) ye (?)
 4 Minirava sushōti dhitu
 5 H[ēmad]ēva [saya] . . .

Remarks.

1. The *anusvāra* is indistinct.
2. The vowel *e* is unlike any Brāhmī letter but resembles the Kharōṣṭhī *ra*.
3. The second letter in the third line is also new. It resembles the symbol for 10 to some extent, but the presence of a numerical symbol at this place cannot be explained.
4. The remaining syllables in the third line seem to constitute a proper name with the genitive case ending. The letter *na* is rare in Mathurā inscriptions, although it is to be found in the inscriptions of the Western Satraps.
5. Of more interest is the form *sushōti* in the next line. The *ō* in *shō* is formed by the combination of *a* and *u* and the affix *ti* is quite new. It resembles to some extent the Bengali affix *ta* as in *mīmāta*, "maternal uncle's son," *pisāta*, "son of a paternal aunt." The word probably is an *apabhraṃśa* of the Sanskrit *svasrīyā* and the whole phrase most probably means "sister's daughter's daughter."

TRANSLATION.

"In the year 71, the 1st (month) of the rainy season, the 15th day; on that (date specified as) above, . . . of Muṇasimitā (?) . . . the sister's daughter's daughter of Minirava . . . of Hēmadēva.

IX.—INSCRIBED CHATURMUKHA FROM RAMNAGAR, THE YEAR 74.

The discovery of this inscription was announced by Dr. Führer in his *Progress Report* for the year 1891-92. But all the details have been omitted. The inscription is incised on four sides of the pedestal of a *Chaturmukha* or four-fold image of a Tirthamkara, as Dr. Bühler used to call them (Plate VI). Each of the four faces of the pedestal bears a bas-relief. On the larger faces, the bas-relief consists of a wheel on an Indo-Persepolitan pilaster in the centre with three devotees, standing with folded hands, on each side. The bas-relief on the smaller faces is almost similar and consists of two devotees only on each side of the pillar.

The inscription consists of two lines—more or less mutilated—on each face. The second line of the third face has broken away. The enigraph records the dedication of some object the name of which is lost, in the 74th year, presumably of the Kushaṇa era.

TEXT.

- A. 1. [Saṃ 70] 4 gra 1 di 5 Aya Varanatō gaṇa[tō] . . .
 A. 2. [ku]latō Vajanakaritō śākha[tō] Ayaśirik[ātō] . . .
 B. 1. . . . nadhanasya vāchakasya śiśiniyē A[ryya] . . . ,
 B. 2. sasa
 C. 1. Gahavalāyē paṇatidhariyē śiśiniyē Aryadāsiyē
 C. 2.
 D. 1. . . . [deva]sya kuṭu[m]biniyē Dharavalāyē dati
 D. 2. saśuyē

Remark.

The symbol for seventy is indistinct on the impression, but can be deciphered on the original stone.

TRANSLATION.

(In the year) [7]4, the 1st (month) of summer, the 5th day
 the gift of Dharavalā, the wife of dēva
 [at the request of] Aryadāsi (Arya-
 dāsi), the female pupil, who obeys the command of Gahavalā of
 sa the venerable
 female pupil of the preacher nadhana . . .
 out of the venerable Varāṇa (Vārāṇa) gaṇa, the kula, the
 Vajanakari (Vajranagari) śākhā (and) the Ayaśirika (Aryaśirika) [sambhōga].

X. —INSCRIBED IMAGE FROM MATHURĀ, THE YEAR 80.

This image was discovered in the Kaṅkāli mound near Mathurā (Plates VII and VIII), and the inscription on it was published by Dr. Bühler (No. 66 of Professor Lüders' List, above, p. 13).¹ This is the other inscription referred to above (p. 113) in which, according to Dr. Bühler, the word *hana* occurs. On comparing the original with the photo-lithograph published by Dr. Bühler it was found that the words *hana va 1* as read by Bühler are nothing but *hamava 1*, which probably stands for *hamata 1*.

TEXT.

- 1 Sdhi² Maharajasya V[ā]sudēvasya Sa[m] 80 hamava 1 di 10 2 ētasa purvvāyām
 sā[va]ko [Sa]³ . . .
 2 dhita Sa[m]ghanādhisa⁴ (?) vadhuyē Balasya

Remark.

The second letter of the word *hamava* is sufficiently clear in Dr. Bühler's facsimile and cannot be anything else but the Brāhmī letter *ma*. It will be observed that the third letter resembles *va* but the base line does not join the left limb. This too is visible in the photograph. It is due, most probably, to the mason's carelessness.

¹ Above, Vol. I. p. 392, No. XXIV.

² *Sdhi* most probably stands for *siddham* or *siddhi*.

³ The name of the sāvaka begins with *Sa*. The second syllable is only partly legible and may be *go*, but it may also be *ro* or *so*.

⁴ The *ā* mark is very distinct in the impression.

TRANSLATION.

" Success. In the year 90, the 1st (month) of winter, the 12th day, of the Mahārāja Vāsudēva,—on that (date specified as) above, the daughter of the lay hearer Sa
 . . . , the daughter-in-law of Saṃghanādhi (Saṃghanandin) of
 Bala "

XI—INSCRIBED BAS-RELIEF FROM MATHURĀ, THE YEAR 99.

The inscription is incised along the raised border of a fragmentary bas-relief on yellow sand-stone. The bas-relief consists of two panels with raised borders. The lower one is larger but its lower part is broken. The smaller panel at the top is in good preservation. It consists of a stupa in the centre with two Jinas on each side seated in the attitude of meditation under umbrellas. The Jina on the proper left of the stupa has no umbrella on his head. A seven-headed snake takes the place of the umbrella and shows that it is Pārśvanātha, the 23rd Tīrthamkara. The inscription is incised on the rims at the top and bottom of this panel.

The lower panel contains the upper part of a woman's figure standing with her left hand on her hips and the right one lifted up. A small inscription consisting of two lines has been incised over her right shoulder (A). To her left stands a nude male figure, evidently an ascetic, with a piece of cloth on his left wrist. In the space between the heads of these two figures occurs the inscription B. Two female figurines are standing to the left of the ascetic and behind them appears the upper part of the figure of a Nāga king under a tree with his hands folded in supplication. On each side of this group is a pillar with a bell shaped capital, of which the one on the left is surmounted by a wheel. A drawing of this bas-relief has been published by Mr. Smith.*

The inscription has already been published by Dr. Bühler† (No. 75 of Professor Lüders' List, above, p. 15) though Mr V. A. Smith did not notice it at first. The original inscription differs in two or three places from Dr. Bühler's readings.

TEXT.

1 S[i]ddhā[m] Saṃ 90 9¹ gri 2 di 10 6² Koṭṭiyātō gaṇatō Ṭhanīyātō kulātō Vai[rā]-
 tō śākhātō Aryya Sura [po]

2 [śi]śini Dhama[śi]r[ī]yē³ niv[a]rtanā⁴ Grahadatasya dhi[tā]
 Dhanabathi

A. Anagha [Srē]shṭhi Vijā. B. Kaṇa Ś[r]ama[ṇa].⁵

Remarks.

1. The year is most certainly 99. as has already been recognized by Dr. Hoernle and Mr. V. A. Smith in the *J. R. A. S.* 1905, p. 152.

2. The second of the symbols denoting the date was taken by Dr. Bühler to be 8, but it is similar in all respects to the symbol for six; cf. above, Vol. I., p. 388, No. XII.

3. The reading of the third syllable is certain though the cross-bar of śa is not distinct in the impression.‡

4. I have not been able to make out the aksharas preceding the word *grahadatasya*.

5. The smaller inscriptions are most probably labels and as such are unique among the Mathurā sculptures of this period. Their Sanskrit equivalents are given in Dr. Führer's *Annual Report* for 1890-1 (p. 3). The bas-relief has not been explained as yet.

* *Jaina Stupa*, p. 24, pl. XVII. fig. 2, and Lucknow Museum Catalogue No. J-623.

† *Ante*, Vol. I. p. 392, No. XXII.

‡ [On the plate the reading appears to be *Dhāmādhakayē*.—Ed.]

TRANSLATION.

"Success. In the year 99, the 2nd (month) of summer, the 16th day,—at the request of Dhamaśiri (*Dharmaśiri*), the female pupil of Aryya Sura (*Arya-Sura*) out of the Kōṭṭiya gaṇa, the Ṭhaniya (*Sthānīya*) kula and the Vaira (*Vajrā*) śākhā."

"The sinless merchant Vijā (*Vidyā*). "The ascetic Kaṇa (*Kṛishṇa*)."

XII.—INSCRIPTION ON A COPING STONE.

Nothing can be said definitely as to the whereabouts of this inscription. It was found without any label in the Jaina section of the Lucknow Museum. The material is red sandstone and the technique is decidedly that of the Mathurā school. The epigraph consists of a fragmentary line incised on the top of a sculpture. The characters are very early and most probably belong to the same period as the earliest inscription from Mathurā.† The epigraph is of some interest, as it contains the word *sovaṇ[ika]* "goldsmith," which occurs only once in cognate inscriptions.‡ Unfortunately the word is not completely preserved. The vowel *ū* which is comparatively rare occurs in this record.

TEXT.

Gotiputrassa Ūtarasa sovaṇ[ika*]

TRANSLATION.

. of Ūtara (*Uttara*), the goldsmith, the son of Goti (*Gauṭi*).

XIII.—INSCRIPTION ON A LARGE SLAB OF RED SANDSTONE

This slab is plain but for the inscription. It is rectangular in size and one corner is broken. Its discovery was announced by Professor Dowson in 1871.§ In 1906 I wrote to the Curator of the Lucknow Museum asking for a couple of impressions of the inscription of Śoḍāsa which had been published by Dowson along with this epigraph, but I received copies of the subjoined record instead. The characters are about 2 to 3½ inches in height. The inscription has apparently suffered after its removal to the Museum, as the word *upathāpita* read by Dowson is no longer complete.

TEXT.

A.

. ṇavan[ē] Śrikandā¹ (?) stakē² [v]ihārē Kakaṭikānam pachanaḥ³
niyataka⁴ . nāṇa (?) travastussi⁵ saṃkkālayitavyaḥ Saṅghapraṇitēhi vyavahārihi [u]pa[ṭha]

B.

- 1 [Bu*]d[dha]rakshita—Jivaśiri—Buddhadāsa—Saṅgharakshit[a]
- 2 Dharmmavarmma Buddha . . su[khā] la

Remarks.

1. The word may be taken to be *kaṇḍhē* but a Śrāvastī inscription (above, Vol. VIII., p. 181) shows an identical form for *ṇḍa*.

† Above, Vol. II. p. 198, No. 1.

‡ Above, Vol. I. p. 397, No. XXXV. and *Ind. Ant.* Vol. XXXIII. p. 150, No. 27.

§ J. R. A. S. (N. S.) Vol. V. p. 188, No. 28.

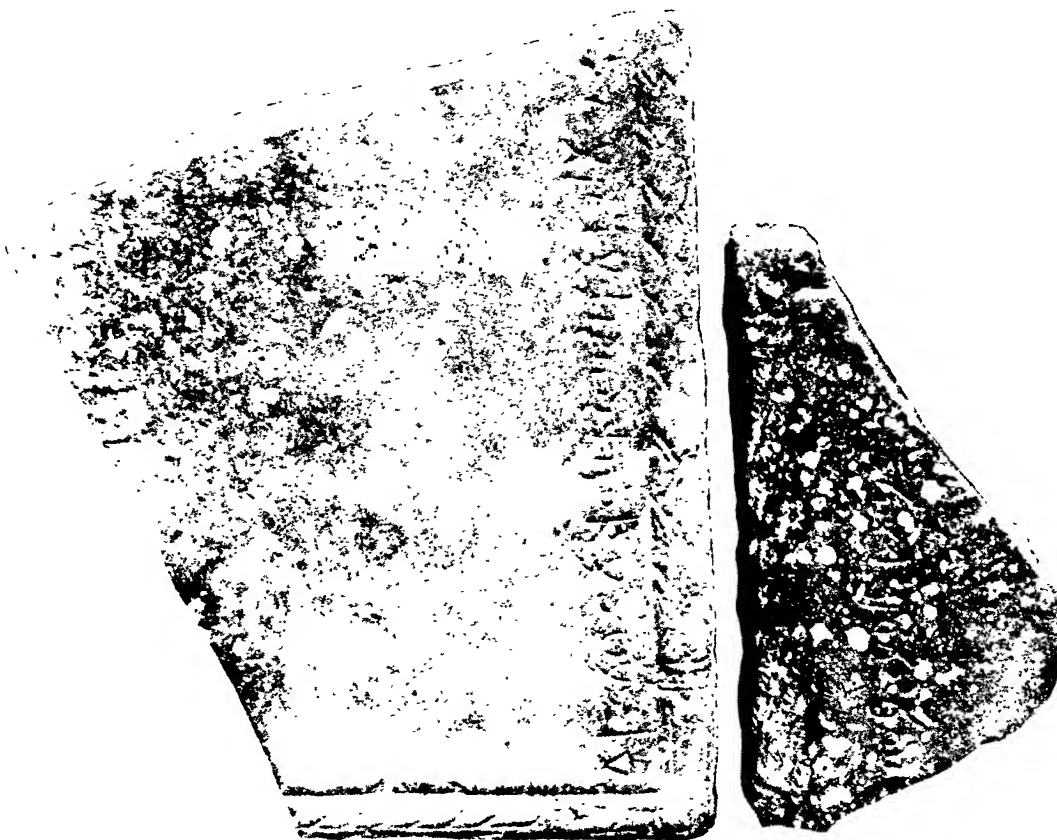
Inscribed Images of the Scythian Period.—Plate VI.

Base of a Ramnagar Tirthamkara Image,
the year 74.



W. GRIGGS & SONS, LTD., COLLOTYPE.

Inscribed pavement Slabs.



V. VENKAYYA.

2. The lower part of the letter *sta* is damaged. The word may be read as *svaka*.
3. The *visarga* is distinct but it may also be a punctuation mark.
4. There is a short horizontal stroke to the left on the top of the central vertical line. This may be an *e* mark, but possibly it is due to the mason's carelessness.
5. The reading of these six syllables is uncertain. The inscription contains some peculiar words and so I shall have to leave it untranslated.

XIV.—INSCRIBED IMAGE FROM MATHURĀ, THE GIFT OF PUŚABALĀ.

The inscription is incised on the waist band of a female figure in red sandstone. Only the portion below the waist is extant (Plate III). According to Mr. V. A. Smith (*Jaina Stupa*, p. 56, plate XCIX) the sculpture was discovered in the Kaṅkāli mound. The drawing published by him is inaccurate. The impression and photograph published herewith will show the details of the discrepancies. Mr. Smith's reading, based on his drawing, is also incorrect. Inscriptions on waist bands are very uncommon in India.

TEXT.

- 1 Puśabalāyē dānē¹ Dhama-
- 2 vaḍhakasa [bha]yāyē.

TRANSLATION.

"The gift of Puśabalā, the wife of Dhamavaḍhaka (*Dharmavardhaka*)."

XV.—FRAGMENT OF AN INSCRIBED PAVEMENT SLAB.

The sculpture on which this inscription has been incised is evidently a fragment of a pavement slab.² The carving consists of an ornamental border of twisted rope pattern with cylindrical clasps at corners. The accompanying photograph (Plate VI) shows a fragment of another similar sculpture. The inscription on it has been edited by Dr. Bühler (No. 113 of Professor Lüders' List, above, p. 20). The ornamentation is precisely the same, the place of the rope pattern being taken by lotus petals. The upper right hand corner bears some chisel marks apparently unexplainable. But the other sculpture mentioned above most probably affords a means of explanation. The inscription on that sculpture too, which is entire, has been published by Dr. Bühler (No. 119 of Professor Lüders' List, above, p. 21). The ornamentation is precisely the same as in the two fragments published herewith on plate VI. The only difference is that there is a large square hole in the centre of the slab. This, I believe, explains the chisel marks on the larger slab in the photograph.³ This slab, then, must have had a similar hole in its centre. The object of these square holes is not very difficult to describe. Several of the Jaina statues in the Lucknow Museum possess massive tenons under the bases. These tenons were most probably let into the square mortise holes in the pavement slabs. This supposition is strengthened by the fact that the inscriptions on similar slabs are not incised near the centre but along the borders. The majority of images of this period were carved in the round and were placed inside rooms or shrines paved with similarly carved slabs.

TEXT.

Gōśālasya dhitā Mitrāyē [danam*].

¹ Read *dānam*.

² In addition to this there are two other similar inscribed slabs in the Lucknow Museum.

³ [How the chisel marks are explained by the mortise holes is not apparent.—Ed.]

TRANSLATION.

" [The gift] of **Mitrā**, the daughter of **Gōśāla**."

XVI.—FRAGMENT FROM THE LOWER PART OF AN IMAGE FROM
RĀMNAGAR.

The carving of this image is very nearly gone, the outline being barely recognisable. The inscription also is in a very bad state of preservation. It is important as it mentions the name of [Adhi]chchhatra. The inscription consists of a single line.

TEXT.

1. paka gana (?) Dhanānyanasya ta aya[yē]
 [yē A]dh[i]chchhatrakayē
2. [nivar*]tanā.

TRANSLATION.

" paka gana (*gana*) of Dhanānyana
 the venerable of at the request of
 [Adhi]chchhatra"

XVII.—FRAGMENT OF A TABLET OF HOMAGE.

This fragment was found in one of the entrances to the Brāhmanical section of the Lucknow Museum. Nothing is known about its provenance. The inscription is full of mortar and is in a bad state of preservation. The characters belong to the early Kushana period.

TEXT.

1. [Amogha]dattasya bharyāye Kō[ts]iyē
2. [pratiṣṭhā]pita Arahaṃta pu[jāyē].

TRANSLATION.

" [A tablet of homage] was set up by the wife of [Amogha] datta, . .
 in honour of (*all*) the Arhats."

XVIII.—INSCRIPTION ON A TABLET OF HOMAGE FROM MATHURĀ.

A photograph and a full description of the subjoined tablet of homage have been published by Dr. Bühler.¹ The inscription on it is very faint. I read from the original after bringing it out in daylight and from two impressions made by Munshi Ghulam Nabi of the Archaeological Survey, Northern Circle.

TEXT.

1. Dhanami[trā]yē dhītu [Ara]
2. vadhuyē āyāga[pa]tō [pa]

TRANSLATION.

" the daughter of Dhanamitrā the daughter-in-law
 of a tablet of homage [was dedicated]"

¹ Above, Vol. II. pp. 311-313.

Jaina Image from Mathura, the year 80.



FRONT.

Inscribed Images of the Scythian Period.—Plate VIII.

Jaina Image from Mathura, the year 80.



BACK.

XIX.—FRAGMENT OF A PEDESTAL.

This fragment was found in a heap of rubbish which had accumulated under No. XIII. in the Epigraphical Section. Nothing is known about its findspot. The inscription is of interest as it mentions two synonymous words in the same line, viz. *natti* and *pau[ttira]*.

TEXT.

1. sya [v]ṛita Ku[ṭu]kasya ku[ṭu][mbini*]
2. . . . na putrēhi dbitihi natti pau[ttirēhi*]

TRANSLATION.

" the wife of Ku[ṭu]ka, the chosen sons and daughters and grandsons (i.e. daughter's sons)¹ (and) grandsons (i.e. son's sons) "

XX.—INSCRIPTION ON A TRIANGULAR FRAGMENT.

This inscription is of some interest as it contains the number 800 expressed both in words and by numerical symbols, viz. by the symbols for 8 and 100. It was found in the Jaina Section of the Lucknow Museum without any label or number.

TEXT.

1. tata
2. m=ashṭasata CVIII gandhi
3. push[ṭa]

XXI.—INSCRIPTION ON A PEDESTAL.

This short inscription is incised on a fragment from a pedestal of yellow sandstone. Nothing is known about its findspot.

TEXT.

Buddhadēvasya kuṭumbiniyē Buddha pratim[ā] . .

Remarks.

1. There is a superfluous *e* stroke over the first letter *bu*.
2. The form of *va* is peculiar. At first it looked like an inscription in the 7th century character of North Eastern India. But the language and the forms of *na*, *ta* and *ya* are convincing proofs of the age of the inscription.

TRANSLATION.

"An image of Buddha (*was set up*) by the wife of Buddhadēva"

No. 24.—DATES OF CHOLA KINGS.

By ROBERT SEWELL, I.C.S. (RETD.), M.R.A.S.

A.—RAJADHIRAJA I.

161.—In the Nāgēśvara temple at Kumbhakōṇam.²

- 1 Svasti śrī [||*] Tiṅga-
- 2 |=ērtaru

¹ [For the use of the word *naptṛi* in the sense of 'a great-grandson,' see above, Vol. IV. p. 329, note 2.—Ed.]

² No. 14 of the Madras Epigraphical collection for 1908.

- 54 kōv = Irājakēśariy-e[ṇa]-
 55 lāgi Uḍaiyār śrī-Vijairā[j]ē-
 56 ntradēvaṛ[ku] yāṇḍu 36 āvadu
 57 ivv-āṭṭai Magara-nā[ya]ṛru
 58 [a]para-paksha[tṭu dvi]dhi(tī)y[aiyu]m Budan-kiḷamaiy[u]m perṛa Āyilē-
 59 yattin nāṇṇu.

“In the 36th year (*of the reign*) of the lord, the glorious Vijairājēndradēva (Vijaya-Rājēndradēva) having been called king Rājakēśarin,—on the day of Āślēshā, which corresponded to a Wednesday and to the [second] *tīthi* of the second fortnight of the month of Makara in this year.”

The date is perfectly regular, and corresponds to Wednesday, December 29, 1053 A.D. On that day, which was the sixth solar day of Makara, at mean sunrise, the second *tīthi* of the second fortnight of Pausa was current, and it lasted for 19 h. 12 m. Āślēshā was the *nakshatra* at mean sunrise by all systems. It expired by the equal space system 21 h. 22 m., by Garga 9 h. 14 m., and by the Brahma-siddhānta 6 h. 49 m. later.

In his *Annual Report* for 1907 Mr. Venkayya states his opinion (para. 56) that Rājādhirāja I. lived till A.D. 1057-58 with his younger brother Rājēndradēva as co-regent towards the close of his reign. We have now two dates at least of Rājādhirāja I. later than the accession day of his successor, *viz.* Kielhorn's No. 35 (above, Vol. VI. p. 22) and the present one; and we learn from the latter that Rājādhirāja I. lived till at least the end of A.D. 1053.

B.—VIKRAMA-CHOLA.

162.—In the Uttaravēdiśvara temple at Kuttālam.¹

- 1 Svasti śrī [||*] Pū-mālai puṇaindu
 2 Tiribuvāṇachchakkara-
 3 vattigal śrī-Vikkirama-[Ś]ṇadēvarku(varkku) yāṇḍu mūṇṇāvadu Ma-
 4 gara-nāyaṛru apara-pakshattu śattamiyum Tīnga[t]-kaḷamaiyum perṛa [A]-
 tta-
 5 [t*]tu nāl.

“In the third year (*of the reign*) of the emperor of the three worlds, the glorious Vikrama-Chōladēva,—on the day of Hasta, which corresponded to a Monday and to the seventh *tīthi* of the second fortnight of the month of Makara.”

This date is irregular. Kielhorn has clearly established the 29th June, A.D. 1118, to be the accession-day of Vikrama. The solar month of Makara in his third year must therefore fall early in A.D. 1121. The seventh *tīthi* of the second fortnight in Makara of that year fell on a large portion of Wednesday, January 12, 1121, and a small portion of Thursday, January 13th. During that seventh *tīthi* the *nakshatras* were Chitrā and Svāti. The fifth *tīthi*, however, of the second fortnight (if we may assume a mistake to have occurred) of this month of Makara seems a little closer. It fell on Monday, January 10, 1121 A.D., which was the 18th of Makara. The *tīthi* lasted for about 23 h. 19 m. after mean sunrise. On that day Hasta began, by the equal space system and by Garga, 8 h. 31 m., and by the Brahma-siddhānta, 5 h. 7 m. after Uttara-Phalgunī.

It is possible that the seventh was wrongly quoted for the fifth *tīthi*; but the date is doubtful in any case.²

¹ No. 491 of the Madras Epigraphical collection for 1907.

² Mr. Venkayya assures me that in the original the word *śattami* is quite distinct. I think it is safe to assume that the date is genuine, but that the 7th *tīthi* was quoted by mistake for the 5th.

163.— In the Uttaravēdiśvara temple at Kuttālam.¹

- 1 T[i]r[i]buvāṇachchakkaravattiga[]
- 2 śrī-Vi]kkirama-Śōḷadēvaṛku
- 3 yāṇḍu aiñjāvadu Śiṅga-nā(nā)-
- 4 [ya]ṅgu pūrvva-pakshattu trayō[da*]-
- 5 śiyum Budan-kiḷamaiyum peṭ-
- 6 [ra] Attattu nāl.

“In the fifth year (*of the reign*) of the emperor of the three worlds, the glorious **Vikrama-Chōḷadēva**, — on the day of **Hasta**, which corresponded to a **Wednesday** and to the thirteenth *tithi* of the first fortnight of the month of **Simha**.”

This date is irregular. **Simha** in the fifth year of **Vikrama-Chōḷa** fell in A.D. 1122. On **Wednesday**, August 16th of that year, which was the 20th **Simha**, the twelfth *tithi* of the bright fortnight of **Bhādrapada** ended and the 13th began about 16 h. 5 m. after mean sunrise; but the *nakshatras* during those two *tithis* were **Uttarāshāḍhā**, **Abhijit** and **Śrāvaṇa**. It is useless to go into further details. A comparison of this date with **Kielhorn's** No. 22 (p. 3, Vol. VII. above) shows this at once. That inscription mentioned the day of **Ārdra**, which corresponded to **Monday**, and with the eleventh *tithi* of the second fortnight of **Śrāvaṇa** in solar **Simha** in the fifth year of the king. That date is perfectly regular for July 31st, A.D. 1122. Now the present date is seventeen days later than No. 22, and it is clear that a day seventeen days later than **Ārdra** cannot possibly fall under the *nakshatra* **Hasta**.

On the supposition that in the original the quoted *nakshatra* might have been *Aviṭṭattu* instead of *Attattu*, i.e. **Dhanishṭhā** instead of **Hasta**, the date still works out incorrectly. The thirteenth *tithi* of the first fortnight of **Bhādrapada** in solar **Simha** in the year in question could be connected for the time lying between 9 h. 50 m. and 15 h. 22 m. after mean sunrise on **Thursday**, August 17th, A.D. 1122, with the *nakshatra* **Dhanishṭhā**; but the week-day has been given as **Wednesday** in the inscription. Moreover the day which would be called the ‘day of **Dhanishṭhā**’ was **Friday**.²

164.— In the Uttaravēdiśvara temple at Kuttālam.³

- 1 Sva[sti] śr[i] [||*] Pū-mādu puṇara
- 2 Tiribuvāṇachchakkaravattiga[]
- 3 śrī-Vik]k[i]rama - Śōḷadēvaṛkku yāṇḍu āṇḍadu Śiṅga-nāyaṅgu apara]-
pakkattu [piradaśi]-
- 4 kamum⁴ [Vi]yāḷa-kkiḷamaiyum=āṇa [Śa]d[aiya]ttu nāl.

“In the sixth year (*of the reign*) of the emperor of the three worlds, the glorious **Vikrama-Chōḷadēva**, — on the day of **Śatabhishaj** (?), which was a **Thursday** and [the thirteenth *tithi* ?] of the [second] fortnight of the month of **Simha**.”

This date is also unsatisfactory, the elements being uncertain. There seems to be no doubt that it belongs to the 6th year of **Vikrama-Chōḷa**, and probably, almost certainly, to the month **Simha**. It is not certain which lunar fortnight is referred to. The day was **Thursday**; but the *nakshatra* can only be guessed at from two unmutilated *aksharas*. These are “-d . . ttu.” The word which follows *pakkattu* is guessed to be *piradaśikum* from the final *akshara* ‘-kam,’ and

¹ No. 490 of the Madras Epigraphical collection for 1907.

² Since the text was in print Mr Venkayya has examined the original and found that *attattu* is quite clear. The date remains unsatisfactory. The day in **Simha** in the year in question which corresponds to the *nakshatra* **Hasta** is August 7th A.D. 1122. At sunrise on that day, the third *tithi* of the bright fortnight was current. But the week-day was **Monday**, not **Wednesday**.

³ No. 489 of the Madras Epigraphical collection for 1907.

⁴ The nearest approach to this word in Sanskrit is *pradōshaka*, which denotes the evening of the thirteenth *tithi* in a lunar fortnight.

from this it has been assumed that the *tithi* in question was the thirteenth of the fortnight (see note 4, p. 123). Now in the year A.D. 1123 which, after June 29th. was the sixth year of Vikrama-Chōla, in the month Simha, the thirteenth *tithi* of the first fortnight fell on a Monday and all the thirteenth *tithi* of the second fortnight also fell on a Monday (except that it expired 4 minutes after mean sunrise on the Tuesday). I tested the date on the basis of the *nakshatra*, to see what days corresponded with Śatabhishaj in that month of Simha. By the equal space system Śatabhishaj expired 15 h. 13 m. after mean sunrise on Thursday, August 9th, A.D. 1123, which was the first day of the second fortnight, and was the thirteenth day of Simha. On that Thursday the first *tithi* of the second fortnight began 4 minutes before mean sunrise and lasted all day.¹ By the system of Garga Śatabhishaj expired 3 h. 20 m., and by the Brahma-siddhānta 4 h. 24 m., after mean sunrise. There was no other Śatabhishaj in that month of Simha.

Now this day Thursday, August 9th, A.D. 1123, exactly fits the elements of the given date if in the original the word following “*pakkattu*” was not *piradaśika* (for *pradōshaka*) but some word implying the first *tithi* of the second fortnight.²

165.—In the Uttaravēdiśvara temple at Kuttālam.³

- 1 Svasti śrī [l*] Tiribuvāṇachchak-
- 2 karavattigal śr[ī]-Vikkirama-Śō-
- 3 ladevaṅku yāp[du] eṭṭā[vadu Magara]-nāyaṅgu pūrvva-pakshattu na-
- 4 vamiyum Sani-kkila[mai]yum [p]eṭṭa [A]ṇṇalatti-nāḷ.

“In the eighth year (of the reign) of the emperor of the three worlds, the glorious Vikrama-Chōladēva,—on the day of Anurādhā, which corresponded to a Saturday and to the ninth *tithi* of the first fortnight of the month of [Makara].”

This date has given me a great deal of trouble. According to the transliteration given above, the 8th regnal year is clearly decipherable; the solar month is doubtful; the lunar day and fortnight are clear; and so are the weekday and *nakshatra*. This being so, I have tested all the days in the 8th regnal year of Vikrama-Chōla corresponding to the ninth *tithi* of the first fortnight in each month, and without success. The nearest approach was in the month Simha. The eighth *tithi* of the first lunar fortnight of Śrāvaṇa in that solar month expired 13 h. 15 m. after mean sunrise on a Saturday, which was the twelfth day of Simha, and corresponded to Saturday, August 8th, A.D. 1125. At that moment the ninth *tithi* began, viz. at about 7-15 P.M. on the Saturday. But according to the equal space system, the *nakshatra*, which had been Anurādhā up to about 5-4 P.M. that day or 11 h. 4 m. after mean sunrise, changed at that moment to Jyēsthā; so that Anurādhā had expired 2 h. 11 m. before the ninth *tithi* began. Using the system of Garga the result is the same. By the Brahma-siddhānta the *nakshatra* Anurādhā expired 6 h. 14 m. after mean sunrise. As a fact, therefore, there was no period which satisfies all the requirements.

The ninth *tithi* of Makara fell on a Monday and Tuesday, with the *nakshatras* Bharanī and Kṛttikā.

The date cannot be depended upon.⁴

¹ Except for 34 m. before mean sunrise on the Friday.

² Mr. Venkayya has kindly examined the original since this article was in print, and is inclined to think that the word following *pakkattu* may be *pira[pi]digam*, which may be meant for *piratipadigam*, i.e. *pratipat*, ‘the first *tithi*’. I think therefore that the date given in the last paragraph may be accepted.

³ No. 492 of the Madras Epigraphical collection for 1907.

⁴ Mr. Venkayya tells me, since the above was in print, that no reading but *makara* is possible for the solar month. In that month, in the eighth year of Vikrama-Chōla, the day of Anurādhā was Tuesday, corresponding to January 19th A.D. 1126, at sunrise on which day the ninth *tithi* of the second fortnight was current. If two mistakes were made, both in the fortnight and in the week-day, the day mentioned may be the one intended. But this cannot be depended upon.

C.—KULOTTUNGA-CHOLA II. (?)

166.—In the Saumyanāthasvāmin temple at Nandalūr

- 1 [Sva]sti śr[i] [||*] Pū-mēvu-tirumagaḷ
 2 kō Vira-Rājakēsaripa[ṇmar-āṇa] Chakrava[rtti]ga[1]
 śrī-Kulōttuṅga-Chōḷadēvaṅku yāṇḍu eṭṭāvadu
 6 śrī-Kulōttu[ṅga]-Sōḷadēvaṅ[ku] yāṇḍu
 eṭṭāvadu Kumbha-nāyaṅṟu apara-pakshattu=chchaturddasi[yum] Velli-kkilamai-
 yu[m*] Tiruvēṇa(vōṇa)mum=āṇa Śivarāttiri-nāl.

"In the eighth year (of the reign) of king Vira-Rājakēsarivarman *alias* the emperor, the glorious Kulōttuṅga-Chōḷadēva,—on the day of Śivarātri, which was (a day of) Śravaṇa, a Friday and the fourteenth *tithi* of the second fortnight of the month of Kumbha in the eighth year (of the reign) of the glorious Kulōttuṅga-Chōḷadēva."

The elements of this date are inaccurate for the now known eighth regnal year of Kulōttuṅga-Chōḷa I., as also for his eighth year as an Eastern Chalukya sovereign; the former corresponding with A.D. 1077-78, the latter with 1070-71. They are also inaccurate for the eighth year of Kulōttuṅga-Chōḷa III.

For the reign of Kulōttuṅga-Chōḷa II., whose accession-date has not yet been fixed, but who certainly succeeded Vikrama-Chōḷa and preceded Rājarāja II., I have examined the given date in every year from 1135 to 1152 A.D. which appeared to me the outside limits of possibility. The king known as "Kulōttuṅga-Chōḷa" is shown by the Chellūr plates (*Ind. Ant.* XIV. 55 ff.) to be identical with this Kulōttuṅga-Chōḷa II. Kielhorn has shown (above, Vol. VII. p. 9) that he was living in A.D. 1143. He was the son of Vikrama. It is desirable that I should publish the nearest approximations to correctness that occur in the period 1135—1152 A.D., so that those thoroughly acquainted with South-Indian practice as regards the joining of special rites and festivals with the civil days may be enabled to decide whether in any of those cases all the requirements of the date are satisfied. For other years the date is irregular.

1. The Kumbha-*saṁkrānti* of Kaliyuga 4233 occurred 23 h. 51 m. after mean sunrise on Friday, January 22nd, A.D. 1137. The fourteenth *tithi* of the second fortnight of Māgha expired 10 h. 7 m. after mean sunrise on that day, and was not current at the following midnight; and at that midnight the actually current solar month was not Kumbha but Makara, though the Kumbha-*saṁkrānti* occurred 5 h. 51 m. later. As to the *nakshatra* it was Śravaṇa at mean sunrise on the Friday and until 21 h. 30 m. later; Śravaṇa was therefore current at the midnight of Friday. Now, if the Mahā-Śivarātri festival, which occurs at midnight, could be connected with the fourteenth *tithi* which had expired 7 h. 53 m. before the Friday midnight—then the elements Friday, the fourteenth *tithi* of the second fortnight, the Śivarātri festival and the Śravaṇa *nakshatra*, all agree with this date. But even then I hardly think that the festival could be connected with the solar month Kumbha, whose initial *saṁkrānti* did not occur till 5 h. 51 m. after that midnight. The date is therefore doubtful. If experts in South-Indian rites and ceremonies can reconcile all the elements, then the date may correspond to Friday, January 22nd, A.D. 1137. There was another fourteenth day of the second fortnight, *viz.* of Phālguna, in this month of Kumbha, but it does not suit the other elements of the given date.

2. The Kumbha-*saṁkrānti* of Kaliyuga 4242 occurred 41 m. after mean sunrise on Thursday, January 23rd, A.D. 1141, and at mean sunrise on Friday, February 7th, in that year the fourteenth *tithi* of the second fortnight of Māgha was current. It expired 16 h. 26 m. after mean sunrise, and consequently was not current at midnight. Considering, however, that it was current on the Friday till within 1 h. 34 m. of midnight, it is possible that the

¹ No. 572 of the Madras Epigraphical collection for 1907.

Mahā-Śivarātri which took place at that midnight might have been connected with it. In Professor Kielhorn's notes on Hindu Festal Days, I find that the Mahā-Śivarātri festival of the 14th kṛishṇa of Māgha is considered very auspicious when it is joined with the yōga Śiva, and this happened to be the case on this particular Friday. The yōga Parigha ended shortly after sunrise on that day, and Śiva was current at the following midnight, or at the moment of the Śivarātri. The date, however, is unsatisfactory in the matter of the *nakshatra*. The *nakshatra* Śravaṇa had expired 3 h. 9 m. before mean sunrise on that Friday,¹ and during the whole of Friday, including the Śivarātri moment of midnight, the *nakshatra* was Dhanishṭhā.

3. On the twelfth day of Kumbha, Kaliyuga 4245, which corresponded to Friday, February 4th, A.D. 1144, the fourteenth *tithi* of the second fortnight of Māgha expired 13 h. 53 m. after mean sunrise. It was not therefore current at the Friday midnight, but nevertheless the Friday would have been coupled with it. This day, the fourteenth of the dark fortnight of Māgha, was the day of the Mahā-Śivarātri festival; and the occasion was especially auspicious, because the hour of midnight coincided with the yōga Śiva. The yōga at mean sunrise was Parigha, but Śiva began at 9.4 p.m. and was current at midnight. The *nakshatra* Śravaṇa expired, by the equal space system, 51 m. after mean sunrise on Friday, and the same by Garga. By the Brahma-siddhānta it expired 2 h. 18 m. after sunrise. I find no fault in this date.

4. On the twenty-fourth day of Kumbha, Kaliyuga 4252, which corresponded to Friday, February 16th, 1151 A.D., the fourteenth *tithi* of the second fortnight of Māgha, which was a Mahā-Śivarātri day, began 6 h. 35 m. after mean sunrise, was current at midnight, which was the moment of the festival, and expired 8 h. 9 m. after mean sunrise on the Saturday. The *nakshatra* Śravaṇa had, however, expired before sunrise on that Friday by all systems, and during the whole of that day and till very shortly before sunrise on the Saturday the ruling *nakshatra* was Dhanishṭhā. Śatabhishaj began 1 h. 34 m. before sunrise on the Saturday, by the equal space system and Garga. This date therefore would be satisfactory if the *nakshatra* had been quoted as Dhanishṭhā and not Śravaṇa; but I consider the date, February A.D. 1151, too late to be in the eighth year of Kulōttuṅga-Chōla II. He succeeded Vikrama whose reign began in A.D. 1118, and who is declared by several inscriptions to have reigned for 15 years, though we have records of him as late as 1135 A.D. That, however, is his latest known date.

Of the four dates now analyzed, the nearest, and in my opinion the most probable, is No. 3, viz. Friday, February 4th, A.D. 1144. The Chellūr grant of this king appears to have been issued in 1143, but the regnal year is not given there. If I am right, the present inscription would make the reign begin between February 5th A.D. 1136 and February 4th A.D. 1137.²

D.—RAJADHIRAJA II. (?)

167.—In the Saunyanāthasvāmin temple at Nandalūr.³

1 Sva[stī] śrī [ll*] Rājādhirājadēvaṛṇu yā[ṇḍu 1]2āvad-āna Hēmalambi-saṁvat-sarattu Magara-nūyaṛṇu pū[rva]-pakshattu [pra]thamaiyam(yam) Śani-kkīlam-aiyum perṇa Avittattu nāḷ.

"In the [1]2th year, which was the (cyclic) year Hēmalamba, (of the reign) of Rājādhirājadēva,—on the day of Śravisṭhā, which corresponded to a Saturday and to the first *tithi* of the first fortnight of the month of Makara."

¹ This by the equal space system and Garga. By the Brahma-siddhānta, Śravaṇa expired 1 h. 42 m. before mean sunrise on the Friday.

² But see below, No. 190.

³ No. 571 of the Madras Epigraphical collection for 1907.

I have tested all the years bearing the cyclic name Hēm lamba from A.D. 997, which was the twelfth regnal year of Rājārāja-Chōla I. down to A.D. 1297, which might possibly have been in the reign of a king hitherto unknown to us by name. In no case, however, are all the elements of the date reconciled except in A.D. 1177, which was a Hēmalamba year, but was the *fifteenth* and not the twelfth regnal year of Rājādhirāja II. From the date alone I am led to believe that the inscription records an event in the *fifteenth* year¹ of Rājādhirāja II. corresponding to **Saturday, January 21st, A.D. 1178**, which was the 28th day of Makara. On that day, at mean sunrise, the first *tithi* of the first fortnight of Māgha was current, and the *nakshatra* was Śravishtbā. The *tithi* ended 20 h. 28 m.; and the *nakshatra*, by the equal space system and Garga, ended 12 h. 0 m. and by the Brahma-siddhānta 13 h. 7 m. after mean sunrise.

If I am correct, this inscription brings the reign of Rājādhirāja II. down to within six months of the accession of Kulōttuṅga-Chōla III. in July A.D. 1178. It should be noted that all the five inscriptions of this king examined by Kielhorn begin with the words *kaḍal sūṇḍa*.

E.—KULOTTUNGA-CHOLA III.

168.—In the Airāvātēśvara temple at Maruttuvakkuḍi.²

- 1 Sva[sti] śr[i] : 6- Puyal [vāyttu]
 10 kō=Ppara-
 11 kē[śariparu]mar=āṇa Tiri[bu]vaṇa[chcha]kkaravartti
 ³da[ru]ḷiṇa
 12 śr[i]-Kulōttuṅga-Ś[ō]ḷa[dēvarkku] [iyā]ṇḍu patt[āvadu] Ka[r]-
 13 kaḍaga-nāyar[ru] pārva-paksha=ttuvādeśiyu[m*] [Śa]ṇi-kkiḷamai[yum] pe-
 14 rra Mūlattu nāl.

"In the tenth [year] (*of the reign*) of king Parakēsarivarman *alias* the emperor of the three worlds, the glorious Kulōttuṅga-Chōlādēva, who was pleased to [take Madurai] —on the day of Mūla, which corresponded to a [Saturday] and to the twelfth *tithi* of the first fortnight of the month of Karkāṭaka."

The date corresponds to **Saturday, July 18th, A.D. 1187**, which was in the tenth year of Kulōttuṅga-Chōla III. On that day the twelfth *tithi* of the bright fortnight of Śrāvaṇa began 9 m. before mean sunrise. The *nakshatra* at that moment was Mūla by all systems. It expired by the equal space system 20 h. 39 m. later, by Garga 8 h. 31 m. later, and by the Brahma-siddhānta 3 h. 13 m. later. The Saturday in question was the 22nd day of Karkāṭaka.

169.—In the Maṇikaṇṭhēśvara temple at Kāṇippākkam.⁴

- 1 Svasti śrī [ll*] Kulōttuṅga-Śōlādēvaṅku [yāṇ]ḍu paṇṇirāṇḍāvadukku
 Śagaraiyāṇḍu āyiratt-oru-nūrr-iraṇḍil Uttarāyana-saṅkramatt-aṅṅu Tiṅgal-kiḷamai-
 yum Pūśamum peṇṇa nāl.

"In the twelfth year, (which corresponded) to the Śaka year one thousand one hundred and two, (*of the reign*) of Kulōttuṅga-Chōlādēva.—on the day of the Uttarāyana-saṅkrānti, the day which corresponded to (*the nakshatra*) Pushya and to a Monday."

The date is inaccurate for Śaka 1102, but is perfectly accurate for Śaka 1112, in which year the Uttarāyana-saṅkrānti fell in the twelfth year of the reign of Kulōttuṅga-Chōla III.

¹ [The second digit of the date is quite distinct in the original and cannot be read as 5. —Ed.]

² No. 393 of the Madras Epigraphical collection for 1907.

³ The original is damaged here; restore *gaḷ Madurai kon*

⁴ No. 60 of the Madras Epigraphical collection for 1907.

It is inaccurate for that regnal year of any other king bearing that name and at present known to us. I am, therefore, satisfied that the Śaka year was erroneously given as 1102 instead of 1112.

In the twelfth year of the reign of Kulōttuṅga-Chōla III. the Uttarāyana-*saṁkrānti* of Śaka 1112 occurred on Monday, December 25th, A.D. 1189, at 5 h. 55 m. after mean sunrise. The *nakshatra* at sunrise was Pushya by all systems. By the equal space system and that of Garga it expired 23 h. 44 m., and by the Brahma-siddhānta 21 h. 26 m. after mean sunrise on that day.

170.— In the Śivayōganāthasvāmin temple at Tiruviśālūr.¹

- 1 Svast[i śri]: ॐ T[i]ribuva[ṇa]chchakkara[va]tt[i] Madurai[y]um [P]āṇḍi[yaṇ]
muḍi-tta[laiyu]ṇ-gonḍaruliṇa śr[i]-Kulō[ttuṅga-Śōla]dēvarkku yāṇḍu pa[d]iṇ-
ēlāvadu Kumbha-nāya[r]ru a[para-pa]kshattu pradamaiyum [Śaṇi]-
2 kkiḷamai [p]eṇṇa Aṇi[lat]tu [n]āl.

"In the seventeenth year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva, who was pleased to take Madurai and the crowned head of the Pāṇḍya,—on the day of Anurādhā, which corresponded to a [Saturday] and to the first *tithi* of the second fortnight of the month of Kumbha."

The regnal year of Kulōttuṅga-Chōla III. is now clearly established by the labours of Professor Kielhorn, and we know that the 17th year of that king began between the 6th and 8th July, A.D. 1194. On the fifth day of Kumbha in the seventeenth regnal year, which corresponds to Saturday, January 28th 1195, the first *tithi* of the second fortnight was current at mean sunrise and it expired 14 h. 10 m. later. So far the date given is regular. But the *nakshatras* during that day were Maghā and Pūrva-Phalguni. On Saturday, a week later, viz. February 4th, the *nakshatra* was Anurādhā, and if for 'first' *tithi* we could read 'eighth,' the date would be perfectly regular. But this would not be permissible considering that the word 'first' is clearly expressed in letters and not in figures.² It is possible that the date is genuine and incorrect only in giving the wrong *nakshatra*.³

It would be irregular for the seventeenth regnal year of Kulōttuṅga I. As for Kulōttuṅga II. we do not as yet know his initial date, and the attempts I have made to guess at it from this inscription have proved fruitless; no year that I have attempted as his possible 17th giving me elements exactly meeting those of the inscription.

The date is therefore unsatisfactory, but this is unimportant as others of the same regnal year have been found correct (above, Vol. VII. p. 172). In the thirty-seven dates of inscriptions in this reign examined by Kielhorn, there are no less than eleven instances of wrong quotation in the originals (above, Vol. IX. pp. 220-21).

¹ No. 353 of the Madras Epigraphical collection for 1907.

² The date should be compared with Kielhorn's No. 69 (above, Vol. VII. p. 172). The solar month in each case is Kumbha in the king's 17th year. At mean sunrise on the first civil day of that month, which corresponded to January 24th, A.D. 1195, the eleventh day of the bright fortnight of Māgha had only 9 minutes to run. Four days later was the date given in the text. Sixteen days after this, viz. on the 21st Kumbha or the 13th February, was Kielhorn's date No. 69, where the *nakshatra* was Uttara-Bhadrapadā. A date 16 days earlier than that could not have had Anurādhā for its *nakshatra*; so it is clear that the record is intrinsically wrong.

³ [The reading is *pradamai*, 'first,' beyond all doubt.—Ed.]

171.— In the Saumyanāthasvāmin temple at Nandalūr.¹

1 [S]vasti śrī [||*] Kulōttuṅga-Śōladēvaṛk=i[yāṇ]ḍu 24āvud(āvad)-āṇa Dundubhi-samvatsarattu Rishabha-nāyaṛ[ru] pūrvva-pakshattu tṛti[yai]yu[m*]
Velli-kkila[m*][ai]-

2 yum peṛra Mrigaśīsha[tta](śīrshattu) nāḷ.

“In the 24th year, which was the (cyclic) year Dundubhi, (of the reign) of Kulōttuṅga-Chōladēva,—on the day of Mrigaśīrsha, which corresponded to a Friday and to the third *tithi* of the first fortnight of the month of Rishabha.”

This date is quite regular. The 24th year of Kulōttuṅga-Chōla III. began July 6th to 8th, A.D. 1201, the cyclic year being by the southern system, Dundubhi from the Mēsha-*saṁkrānti* on 24th March, A.D. 1202. On the second day of the solar month Vṛishabha, which corresponded to Friday, April 26th A.D. 1202, the third *tithi* of the first fortnight of *nija*-Vaiśākha was current. It had begun 9 h. 7 m. before mean sunrise on that Friday; on which day the *nakshatra* Mrigaśīrsha expired, by the equal space system and that of Garga 12 h. 47 m., and by the Brahma-siddhānta 11 h. 20 m. after mean sunrise.

172.— In the Ōmkārēśvara temple at Kuttālam.²

1 ௨ Svasti śrī [||*] Puyal vā[y*][ttu]³ Tiribuvanaṇchecha-
kkaravatt[i]gaḷ Madu[r]aiyum Īlamum Pāṇḍi[yaṇ] mu[di-t]talaiyuṇ=goṇḍaru-
liya [śrī]-[Kulōttuṅga*]-Śōladē[va[r]ku] [yāṇ*]ḍu 2[5 ā]vadu M[i]ṇa-nāya[r]ru
pūrvva-pakshattu pratha[mai]yu[m] Nā[yaṇṇu-k]k[i]la[m]ai[yum] peṛ[ra
Aśvati]-nāḷ.

“In the 2[5]th year (of the reign) of the emperor of the three worlds, the glorious [Kulōttuṅga]-Chōladēva, who was pleased to take Madurai, Īlam (Ceylon) and the crowned head of the Pāṇḍya,—on the day of [Aśvini], which corresponded to a [Sunday] and to the first *tithi* of the first fortnight of the month of Mina.”

The date corresponds to Sunday, March 15th, A.D. 1203, which was the 22nd day of Mina. On that day, at mean sunrise, the *tithi* was the first of the bright fortnight of Chaitra, though this *tithi* expired 1 h. 12 m. later. By all systems the *nakshatra* Aśvini had begun 3 h. 21 m. before mean sunrise on that day. This day was in the 25th year of Kulōttuṅga-Chōla III.

173.— In the Ōmkārēśvara temple at Kuttālam.⁴

1 ௨ Hara: ௨ Svasti śrī [||*] Puya[l] vāyṭtu Tir[i]buvanaṇche-
chakkaravatt[i]gaḷ Madu[r]ai[y]um Īlamum Pāṇḍiyaṇ muḍi-[tta]laiyuṇ=goṇḍaru-
liya śr[i]-[Kulōttuṅga-Ś]ōladē[varkku y]āṇḍu 25āvadu Magara-[nāyaṇṇa] . . .
. . . -[pa]kshattu paṇjamiyum Śaṇ[i]-kk[i]la[m]ai[yu]m pe[ṛra] Uttirattu
n[ā].

“In the 25th year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva, who was pleased to take Madurai, Īlam (Ceylon) and the crowned head of the Pāṇḍya,—on the day of Uttara-Phalgunī, which corresponded to a Saturday and to the fifth *tithi* of the⁵ fortnight of the month of Makara.”

¹ No. 601 of the Madras Epigraphical collection for 1907.

² No. 482 of the same collection.

³ The original is damaged here. Between *vā* of *vāyṭtu* and the next word there is space only for two *aksharas*.

⁴ No. 479 of the Madras Epigraphical collection for 1907.

⁵ The original is completely damaged. It is therefore impossible to say if the fortnight was the first (*pūrva*) or the second (*apara*).

The original inscription must have recorded the fifth *tithi* of the *second* fortnight. This *tithi*, in luni-solar Pausa, fell on **Saturday, 4th January, A.D. 1203**, which was the 10th day of Makara in the 25th year of Kulōttuṅga-Chōla III. It expired 9 h. 8 m. after mean sunrise. At mean sunrise the *nakshatra* was Uttara-Phalgunī, and this lasted till 9 h. 25 m. by the equal space system and that of Garga, and by the Brahma-siddhānta till 5 h. 44 m. after mean sunrise. On the other hand, the fifth *tithi* of the *first* fortnight (of Māgha) fell on a Sunday and the *nakshatra* was Uttara-Bhadrapadā; so this was not the date in question.

174.—In the Ōmkārēśvara temple at Kuttālam.¹

- 1 Hara ॐ Svasti śrī [||*] Puyal [v]āyttu Tir[i]buvaṇachchakkara-
vattigaḷ [Ma]duraiyum Īlamum Pāṇḍiyaṇ muḍi-ttalaḷiyuṇ=goṇḍaruḷi[ya] śrī-
Kulōttuṅga-Śōḷadēvaṇku yāṇḍu 25[ā]vadu Mina-nāyaṇṇu pūrvva-pakshattu
pañjami-
2 yum Budan-kiḷamaiyum perṇa Rōṣaṇ[i]-nāḷ.

“In the 25th year (*of the reign*) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva, who was pleased to take Madurai, Īlam (Ceylon) and the crowned head of the Pāṇḍya,—on the day of Rōhiṇī which corresponded to a Wednesday, and to the fifth *tithi* of the first fortnight of the month of Mina.

The date regularly corresponds to Wednesday, March 19th, A.D. 1203, which was the 25th day of Mina, and on which day the fifth *tithi* of the first fortnight of Chaitra ended 16 h. 16 m. after mean sunrise. The *nakshatra* at mean sunrise was Rōhiṇī by all systems. It expired, by the equal space system and Garga 15 h. 44 m., and by the Brahma-siddhānta 14 h. 37 m. after mean sunrise.

175.—In the Pañchanadēśvara temple at Māyavaram.²

- 1 ॐ Sust[i](svasti) śr[i] [||*] T[i]r[ibuvaṇach]chak[karava]tt[i]gaḷ
2 Maduraiyum Īlamuṇ=Garuvūrum [Pā]ṇḍiya-
3 ṇ muḍi-ttalaḷiyuṇ=goṇḍaruḷi[i]ya [śrī-Ku]-
4 lōttuṅga-[Ś]ōḷadē[vaṇku y]āṇḍu
5 [i]rnbattainjā[vadu Magara-n]āyaṇṇu pūr[va-
6 pa]kshattu śaduttas[i]yum Tiṅgaṭ(tiṅgaṭ)-kiḷamai-
7 yum perṇa [Punarpūsa]ttu nāḷ.

“In the twenty-fifth year (*of the reign*) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva, who was pleased to take Madurai, Īlam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya,—on the day of [Punarvasu] which corresponded to a Monday and to the fourteenth *tithi* of the first fortnight of the month of [Makara].”

This date would have been perfectly accurate if the fifteenth *tithi* of the first fortnight had been quoted instead of the fourteenth, and I think this mistake must actually have been made.³ In the twenty-fifth year of Kulōttuṅga-Chōla III. this date corresponds to Monday, December 30th, A.D. 1202, which was the fifth day of Makara. On that day, the fifteenth *tithi* of the first fortnight of Pausa, which was current at mean sunrise, ended 12 h. 23 m. later; the *nakshatra* being Punarvasu till 10 h. 5 m. after mean sunrise by the equal space system and that of Garga, and till 8 h. 3 m. by the Brahma-siddhānta. The fourteenth *tithi* expired 14 h. 15 m. after mean sunrise on the preceding Sunday, at which moment (mean sunrise)

¹ No. 484 of the Madras Epigraphical collection for 1907.

² No. 381 of the same collection.

³ Dr. Kielhorn has noticed several similar instances of misquotation of *tithis* during this reign (see footnotes to his list in Vol. IX. p. 220).

the *nakshatra* Ardra was current, ending (and Punarvasu beginning) 11 h. 36 m. later. But by Garga and the Brahma-siddhānta Punarvasu was current on that Sunday at mean sunrise, having begun by the former 31 m., and by the latter 2 h. 6 m., before that moment.

The date is five days earlier than No. 173 above.

176.—In the Pañchanadēśvara temple at Māyavaram.¹

- 1 ||—Svasti śr[i] [||*] [Tri]bhuvanaachchakkaravar[t]-
- 2 tiga! Maduraiyum Īla[mu]n=Ga-
- 3 [ruvūrum Pāṇḍi[ya]ṇ [mu]ḍi-tta[lai]yu-
- 4 [n]=gonḍaruliya [śrī]-Kulōttu-
- 5 n[ga]-Śō[la]dēvarkku yāṇḍu [25]-
- 6 vad[u] Magara-[n]ā[ya]ṇṇu p[ā]r[va-paksha]ttu śa[du]r-
- 7 ²[ttesi]
- 8 Pu[ṇar]pūsa[t]tu [u]ā.

“In the [25]th year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva, who was pleased to take Madurai, Īlam (Ceylon), [Karuvūr] and the crowned head of the Pāṇḍya,—on the day of Punarvasu [fourteenth *tithi*] of the first fortnight of the month of Makara.”

This is precisely the same date as the last, and it is barely possible that it might be regular if the original contained the week-day “Sunday”; but this is unlikely, since the *nakshatra* Punarvasu could only be connected with the Sunday by the systems of Garga and the Brahma-siddhānta; and then only for 31 m. before mean sunrise on the Monday by the former, and for 2 h. 6 m. by the latter. It is far more likely that the day was Monday, December 30th, A.D. 1202, and that the *tithi* should have been entered as the *fifteenth*.

177.—In the Pañchanadēśvara temple at Māyavaram.³

- 1 ॐ Su[sti](svasti) śr[i] [||*] T[iri]b[u]vaṇaśakka[rava]tt[iga]l Maduraiyum Ī-
- 2 lamuṇ-Garuvū[ru*]m Pāṇḍiyaṇ muḍi-ttalaiyuṇ=[go]ṇḍa-
- 3 [ruliya śrī]-Kulōttuṅga-Śō[la]dēva-
- 4 ṛku yāṇḍu 25[va]du Maga[ra-nāya]ṇṇu=
- 5 ppūrva-pakshattu śadurt[teṣiyum Tiṅga]-
- 6 l-kiḷamaiyum peṇṇa P[u]ṇarpūsaṭtu n-
- 7 ā.

“In the 25th year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva, who was pleased to take [Madurai], Īlam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya,—on the day of Punarvasu, which corresponded to a [Monday] and to the fourteenth *tithi* of the first fortnight of the month of Makara.”

The same remarks apply to this as to the preceding two dates. They are all the same dates and are recorded on the walls of the same temple.

178.—In the Saumyanāthasvāmin temple at Nandalūr.⁴

- 1 Jayanti Maduraiyum Pāṇḍiyaṇ [muḍi]-ttalaiyuṇ=
- gonḍaru[i]ya T[ir]ibuvanaachchakravattiga! śrī-Ku[l]ōttuṅga-Śōladēva[r]k[u]
- 2 yāṇḍu 3[1]āvad-āṇa Śuk[la]-samvatsa[ra]ttu apara-pakshattu [pra]thamai[yuṇ]=
- Jev[v]āy-kiḷamaiyuṇ-Jōḍi[yu]m peṇṇa Śittirai-vishuvuṇ pōdu.

¹ No. 383 of the Madras Epigraphical collection for 1907.

² Line 7 is very badly damaged and it is not possible to make out the week day.

³ No. 380 of the Madras Epigraphical collection for 1907.

⁴ No. 582 of the same collection.

"In the 3[1]st year, which was the (cyclic) year Śukla, (of the reign) of the glorious Kulōttuṅga-Chōladēva, the emperor of the three worlds, who was pleased to take Madurai and the crowned head of the Pāṇḍya,—on the occasion of the vernal equinox (Chaitra-vishuva), which corresponded to (the day of) Svāti, to a Tuesday and to the first tithi of the second fortnight."

This date is correct in all particulars. The cyclic year Śukla in question was A.D. 1209-10; and the vernal equinox on the 24th March, A.D. 1209, was in the thirty-first year of Kulōttuṅga-Chōla III. That day was a Tuesday, and was the last day of the month Mina. The vernal equinox occurred at 18 h. 22 m. after mean sunrise by the Ārya-siddhānta, and 19 h. 40 m. after it by the Sūrya-siddhānta. Whichever authority was used the result is similar. At mean sunrise that day the first tithi of the second fortnight of Chaitra was current, and it lasted for 4 h. 32 m. The nakshatra Svāti was current at mean sunrise, and expired by the equal-space system 20 h. 23 m. later, by Garga 8 h. 11 m. later, and by the Brahma-siddhānta 4 h. 4 m. later.

It is evident from this that the calculators who framed the calendars of that time and place coupled with the day on which the vernal equinox occurred the name of the tithi current at mean sunrise of that day, and not the name of the tithi actually current at the moment of the equinox. For, at the moment of the vernal equinox, the second tithi of the second fortnight was current. This adhesion to mean sunrise as fixing the tithi coupled with the day is strongly marked in Kielhorn's Chōla No. 70 (above, Vol. VII., pp. 172-3) where, though a thirteenth tithi ended only a minute or two after mean sunrise, it is mentioned as the day's equivalent tithi, in lieu of the 14th.

179.—In the Pañchanadēśvara temple at Māyavaram.¹

- 1 —|| Svasti śri [!]* Tiribuvanaḥcha[k]-
- 2 karavarttiga[!] Marudaiyum² Ī[la-
- 3 muṇ]=Gar[u]v[āru]m [Pāṇ]ḍi[ya]n m[uḍi-
- 4 ttalaiyu]n-go[n]ḍaru[i] v[i]rar-[a]bhi[shē-
- 5 ka]mum vijaiyar-[a]bhishēkamu[m
- 6 pa]ṇḍi-aruḷi[ya T]ir[i]buvana[viradē]-
- 7 varkku yāṇḍu 33 Iṣhabha-n[āya]ṇṇa a-
- 8 [pa]ra-bha(pa)kshattu [da]śami[yam³ T]iṅgaṭ-kiḷa[mai]yu[m
- 9 perṇa Ut[tirattā]d[i]-nā[!].

"In the 33rd year (of the reign) of the emperor of the three worlds, Tribhuvanaviradēva, who was pleased to take Madurai, Īlam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya and was pleased to perform the anointment of heroes and the anointment of victors,—on the day of Uttara-Bhadrapadā, which corresponded to a Monday and to the tenth tithi of the second fortnight of the month of Rishabha."

The date corresponds to Monday, May 9th, A.D. 1211, which was the fifteenth day of the month Vṛishabha. On that day the tenth tithi of the second fortnight of Vaiśākha ended 14 h. 32 m. after mean sunrise; the nakshatra Uttara-Bhadrapadā ended by the equal space system and according to Garga 21 h. 26 m., and by the Brahma-siddhānta 21 h. 42 m. after mean sunrise.

¹ No. 392 of the Madras Epigraphical collection for 1907.

Marudai is a popular form of Madurai.

² The aksharas yam seem to be corrected by the engraver from tiṅga.

180.— In the Kailāsanātha temple at Rishiyūr.¹

- 1 Tiribuvāṇachchakkara[va]ttigal Ma[du]raiṇum Īla[mu][m*] [Karuvū]ruṇ Paṇḍiyaṇ
muḍi-ttaliyūm koṇḍu virar-abishēkamum vijaiyar-[a]bbishēkamum
paṇḍ[i]yaruliṇa T[i]ribuvāṇavīradēvaṅku yāṇḍu mu[p]pattu-mūṇṇāvadu Miṇa-
nāyarṇu apara-pakshattu trayōḍa[si]yūm [Ti]ūga[-k[i]lamaiyūm peṇṇa
Pūratādi-nāl.

“In the thirty-third year (*of the reign*) of the emperor of the three worlds, Tribhuvanavīradēva, who took Madurai, Īlam, Karuvūr and the crowned head of the Pāṇḍya and was pleased to perform the anointment of heroes and the anointment of victors,—on the day of Pūrva-Bhādrapadā, which corresponded to a Monday and to the thirteenth *tithi* of the second fortnight of the month of Mīna.”

The day corresponds to Monday, March 14th, A.D. 1211, which was the twentieth day of the month Mīna. On that day, the thirteenth *tithi* of the second fortnight of Phālguna ended 15 h. 18 m. after mean sunrise. By the system of Garga the *nakshatra*, which was Pūrva-Bhādrapadā at mean sunrise, ended 18 h. 34 m. later; and by the Brahma-siddhānta the same *nakshatra* was current at mean sunrise, ending 19 h. 17 m. later. But by the equal space system Śatabhishaj was current at mean sunrise, and Pūrva-Bhādrapadā began 6 h. 26 m. after that moment, or about 26 m. after midday. This seems to show, either that the *nakshatra* was calculated by one of the first two systems, or that the calculators worked out the *nakshatra* ruling at the moment of the event recorded, which, if it took place on that day between about 12-26 P.M. and 3-18 P.M., would have coincided with the thirteenth *tithi* of the second fortnight and with the *nakshatra* Pūrva-Bhādrapadā.

181.— In the Ōmkārēśvara temple at Kuttālam.²

- 1 ஹரா : ஸ்வஸ்தி ஸ்ரீ : [Pu]yal vāyttu Tiribuvāṇachchakkara-
[vattiga*]! Madurai[ṇu]m Īla[ma]m Paṇḍiyaṇ muḍi-ttaliyu[m]
k[o]ṇḍaru[ṇi]ya śrī-Ku]lōt[tu]ṅga-Śōḷadē-
2 vaṅku yāṇḍu 35[ā]vadu Miṇa-nāyarṇu pūrva-paksha[t]tu śadatthiyum Śēvāy-
kkaṭṭa[m*]ai[ṇu]m peṇṇa K[ā]tt[i]gai[-n]āl.

“In the 35th year (*of the reign*) of the emperor of the three worlds, the [glorious] Kulōttuṅga-Chōḷadēva, who was pleased to take Madurai, Īlam (Ceylon)³ and the crowned head of the Pāṇḍya,—on the day of Kṛittikā, which corresponded to a Tuesday and to the fourth *tithi* of the first fortnight of the month of Mīna.

The *nakshatra* in this date seems to have been wrongly calculated. In the thirty-fifth year of Kulōttuṅga-Chōḷa III., the fourth *tithi* of the first fortnight of Phālguna was current at mean sunrise of Tuesday, 26th February, A.D. 1213, and expired 8 h. 30 m. later. The day was the fifth of Mīna. At mean sunrise on that day the *nakshatra* Kṛittikā was not current by any system; but by that of Garga it began 6 h. 2 m. later, by the Brahma-siddhānta 5 h. 34 m. later, and by the equal space system 15 h. 10 m. later. Kṛittikā, therefore, coincided with the fourth *tithi* of the first fortnight during 2 h. 23 m. by Garga, and by the Brahma-siddhānta during 2 h. 56 m. in the middle of the day of that Tuesday. But by the equal space system it began when the fifth *tithi* was current. I am satisfied, however, that the date is correct, but that the *nakshatra*

¹ No. 476 of the Madras Epigraphical collection for 1907.

² No. 480 of the same collection.

³ Karuvūr, which figures among the conquests of the king in the two preceding inscriptions, seems to be omitted here.

is wrongly quoted as Kṛittikā when it should have been Bharanī. Amongst the thirty-six dates of this reign published by Kielhorn, there are ten instances of such mistakes, three being mistakes in *nakshatras*.

F.—RAJARAJA III.

182.—In the Mayūranāthasvāmin temple at Māyavaram.¹

- 1 [Sva]st[i] śr[i] [l*] T[iru]buvaṇaśarkka[ra](chakra)va[tti]ga! śr[i-²Rā]jarā-
- 2 jadēvaṛku [y]āṇḍu padi[n]nālāvadu(padinālāvadu) Tulā-[n]āyaṛru
- 3 [ama]ra(apara)-pakshattu tri[tī]yaiyum [N]āyaṛru-kk[i]lamaiyu[m] per[ra]
- 4 [U]rōh[i]pi-nā.

“In the fourteenth year (*of the reign*) of the emperor of the three worlds, the glorious Rājarājadēva,—on the day of Rōhiṇī, which corresponded to a Sunday and to the third *tithi* of the second fortnight of the month of Tulā.”

This date regularly corresponds to Sunday, October 7th, A.D. 1229, and the tenth day of Tulā, in the fourteenth year of Rājarāja III. On that day, the third *tithi* of the second fortnight of Āśvina expired 5 h. 23 m. after mean sunrise, while the *nakshatra* which was current at that moment was Rōhiṇī by all systems. It expired, by the equal space system and by Garga, 20 h. 31 m., and by the Brahma-siddhānta 19 h. 25 m. after mean sunrise.

183.—In the Saumyanāthasvāmin temple at Nandalūr.³

- 1 Svasti śri [l*] Rājarājadēvaṛku yāṇḍu [22]-⁴
- 2 āvad-āṇṇa Hēmaḷambi-saṁvaṛṣa(saṁvatsa)rattu=Kku-
- 3 [m]bha-nāyaṛru apara-pakshattu shashṭiyum Śaṇi-
- 4 kkaḷamaiyum peṛra Śōdi-nā.
- 13 I-ddēvaṛku [2]4 āvad[u]
- 14 Vikāri-saṁvaṛṣa(saṁvatsa)rattu=Ttulā-[n]āya]-
- 15 rr=apara-pakshattu triṭiyaiyun=Diṅgaṭ-
- 16 kkaḷamaiyum peṛra Mṛigaśirshattu nā-
- 17 l.

“In the [22]nd year (*of the reign*) of Rājarājadēva, which was the (cyclic) year Hēmalamba,—on the day of Svāti which corresponded to a Saturday and to the sixth *tithi* of the second fortnight of the month of Kumbha on the day of Mṛigaśirsha, which corresponded to a Monday and to the third *tithi* of the second fortnight of the month of Tulā of the year Vikārin (*which corresponded to*) the [2]4th (year) of the same king.”

The first of these dates corresponds to Saturday, February 6th, A.D. 1238, which was the fourteenth day of Kumbha. At mean sunrise on that day the sixth *tithi* of the second fortnight of Māgha, which had begun 30 m. earlier, was current. By the equal-space system the *nakshatra* Svāti was current, ending 12 h. 55 m., and by Garga also, ending 43 m., after mean sunrise. But by the Brahma-siddhānta Viśakhā was current, it having begun 3 h. 25 m. before mean sunrise.

The date was in the twenty-second year of Rājarāja III.

¹ No. 372 of the Madras Epigraphical collection for 1907.

² The length of *rā* appears to be corrected by the engraver from *ku*.

³ No. 596 of the Madras Epigraphical collection for 1907.

⁴ In the *Annual Report* for 1907-08, p. 49, I read the date as the [2]3rd year. On examining the original again it seems to me that the date is probably the [22]nd year.

The second of these two dates corresponds to **Monday, October 17th, A.D. 1239**, which was the twentieth day of *Tulā*, and was in the twenty-fourth year of *Rājarāja III.* At mean sunrise on that day, the third *tithi* of the second fortnight of *Kārttika* was current, ending 6 h. 23 m. later; the *nakshatra* *Mrigaśirsha*, however, only began, by the equal space system and that of *Garga*, 4 h. 39 m. after mean sunrise, and by the *Brahma-siddhānta* 3 h. 32 m. after it. The *nakshatra* at mean sunrise was by all systems *Rohiṇi*. Still I have little doubt that the date is as above stated, although the *nakshatra* allotted to it is not very accurate.

184.—In the *Mahāliṅgasvāmin* temple at *Tiruvīdaimarudūr*.¹

- 1 Svast[i] śr[i] [*] T[i]r[i]buvaṇachchakravattiga| śrī-[I]rāsārāsādēva[r*]k[ku] yāṇḍu
27 āvadu Magara-nā[ya]ṟṟu pūrvva-pakshattu paṇjamiyūm Budaṇ-kiḷamaiyūm
peṟra Pū[śa]ttu nāl.

"In the 27th year (*of the reign*) of the emperor of the three worlds, the glorious *Rājarājādēva*,—on the day of *Pushya*, which corresponded to a **Wednesday** and to the fifth *tithi* of the first fortnight of the month of **Makara**."

The fifth *tithi* in question gives a totally wrong result in this date, but the *fifteenth* is in accord with the other details. If this mistake were made by the engravers, the date would correspond to **Wednesday, January 7th, A.D. 1243**. On that day, which was in the twenty-seventh year of *Rājarāja III.* and was the thirteenth day of *Makara*, the fifteenth *tithi* of the first fortnight of *Pausa* was current at mean sunrise and ended 19 h. 58 m. later. The *nakshatra*, by the equal space system and by *Garga*, was *Punarvasu* at mean sunrise; but *Pushya* began 1 h. 46 m. later, and was therefore current during seventeen hours of the fifteenth *tithi* in question. By the *Brahma-siddhānta* *Pushya* had begun 16 m. *before* sunrise.

There can be little doubt that the *tithi* should have been quoted as the *fifteenth* instead of the fifth.²

G.—**RAJENDRA-CHOLA III.(?).**

185.—In the *Uttaravēdiśvara* temple at *Kuttālam*.³

- 1 Hara ௨ Svasti śrī [I*] Tiri[bu]vaṇachchakkaravattiga| śrī-Rā[jē]ndira-
[Śōla]dēva[r]ku yāṇḍu lōvadu Tulā-nāyayṟṟu pūrvva-pakshattu navamiyūm
Viyaḷa-kki[ḷamaiyūm peṟra A]⁴.
2 [vi]ṭṭattu nāl.

"In the 15th year (*of the reign*) of the emperor of the three worlds, the glorious *Rā[jē]ndra-[Chōḷa]dēva*,—on the day of [*Śravishtḥā*], which corresponded to a **Thursday** and to the ninth *tithi* of the first fortnight of the month of *Tulā*."

This date might be accurate for the fifteenth year of *Rājendra-Chōḷa II.* otherwise called *Kulōttuṅga-Chōḷa I.* and is certainly accurate for the fifteenth year of *Rājendra-Chōḷa III.* In the former case most of the elements coincide, the date being **Thursday, October 10th, A.D. 1084**, at mean sunrise on which day the ninth *tithi* of the first fortnight of *Kārttika* was current, expiring 19 h. 29 m. later; but the *nakshatra* at mean sunrise was *Śravana*, *Śravishtḥā* (or *Dhanishtḥā*) beginning 4 h. 39 m. later by the equal space system and *Garga*, and 6 h. 6 m. later by the *Brahma-siddhānta*. The date is so far defective.

¹ No. 201 of the Madras Epigraphical collection for 1907.

² [There is no doubt about the reading *pañjami*.—Ed.]

³ No. 495 of the Madras Epigraphical collection for 1907.

⁴ The original is damaged here. But enough of the writing is seen to show that there is not sufficient room for the syllables *peṟra A*.

But for the fifteenth year of Rājendra-Chōla III. all the elements of the date coincide. In that year on **Thursday, October 14th, A.D. 1260**, which was the seventeenth day of Tūlā, the ninth *tithi* of the first fortnight of Kārttika ended 16 h. 55 m. after mean sunrise; the *nakshatra* Śravishtā was current at mean sunrise by all systems, expiring 21 h. 14 m. later by the equal-space system and by Garga, and 22 h. 21 m. later by the Brahma-siddhānta.

I am inclined, therefore, to think that the latter date is the correct one, but the matter can certainly be settled on epigraphic grounds, there being a wide difference between the characters of an inscription of A.D. 1084 and one of A.D. 1260. I have not had a facsimile of the original before me.¹

The date is incorrect for the fifteenth year of Rājendra-Chōla I. in respect of the week-day; and Rājendradēva did not reign for fifteen years, so far as is yet known.

* * * * *

Since the above notes were in print Mr. Venkayya has kindly sent me the following five dates relating to the reign of Kulōttuṅga-Chōda II., whose accession-date has not yet been fixed.

KULOTTUNGA-CHODA II.

186.—In the Bhāvanārāyaṇasvāmin temple at Bāpaṭṭa.²

- 1 Svasti śrīma[t*]-Tribhuvanachakravartti śrī-Kulōttuṅga-[Chōda]dēvara divya-samvatsarambu-
- 2 lu 12 śrāhi³ Śaka-varushambulu 1066n=ēṇḍi Pāluguṇa-bahula-tri(tri)[ti*]yyayū Sōmavāra⁴-
- 3 mu-nāṇḍu.

“Hail! In the year 1066 of the Śaka years, in the 12th of the prosperous years (of the reign) of the glorious emperor of the three worlds, śrī-Kulōttuṅga-Chōdadēva,—on a **Monday** (which was) the third *tithi* of the dark (fortnight of) Phālguna.”

The only test possible in the case of dates given in this form is to ascertain whether the week-day corresponds with the other data. In this case it does so, and I have no doubt as to its correctness.

On **Monday, February 12th, A.D. 1145**, which corresponds to the Śaka year 1066, expired, at mean sunrise, the 3rd *tithi* of the dark fortnight of Phālguna was current. It expired 4 h. 24 m. later.

187.—In the Bhāvanārāyaṇasvāmin temple at Bāpaṭṭa.⁵

- 1 Svasti śrīma[t*]-Tribhuvanachakra[va][rti] śrī-Kulo[*]ttuṅga-Chōdadēvara vijaya-rā-
- 2 jya-samvatsaramulu lōgu śrāhi Śaka-varushambulu 1071n=ēṇḍi Chaitra-
- 3 śuddha-paṁchādaśiyu Śukravāramu-nāṇḍu.

“Hail! In the year 1071 of the Śaka years, which corresponded to the 16th of the years of the victorious reign of the glorious emperor of the three worlds, śrī-Kulōttuṅga-Chōdadēva,—on a **Friday** (which was) the fifteenth *tithi* of the bright (fortnight of) Chaitra.”

The date is correct. Chaitra in Śaka 1071 expired fell in A.D. 1149. On **Friday, March 25th, A.D. 1149**, the 15th *tithi* of the first fortnight of Chaitra was current, expiring 23 h. 53 m. after mean sunrise.

¹ [On palæographical grounds the inscription must be one of Rājendra-Chōla III., and this removes all doubts as to the correctness of the date, viz. October 14, A.D. 1260.—Ed.]

² No. 174 of the Madras Epigraphical collection for 1897.

³ For an explanation of this term, see *Ind. Ant.* Vol. XXV. p. 236.

⁴ The syllable *ma* is added below the line.

⁵ No. 173 of the Madras Epigraphical collection for 1897.

188.—In the Bhāvanārāyaṇasvāmin temple at Bāpaṭṭa.¹

- 1 [Sva]sti śrīma[t*]-Tribhuvanachakrava[r]tti śrī-Kulōttuṅga-Chōḍadēvara divya-
[sarīva]tsaram[bn]-
2 lu 4 gu śrāhi Sa(śa)ka-va[ru]shambulu 105ṅgun-ēṇḍi Sirīha-māsamuna śukla-
paksham[u]-
3 na paṁchamiy[u] Maṁgalavāramuna.

“Hail! In the year 1058 of the Śaka years, which corresponded to the 4th of the prosperous years (*of the reign*) of the glorious emperor of the three worlds, śrī-Kulōttuṅga-Chōḍadēva,—on a Tuesday (which was) the fifth *tithi* of the bright fortnight of the month of Sirīha.”

This date is also correct. On Tuesday, August 4th, A.D. 1136, which corresponded to Śaka 1058 expired, the 5th *tithi* of the bright fortnight of Bhādrapada was current, the day being the 9th of the month Sirīha. This *tithi* expired 9 h. 22 m. after mean sunrise on that day.

189.—In the Bhāvanārāyaṇasvāmin temple at Bāpaṭṭa.²

- 1 [Svasti śrīmat-Tribhuvana]chakravartti śrī-Kulōttuṅga-Chōḍadē-
2 [va]ra divya-sarīvatsaramulu 11 śrāhi Śaka-varu-
3 shambulu 106ṅn-ēṇḍi Āshāḍa(ḍha)-māsamuna a-
4 māvāsyayu Bādhavāramu Vye(vya)tipāta-nimi-
5 tyamuna.

“Hail! In the year 1065 of the Śaka years, in the 11th of the prosperous years (*of the reign*) of the [glorious] emperor of the three worlds, śrī-Kulōttuṅga-Chōḍadēva,—on the occasion of a Vyatipāta (*which occurred on*) a Wednesday and the new-moon *tithi* of the month of Āshāḍha.”

The day in question was Wednesday, July 14th, A.D. 1143. On this day at mean sunrise the 15th *tithi* of the dark half of Āshāḍha was current, the exact moment of the new-moon being 4 h. 2 m. later. The *yōga* Vyatipāta began on that day at 4 h. 35 m. after mean sunrise and lasted all day. It therefore began 33 m. after new-moon.

190.—In the Bhāvanārāyaṇasvāmin temple at Bāpaṭṭa.³

- 1 Svasti śrī [[*] Tri[bhu]vanachakravartti śrī-Kulōttuṅga-Chōḍadēva[ra sarīvat-
sarambu ?]-
2 lu [10]ya[vu] śrāhi Sa(śa)ka-varushambulu 106ḷgun-ēṇḍi Duṁ[du]bhi-[sa]rīvat-
sara-
3 [rauna] Āshāḍa(ḍha)-śukla-ēkāda[śi]yu Maṁgaḷa[vāramu-nāṁ]ḍu.

“Hail! Prosperity! In the year 1064 of the Śaka years, which corresponded to the [10]th of the years (*of the reign*) of the emperor of the three worlds, śrī-Kulōttuṅga-Chōḍadēva and to the (cyclic) year Dundubhi,—on a Tuesday, the eleventh *tithi* of the bright (fortnight of) Āshāḍha.”

I find this date unsatisfactory. Śaka 1064 expired was the cyclic year Dundubhi, and the date ought to fall in June or July A.D. 1142 according as the Āshāḍha in question was the *adhika* or *nija* Āshāḍha, for that month was intercalary in that year. The 11th *tithi* of the bright fortnight of *adhika* Āshāḍha fell in that year on a Saturday. The same *tithi* of *nija*

¹ No. 183 of the Madras Epigraphical collection for 1897.

² No. 180 of the same collection.

³ No. 223 of the same collection.

Āshāḍha fell on Sunday. Thinking that a mistake might have been made in the fortnight I tested the 11th *tithi* of the dark fortnight in both months, finding the week-days Sunday in *adhika* Āshāḍha and Monday in *nija* Āshāḍha. In the latter case, the 11th *tithi* of the dark fortnight had expired 3 h. 45 m. *before* mean sunrise on the Tuesday.

The result of the examination of Nos. 186, 187, 188, 189, is to show that the date of the accession of Kulōttuṅga-Chōḍa II. lies between March 28th and July 14th, A.D. 1133.

This leads me to reconsider the four possible dates given to No. 166 (above, p. 125 f.). That date was in this king's eighth year; and while (having that date alone to go by) I stated my opinion that it corresponded to the third of my results, in which date I could find no fault in the elements, *viz.* Friday, February 4th, A.D. 1144, I now think that the *second* of my results is the true one, namely, Friday, February 7th, A.D. 1141. Its defect lay in the fact that the quoted *nakshatra*, Śravaṇa, was one which had expired three hours before mean sunrise on that day, and which could not therefore properly be connected with the Friday, Dhanishṭhā being the correct *nakshatra*. But otherwise the result showed that the combination of elements on that day was highly auspicious, and I am of opinion that this fixture may now be accepted, and that the framers of the inscription had made a mistake in their calculation of the *nakshatra*. February 7th 1141 A.D. would fall in this king's 8th year. The mention of the Śaka year in combination with the regnal year in the four regular dates given above may be accepted, for the present at least, as determining the date of accession of Kulōttuṅga-Chōḍa II.

It follows that March 24th, A.D. 1143, the date of the Chellūr plates (*Ind. Ant.* Vol. XIV. p. 56 ff.; above, Vol. VII. pp. 9—10) fell in this king's tenth year.

No. 25.—DATES OF PANDYA KINGS.

By ROBERT SEWELL, I.C.S. (RETD.), M.R.A.S.

A.—MARAVARMAN SUNDARA-PANDYA I.

68.—In the Nāgēśvaramudaiyār temple at Kallaḍakurichchi.¹

- 1 śrī-kō Māravanmar-āṇa Tiri[bu]vaṇasakkaravadiga² śrī-Śōṇāḍu-
konḍarūḷiya śrī-Sundara-P[ā]ṇḍiyadēvaṅk=[i]yāṇḍu 20[baḍ]āvaḍin
2 edirām-āṇḍu Kumba-nāyirru pūrvva-pakshattu āṇan=diyadi[yu]m Viyāḷa-
kkaḷamaiyum p[er]ra Śadaiyattu nāḷ.

"In the year opposite the 20th year (*of the reign*) of the glorious king Māravarman *alias* the emperor of the three worlds, the glorious Sundara-Pāṇḍiyadēva, who was pleased to take the prosperous Chōḷa country,—on the day of Śatabhishaj, which corresponded to a Thursday and to the sixth solar day of the first fortnight of the month of Kumbha."

This inscription proves that the Pāṇḍya king Māravarman Sundara-Pāṇḍya I., whose reign has been determined by the late Professor Kielhorn to have begun between the 29th March and the 4th September A.D. 1216, reigned to a later date than has been previously supposed. The latest date hitherto verified of this king is, I believe, the 19th February, A.D. 1235 (above, Vol. VI. p. 303). This appears in an inscription at Tinnevely.³ The present inscription, in a temple in the Tinnevely District, bears a date corresponding to January 29th, 1237 A.D.. Thursday.

¹ No. 96 of the Madras Epigraphical collection for 1907.

² Read ° *tattigal*.

³ Two inscriptions at Kallaḍakurichchi which give his 22nd year are mentioned by Mr. Venkayya (Nos. 107 and 108 of 1907, and *Annual Report* for 1907-8, paragraph 43).

The date is regular. On Thursday, January 29th, A.D. 1237, the first day of the bright fortnight of Phālguna ended 5 h. 31 m. after mean sunrise. The solar day was the 6th Kumbha. By the equal space system the *nakshatra* Śatabhishaj was current at mean sunrise and ended 9 h. 46 m. later. By the system of Garga Śatabhishaj had expired 2 h. 22 m. before sunrise; and by the Brahma-siddhānta it had expired 1 h. 19 m. before sunrise. This seems to shew that the equal space system of *nakshatras* was used at that time and place. The inscription does not affect Professor Kielhorn's limits (March 29th to September 4th) for the beginning of the reign of this king.

B.—JATAVARMAN VIRAPANDYA.

69.—In the Muchukundēśvara temple at Koḍumbāḷūr.¹

1 ²Kē=Chchad[ai]ya[paṇma]
 4³ śri-[Vira]-Pāṇḍiyadēva[r]ku yā[n]ḍu 1[7]vadu
 Siṃha-nā-
 5 [yaṅ*][ru] pūrvva-pakshattu [Viyaḷa?]-kk[i]lamai[ru]m daśam[i]yum pe[ṇṇa]
 Mūlattu [n]āḷ.

"In the 1[7]th year (*of the reign*) of king Jaṭavarman
 the glorious [Vira]-Pāṇḍiyadēva,—on the day of Mūla, which corresponded to the tenth *tithi* and to a [Thursday] of the first fortnight of the month of Siṃha."

This date is precisely correct for the Vira-Pāṇḍya, of whom two inscriptions, *viz.* in his 7th and 15th years, have been published by Professor Kielhorn (above, Vol. VII. pp. 10-11). His reign began, according to that authority, between 11th November 1252 and 13th July 1253. The 10th November 1267 was in his 15th year, and the present date is correct in all respects for 8th August 1269. It is incorrect for the years 1270 and 1271.

In 1269 the 10th *tithi* of the bright fortnight of Bhādrapada ended 18 h. 55 m. after mean sunrise on the 11th day of solar Siṃha, which corresponded to Thursday, 8th August, A.D. 1269. On that day the *nakshatra* was, by the system of Garga, Mūla for 13 h. 58 m. after mean sunrise, and by the Brahma-siddhānta, for 8 h. 39 m. By the equal space system it was Jyēsthā for 1 h. 50 m. after mean sunrise, and then Mūla for the rest of the day.

The date confirms Professor Kielhorn's limits for the accession of this king. It also confirms the suggestion made by Mr. Venkayya in his *Annual Report* for 1907-8, para. 45, that the Vira-Pāṇḍya who immediately preceded Māṇavarman Kulāśekhara I. was the same as this Jaṭavarman Vira-Pāṇḍya. Henceforth we may give him his proper title.

Since his reign began in A.D. 1252-53 and lasted at least 17 years, Jaṭavarman Vira-Pāṇḍya was ruling for at least 8 years at the same time as Jaṭavarman Sundara-Pāṇḍya I. whose reign began in 1251 and lasted till at least 1261 A.D. Moreover he is recognized in this inscription as sovereign in A.D. 1269, while we have Māṇavarman Kulāśekhara I.'s accession in June 1268.

¹ No. 131 of the Madras Epigraphical collection for 1907.

² Read Kō-.

³ [The king claims to have conquered Kōṅgaṇam, to have taken the river Kāvēri and to have performed the anointment of heroes and the anointment of victors at Puliūr, *i.e.* Chidambaram, in the South Arcot District. The statement made in paragraph 45 of my *Annual Report* for 1907-08 that this inscription does not mention the conquests of the king is due to a mistake.—Ed.]

C.—MARAVARMAN KULASEKHARA I.

70.—In the Rājasimbhēśvara temple at Śiṇṇamaṇūr.¹

- 1 Svasti śri [l*] Kō Mārappaṇmar-a[ṇa Tribhuva]ṇasakravatt[i]gaḷ emmaṇḍa-
lamuṇ=gonḍaruliya śri-Kulai(la)sēgaradēvaṛku yāṇḍu² [3 va]du³ Rishabha-
nāyaṛru pūrvva-pakshattu [cha]tutthi[ya]m Viyāla-kkilamaiyum peṛra
Pū(pu)ṇarpūsattu nāḷ.

“In the 3rd [or 30th] year (of the reign) of king Māravarman alias the emperor of the three worlds, the glorious Kulaśēkharadēva, who was pleased to take every country,—on the day of Purnarvasu which corresponded to a Thursday and to the fourth *tithi* of the first fortnight of the month of Rishabha.”

The accession of this king is fixed by Kielhorn between the 2nd and 27th June A.D. 1268. The 3rd year began in A.D. 1270, and the 30th in A.D. 1297. The given date will fall either in A.D. 1271 or 1298 if correct. As it happens it is equally true for either A.D. 1271 or 1298.

In 1271 the 4th *tithi* of the first fortnight of luni-solar Jyaisṭha expired 16 h. 47 m. after mean sunrise on Thursday, the 19th day of solar Vṛishabha, which corresponded to Thursday, May 14th, A.D. 1271. On that day the *nakshatra* Purnarvasu ended by the equal space system, at 10 h. 41 m. after mean sunrise; by the system of Garga the same; by the Brahma-siddhanta at 8 h. 39 m., after mean sunrise.

In 1298 the 4th *tithi* of the first fortnight of luni-solar Jyaisṭha expired 19 h. 29 m. after mean sunrise on Thursday, the 21st day of solar Vṛishabha, which corresponded to Thursday, 15th May, A.D. 1298. On that day the *nakshatra* Purnarvasu ended, by the equal space system and the system of Garga, at 11 h. 28 m., and by the Brahma-siddhanta at 9 h. 26 m., after mean sunrise.

I find therefore that the date of the inscription may be either May 14th, 1271, or May 15th 1298 A.D. It is impossible to say which. The date would be inaccurate for either the 3rd or 30th year of Māravarman Kulaśēkhara II.

71.—In the Śiva temple at Pūvālaikkudī.⁴

- 1 Svast[i] śri [l*] Kō Mārappaṇma-
2 r-aṇa Tribhuvaṇachchakkarava-
3 ttigaḷ emmaṇḍalamuṇ=
4 gonḍaruliya śri-Kulaśē-
5 garadēvaṛkku yāṇḍu lāṇadu⁵
6 Vṛi[śchi]ka⁶-nāyaṛru=ppū[r]vva-paksha-
7 ttu [paṇja]m[iyum Bu]da[n]-k[i]lamaiyum
8 peṛra Irē[va]d[i]-nāḷ.

“In the 16th year (of the reign) of king Māravarman alias the emperor of the three worlds, the glorious Kulaśēkharadēva, who was pleased to take every country,—on the day of Rēvatī, which corresponded to a Wednesday and to the fifth *tithi* of the first fortnight of the month of Vṛiśchika.”

¹ No. 428 of the Madras Epigraphical collection for 1907.

² The word *yāṇḍu* is denoted by an abbreviation.

³ The original is damaged here. The reading may also be [30]du.

⁴ No. 149 of the Madras Epigraphical collection for 1907.

⁵ The word *āṇadu* is denoted by a flourish added to the figure 16.

⁶ The akshara *śchi* seems to be corrected from *sika*.

This date is irregular. The month Vṛiścika in the 16th year of Māṇavarman Kulaśēkhara I. falls in October and November 1233. In that month the fifth *tithi* of luni-solar Kārttika fell on Friday, November 26th, the 29th day of solar Vṛiścika, and the *nakshatras* during that day were a large part of Dhanishṭhā and a smaller part of Śatabhishaj. Calculations for 1284 A.D. prove equally unsatisfactory, the fifth of the bright lunar fortnight in solar Vṛiścika ending on Tuesday, November 14th, at 3 h. 7 m. after sunrise, the *nakshatra* during that period being Śravana by all systems.

The date is also irregular for the 16th year of the reign of Māṇavarman Kulaśēkhara II., in which the fifth *tithi* of the first fortnight of Vṛiścika ended on Sunday, 26th November 1329 A.D. at 13 h. 58 m. after sunrise, the *nakshatras* during that period by all systems being Śravana and Dhanishṭhā.

72.—In the Nāgēśvaramuḍaiyār temple at Kallaḍakuṛichehi.¹

- 1 Svasti śr[i] [||*] Kō Mā[ra]paṇmar²=āṇa T[i]rubūṇa(buvana)chchakkara-
- 2 vatt[i]ga[emmanḍalamu[m³ k]oṇḍaruliya śrī-Kula-
- 3 śēgaradē[va*]rkku [yā]ṇḍu 33 vadu Miduṇa-nāyaṇṇ 12-
- 4 n=diya[di]yum amāvāsya[yu]m perṇa Mṛigaś[i]rshattu nāl.

“In the 33rd year (of the reign) of king Māṇavarman *alias* the emperor of the three worlds, the glorious Kulaśēkharadē[va], who was pleased to take every country,—on the day of Mṛigaśirsha which corresponded to the new moon *tithi* and to the 12th solar day of the month of Mithuna.”

The date is inaccurate for the year 1300 A.D., and correct in all respects for 1301. June 7th, A.D. 1301, Wednesday, was the twelfth solar day of Mithuna; and on that day the new-moon *tithi*, or *amāvāsya*, of the luni-solar month Jyaisṭhā was current till 9 h. 26 m. after sunrise, which was the actual moment of new moon and the beginning of the month Āshāḍha. The *nakshatra* Mṛigaśiras was current on that day for 2 h. 14 m. after mean sunrise by the systems of Garga and equal space, and for 47 m. by the Brahma-siddhānta.

June 7th, 1301 A.D., being in the king's thirty-third year, we know that he could not have begun to reign earlier than June 8th, 1268.

The outside limits for this king's accession are now June 8 to June 27, 1268 A.D.

73.—In the Rājasimhēśvara temple at Śiṇṇamaṇūr.⁴

- 1 Svasti śrī [||*] śrī-kō Māṇapaṇmar=āṇa Tiribuvanaḥchakkara-
- vakti(tti)ga-
- 2 | ye(e)mmanḍa[lanuṇ]=goṇḍaruliya śrī-Kulajē(śē)garadēvaṛku yāṇḍu⁵ 41vadu
- Āṇi⁶-māda[m*] 14tēdi⁷ pūrvva-pakshattu prathamaiyum Puṇar-
- 3 pūṣamum perṇa Tiṅgaḷ-kiḷamai-nāl.

“In the 41st year (of the reign) of the glorious king Māṇavarman *alias* the emperor of the three worlds, the glorious Kulaśēkharadēva, who was pleased to take every

¹ No. 98 of the Madras Epigraphical collection for 1907.

² Read *tarmar*.

³ The sign for medial *i* is added at the left top of the letter *m*.

⁴ No. 431 of the Madras Epigraphical collection for 1907.

⁵ The word *yāṇḍu* is denoted by an abbreviation.

⁶ The akshara *ṇi* is corrected from some other letter.

⁷ The word *tēdi* is denoted by two symbols.

country, —on a **Monday** which corresponded to (*the day of*) **Punarvasu**, the first *tithi* of the first fortnight (and) to the 14th solar day of the month of **Āṇi**.”

This is the latest date yet found of this king. The date is regular for **Monday, 9th June, A.D. 1309**, and irregular for A.D. 1307 or 1308. On 9th June, A.D. 1309, which was the fourteenth solar day of **Āṇi** (or **Mithuna**) and a **Monday**, the first *tithi* of the bright fortnight of luni-solar **Āshāḍha** ended 14 h. 14 m. after sunrise. The *nakshatra* **Punarvasu** by the equal space system began, on that day, at 6 h. 6 m. after sunrise and lasted the rest of the day. By the system of **Garga** and by the **Brahma-siddhānta** it lasted all day.

The inscription proves that the king's reign could not have begun before 10th June 1268, and gives us as the limit of possible accession the period **June 10th to June 27th, 1268 A.D.**

D.—JATAVARMAN SUNDARA-PANDYA II.

74.—In the Saumyanāthasvāmin temple at Nandalūr.¹

- 1 Svasti śri [||*] Kō=Chchadavarmmar-āṇa Tri[bhu]vaṇachchak-
ka[ra]va[r]ttiga śri-Sundara-Pāṇḍyadēvaṛku yāṇ[ḍu] 10āvadu Vyaya-samvatsarattu²=
[T]tulā-nāyaṛru=ppūrvva-pakshattu dvā-
2 daṣiyum Tiṅgaṭ-kk[i]lamai peṛṛa Śadayattu nāl.

“In the 10th year (*of the reign*) of king **Jaṭavarman** *alias* the emperor of the three worlds, the glorious **Sundara-Pāṇḍyadēva**,—on the day of **Śatabhishaj**, which corresponded to a **Monday** and to the twelfth *tithi* of the first fortnight of the month of **Tulā** of the (cyclic) year **Vyaya**.”

This date is correct in every respect except perhaps in the matter of the regnal year. It belongs to the reign of **Jaṭavarman Sundara-Pāṇḍya II.**, in whose reign occurred the year **Vyaya**. There was no such year in the reign of **Jaṭavarman Sundara-Pāṇḍya I.**, which lasted from April, A.D. 1251 till at least July 19, A.D. 1261, that being the last date we have at present of him.

In the cyclic year **Vyaya**, the second solar day of **Tulā** corresponded to **Monday, September 30, A.D. 1286**. On that day the twelfth *tithi* of luni-solar **Āśvina**, which was current at mean sunrise, ended 22 h. 54 m. later; the *nakshatra* **Śatabhishaj** was current by the equal space system for 10 h. 49 m. after mean sunrise, but by the unequal space systems it had expired shortly before sunrise. I have summarised below the state of our knowledge regarding the accession of this king. The date in question, if the regnal year is correct, fixes the king's accession on or later than 1st October 1276; but this contradicts the results of some other inscriptions. The regnal year may have been wrongly given as 10, instead of 11.

75.—In the Saumyanāthasvāmin temple at Nandalūr.³

- 1 [Sva]sti śri [||*] Kō=[Chcha]ḍa[parma]r-āṇa Tribhuvanachcha[kravartti]ga[!] śri-
Śu[nda]ra-Pāṇḍyadēvarkku yāṇ[ḍu]
2 [15]⁴āvadu Viro[dhi]-śamvat[sa]rattu Kumba-nāyaṛru pū[rvva-pa]kshattu daṣamiyum
Tiṅgaḷ-⁵kilamayum
3 pe[ṛṛa Pu]ṇarpīśattu nāl.

¹ No. 592 of the Madras Epigraphical collection for 1907.

² Read *-samvatsa*.

³ No. 590 of the Madras Epigraphical collection for 1907.

⁴ [The regnal year may also be read as 13.—Ed.] If we could be certain that ‘13’ is the correct reading we should have this king's accession limited to the period February 21st to March 14th, A.D. 1277, and the inscription would be very important.

⁵ Read *-kilamaiyum*.

"In the [15]th year (*of the reign*) of king Jaṭavarman *alias* the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,—on the day of Punarvasu which corresponded to a Monday and to the tenth *tithi* of the first fortnight of the month of Kumbha in the (cyclic) year Virōdhin."

This date is regular, and belongs to the reign of Jaṭavarman Sundara-Pāṇḍya II., as there was no cyclic year called Virōdhin in the reign of Jaṭavarman Sundara-Pāṇḍya I. The day in question was Monday, February 20th, A.D. 1290. On that day the tenth *tithi* of the first fortnight of the luni-solar month Phālguna ended 13 h. 45 m. after mean sunrise. During all that period the *nakshatra* was Punarvasu by both the unequal space systems. By the equal space system Punarvasu began 1 h. 23 m. after sunrise and lasted all day.

It appears that the regnal year in this inscription is illegible, and we cannot therefore argue from it.

76.—In the Saumyanāthasvāmin temple at Nandalūr.¹

- 1² śrī-Sundara-Pāṇḍyadē[vakku
2 yāpḍu] 17 āvadu Nanda[na]-³samvasarattu Mīṇa-nā[ya]r[ru] pūrvva-
3 pakshattu daṣamiyūm Budhan-kiḷamaiyūm peṇṇa Pūṣattu nā-
4 ḷ.

"In the 17th year (*of the reign*) of the glorious Sundara-Pāṇḍyadēva,—on the day of Pushya, which corresponded to a Wednesday and to the tenth *tithi* of the first fortnight of the month of Mīṇa in the (cyclic) year Nandana."

This date must either belong to the reign of Māṇavarman Sundara-Pāṇḍya I., in whose seventeenth year, 1232-33 A.D. there was a cyclic Nandana; or to that of Jaṭavarman Sundara-Pāṇḍya II., in whose seventeenth year, 1292-93 A.D. (if he reigned so long) there was another Nandana. It could not be the Nandana 1532-33 A.D., in the reign of Māṇavarman Sundara-Pāṇḍya Kōṇērmaikoḍāṇ, because that year was only the second of the reign; nor could it belong to the reign of any other known Sundara-Pāṇḍya, as in these there was no such cyclic year.

Examining the date for A.D. 1232-33 I find that it is unsatisfactory. The tenth *tithi* of the first fortnight of luni-solar Chaitra in that year corresponded to the twenty-eighth day of solar Mīṇa, which was Tuesday, March 22, A.D. 1233. The tenth *tithi* ended at 21 h. 2 m. after mean sunrise on that day, or at about 3.2 A.M. on the (European) Wednesday, *i.e.* some hours before the beginning of the Hindu Wednesday. Pushya ended 39 m. after mean sunrise on the Tuesday by the equal space and Garga systems, while by the Brahma-siddhānta the *nakshatra* was Āślēṣhā throughout the tenth *tithi*.

The date is fairly regular for A.D. 1292-93. In that year the tenth *tithi* of the first fortnight of Chaitra began 6 h. 52 m. after mean sunrise on Wednesday, March 18th, A.D. 1293, which was the twenty-fourth day of solar Mīṇa. The *nakshatra* by Garga and the equal space system was Pushya till 18 h. 34 m. after mean sunrise, and by the Brahma-siddhānta till 16 h. 16 m. after mean sunrise, on that Wednesday. If this was in the seventeenth year of Jaṭavarman Sundara-Pāṇḍya II., it fixes his accession on or later than March 19th A.D. 1276. It will be seen that, if this is the right date, the 10th *tithi* was connected with the Wednesday though at sunrise on that day it was not current; and this is unusual. Considering that this inscription is only four days later than No. 77 next following, which is regular in all respects, and that it belongs to the same place and temple, it is safe to assume that the tenth *tithi* was wrongly quoted for the ninth.

¹ No. 588 of the Madras Epigraphical collection for 1907.

² The beginning of the inscription is mutilated.

³ Read *-samvatsa*°.

77.— In the Saumyanāthasvāmin temple at Nandalūr.¹

- 1
 2 Svasti śrī [||*] Kō-Chchadavarmmar=āna Tribhuvanachchakrava[r]ttigal śrī-Sundara-Pāṇḍyadevaṛku yāṇḍu 17āvad=āna Nanda[ṇa]-samvatsarattu Mina-nāyarru pū[rva]-pakshattu pañchamiyū Śani-kkiḷamaiyum peṛra Rōh[iṇi]-
 3 nāl.

"In the (cyclic) year Nandana, which was the 17th year (of the reign) of king Jaṭāvarman *alias* the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,—on the day of Rōhiṇī, which corresponded to a Saturday and to the fifth *tithi* of the first fortnight of the month of Mīna."

As in the last case, this year must be either 1232-33 or 1292-93 A.D. For the first it is irregular, for though the *nakshatra* is correct, the 5th *tithi* in question fell that year on a Thursday.

For the second, the date is perfectly regular. In A.D. 1292-93 the 5th *tithi* of the first fortnight of luni-solar Chaitra fell on Saturday, the 20th day of solar Mīna, which corresponded with March 14th, A.D. 1293. This 5th *tithi* ended 14 h. 18 m. after sunrise. The *nakshatra* was Rōhiṇī throughout the *tithi* by all the systems.

The corresponding date is therefore Saturday, March 14, 1293 A.D., and the inscription belongs to the reign of Jaṭāvarman Sundara-Pāṇḍya II. It was four days earlier than the last inscription. It fixes the king's accession on or after March 15, A.D. 1276.

78.— In the Rājasimbhēśvara temple at Śiṇṇamapūr.²

- 1 Svasti śrī [ᑭ.] Kōr-Chadapaṇmar=āna Tribhuvanachcha[kra]vattigal śrī-Sundara-[Pā]ṇḍiyadevaṛku [y]āṇḍu 7vadu Magara-[n]āyarru pūrva-pakshattu mūṇṇān=di-[ya]diyum Velli-kki[la]maiym peṛra Mṛigaśīrsha(śīrsha)ttu nāl.

"In the 7th year (of the reign) of king Jaṭāvarman *alias* the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,—on the day of Mṛigaśīrsha, which corresponded to a Friday and to the third solar day of the first fortnight of the month of Makara."

This date is irregular, for the reign of either of the two known Jaṭāvarman Sundara-Pāṇḍyas. I have tried the years 1256, 1257, 1258, 1281, 1282, 1283, which might possibly coincide with, or approximate to, the 7th regnal year of either of those kings, without success. Some element of the inscription appears to be wrong, either in the original or in the copy.³

The exact date of Jaṭāvarman Sundara-Pāṇḍya II.'s accession is still doubtful, and must for the present remain so. The following analysis, however, may be found useful. To the list published by Kielhorn in Vol. IX. p. 228 of dates previously examined I now add four more, *vis.* Nos. 74, 75, 76, 77, above. The tested dates of J. Sundara II. are now fourteen in number.

Of these K. 26⁴ must be discarded. The wording of the date is "intrinsically wrong." K. 53 is doubtful because the regnal year is not clear in the injured original. It appears to be either "11th" or "19th." Working for a possible 19th year, Professor Kielhorn found the date regular for November 10th, A.D. 1294, but is "not fully convinced" that this conclusion is correct. I find myself equally unconvinced, because that date seems too late for this king

¹ No. 594 of the Madras Epigraphical collection for 1907.

² No. 434 of the same collection.

³ Mr. Venkayya has examined the original with reference to my remarks and states that there is no doubt about the date. I have again gone through my calculations and can only confirm the remarks made in the text; the original is at fault. Indeed in 500 years I find no date for which the given details are satisfactory.

⁴ "K" stands for the dates published by the late Professor Kielhorn.

Wassāf and Rashid-ud-dīn assert that "Sundar Pandi" died in Hijra 692, the last day of which year was December 1st, A.D. 1293 (Yule's *Marco Polo*, II. 269). I see no real reason why we should not accept the date as being one of the 11th year, viz. October 29th, A.D. 1287, and if so, it supports the evidence offered by the second of the two groups given below; but it is perhaps safer to reject the date as a basis for argument. K. 55 is also doubtful since it would seem that, if correct in other respects, a wrong solar month was quoted, and K. 56 must be set aside because it is evident that the regnal year has been wrongly quoted; the date given in A.D. 1286 as the ninth year is at variance with all the other dates yet examined, and would postpone the king's accession to a date subsequent to March 29th, A.D. 1277. I also discard my No. 75 (above) for the reason given in my note on that inscription. This leaves nine dates by which we may be guided, if No. 76 is accepted as I think it certainly may be.

Of these nine, K. 25, K. 27, K. 52, K. 54, put together, give us August 28th, A.D. 1275 to May 15th, A.D. 1276 as the limit; and K. 23, K. 24, and my 74, 76, 77 give us October 1st, A.D. 1276 to March 14th, A.D. 1277, as the limit of the accession of this king.

With regard to overlapping of reigns, e.g. August A.D. 1289 being in the 13th or 14th year of this king (K. 23, 24) when June 27, A.D. 1289, is placed also in the 22nd year of Mājavarmān Kulāśekhara I. (K. 48)—it is well to note that Marco Polo (*Yule*, II. 267) says "In this province (Maabar) there are five kings who are own brothers. . . . at this end of the province reigns one of those five Royal Brothers, who is a crowned King, and his name is SONDER BANDI DAVAR." Wassāf, speaking of the same king under the name "DEWAR SUNDAR PANDI" says he had "three brothers, each of whom established himself in independence in some different country" (*ibid.* 269). This account is strongly supported by the Chinese annals (*ibid.* 273), where the country is called "Maparh," or Malabar, and is reported to have sent tribute (presents) to Kublai Khān in A.D. 1286. "Pauthier has given some very curious and novel extracts from Chinese sources regarding the diplomatic intercourse with Ma'bar in 1280 and the following years. Among other points these mention 'the five brothers who were Sultans.'" See also my remarks in the last paragraph of No. 69 above.

Colonel Yule's note from which I have quoted gives us some further important information regarding the kingdom (or kingdoms) of Madura at this period. Wassāf introduces (1310) a king whom he calls "Kales Dewar" who had ruled for 40 years, and whom we may identify with Mājavarmān Kulāśekhara I. in whose 40th year, viz. March 13th 1303 A.D., was engraved the inscription at Tiruvārūr (above VIII. p. 276), and in his 41st year, viz. June 9th, A.D. 1309, the inscription at Śiṅṅamanūr (No. 73 of the present publication).¹ "He had two sons, Sundar Bandi by a lawful wife, and Pirabandi (Vira Pandi ?) illegitimate. He designated the latter as his successor. Sundar Bandi, enraged at this, slew his father" and seized the throne. Vira-Pāṇḍya drove him out, and Sundara-Pāṇḍya sought aid from the Muḥammadans, which led to Malik Kafur's raid. The story is confirmed by Amir Khusrū.

It must be remembered that this Sundara-Pāṇḍya, who murdered his father Kulāśekhara I., was not our Jaṭāvarman Sundara-Pāṇḍya II. who seems to have died in A.D. 1293, but a subsequent prince of the same name and family. We have as yet no published inscriptions bearing date between 1309 and 1317 A.D. in the Pāṇḍya territories. If any of the parricide Sundara-Pāṇḍyas come to light we shall have to call that king (or prince) Sundara-Pāṇḍya III.

¹ This was the Kulāśekhara to whom the Tamils entrusted the tooth relic carried away by them from Ceylon (*Mahāvamsa*, ch. XC, verse 43). It was returned a few years later. The *Mahāvamsa* also mentions "the five brothers who governed the Pāṇḍyan kingdom" in the reign of Bhuvanēka Bāhu of Ceylon whose date Bell gives as 1277-1288 A.D.

I have written the above, not with the intention of intruding historical notes into a paper which should perhaps be solely chronological in character, but as explanatory of the overlapping of dates at this period. Nevertheless a certain amount of historical discussion in connection with dates will surely be welcomed.

E.— MARAVARMAN KULASEKHARA II.

79.— In the Siddhajñānēśvara temple at Pāpāṅḡlam.¹

1 [Sva]sti [śri] [||*] K[5] Mārapaṇmar=ā[ṇa] Tribhuvanaachchakra[va]ttiga[emma[ṇḍa]ja[muṇ]=gonḍ-a[ruḷi]ya śri-Kulaśēgaradēva[r]kn yāṇḍu Svadn² Tulā-[nāyarru 2]tēdi³ pūrvva-pakshattu [na]vamiyum [Bu]dhaṇ-ki[amai[yu]m perṇa 2 Tiruvōṇ[a]ttu [nāl].

"In the 8th year (of the reign) of king Māravarman *alias* the emperor of the three worlds, the glorious Kulaśēkharadēva, who was pleased to take every country,—on the day of Śravaṇa which corresponded to a Wednesday, to the ninth *tithi* of the first fortnight (and) to the 2nd solar day of the month of Tulā,"

The reign of Māravarman Kulaśēkhara II. began according to Kielhorn (above, Vol. VIII, p. 228) between March 6th and March 29th, A.D. 1314. Work for Tulā in his 8th year proves that the 2nd solar day of that month was Wednesday, September 30, 1321 A.D. On that day, the 9th *tithi* of the bright fortnight of the luni-solar month Āśvina was current for 17 h. 13 m. after mean sunrise, while the *nakshatra* Śravaṇa was current by the equal-space and Garga systems for 23 h. 48 m. after mean sunrise, and by the Brahma-Siddhānta for the whole day except for 1 h. 15 m. after mean sunrise during which period Abhijit was current. This is probably the correct date.

The date is irregular for the 8th year of Māravarman Kulaśēkhara I. in respect of the week-day. The month of Tulā in this king's 8th year fell in A.D. 1275. On Monday, September 30, A.D. 1275, which was the 2nd day of solar Tulā, the 9th *tithi* of the bright fortnight of luni-solar Āśvina expired 2 h. 37 m. after mean sunrise; the *nakshatra* being Śravaṇa by the equal space system and by Garga for 10 h. 13 m., and by the Brahma-Siddhānta for 11 h. 40 m. after mean sunrise. If, therefore, the week-day quoted had been Monday instead of Wednesday, the date would have been perfectly regular. It is worthy of note that the epithet "who was pleased to take every country" is applied only to Jaṭavarman Sundara-Pāṇḍya I. and Māravarman Kulaśēkhara I. Whichever king this may belong to, the initial date of his reign remains unaffected.

80.— In the Siddhajñānēśvara temple at Pāpāṅḡlam.⁴

1 [Svasti] śri [||*] Kō Mārapaṇ[va]r=āṇa⁵ Ti[ri]buva[nach]chakara(kra)vattiga[śri]-Kulai(la)śēgaradēvaṇku yāṇḍu⁶ Sva[ḍu Da]ṇu-nāyarru 11 tēdiyum⁷ [a]para-paksha[ttu] ⁸. . . . [m] Śevvāy-kki[amaiyu]m perṇa Śōdi-[nāl].

¹ No. 126 of the Government Epigraphist's collection for 1907.

² The words *yāṇḍu* and *radu* are each expressed by an abbreviation.

³ The word *tēdi* is expressed by a symbol.

⁴ No. 125 of the Government Epigraphist's collection for 1907.

⁵ Read *paṇmar*-. The original has two symbols between *va* and *ṇa*, each of which looks like *rā*.

⁶ The letter *du* is denoted by a flourish added to *n*.

⁷ The word *tēdi* is denoted by a symbol.

⁸ The name of the *tithi* cannot be made out as the original is badly damaged here.

"In the 8th year (of the reign) of king Māravarman *alias* the emperor of the three worlds, the glorious Kulaśēkharadēva,—on the day of Svāti, which corresponded to a Tuesday, to the [tithi] of the second fortnight and to the 11th solar day of the month of Dhanus."

This date is incorrect when worked for 1275 or 1276 A.D., the 8th year of Māravarman Kulaśēkhara I.; and it is also incorrect for A.D. 1321, the 8th year of Māravarman Kulaśēkhara II. In A.D. 1275 the 11th Dhanus was a Saturday. In A.D. 1276 it was a Sunday. In A.D. 1321 it corresponded with Monday, December 7th. In each case the corresponding *tithi* belongs to the dark fortnight, but the *nakshatras* were respectively Pushya, Jyēsthā and Punarvasu. As to the last (1321) Professor Kielhorn's No. 28 (above, Vol. VI. pp. 312-13) may be compared with it. I have proved its correctness. That date, which was in the 8th year of Māravarman Kulaśēkhara II., corresponded with 14th November A.D. 1321 which was 23 days earlier than December 7th. The *nakshatra* was Uttara-Phalgunī, and it is plain that on a day 23 days later the *nakshatra* could not possibly be Svāti.¹ The date would be correct in all respects for the 18th solar day of Dhanus, Tuesday, December 15, A.D. 1321, when, at mean sunrise, the *nakshatra* was Svāti and when the 10th *tithi* of the dark fortnight was current.

No. 26.—DANAVULAPADU PILLAR INSCRIPTION OF SRIVIJAYA.

By H. KRISHNA SASTRI, B.A.

The subjoined record² is engraved on the three faces of one of the *Jaina* pillars, discovered by the Superintendent, Archaeological Survey, Madras, at Dānavulapādu (in the Jammalmadugu tāluka of the Cuddapah District) in 1903, when he made extensive excavations there, on the sandy bank of the river Pennar. The results of Mr. Rea's excavations are published in the Director General's *Annual Report* for 1905-6, pp. 120 to 127, which include a complete description with a half-tone picture (fig. 7) of the sculptures in three panels on one of the broad faces of the pillar (p. 124) and an English translation of the inscription on two of its narrow faces (p. 124 f.).

By way of supplementing what has been already stated by Mr. Rea, I append, with the kind permission of the editor, a full text of the record, which is not given in the *Annual* and the translation of a portion of the inscription, which is also omitted there, by some mistake.³

¹ Since writing the above Mr. Venkayya has informed me that the quoted day of the solar month Dhanus may be, not "11" but "19." On this basis I have again examined the date. It is not correct for the reign of M. Kulaśēkhara I. For A.D. 1321 the eighth year of M. Kulaśēkhara II., the details would be correct for the 18th, but not for the 19th Dhanus. At mean sunrise on Tuesday, December 15, A.D. 1321, which was the 18th day of Dhanus, the tenth *tithi* of the second fortnight expired 3 h. 16 m. after mean sunrise; the *nakshatra* being at mean sunrise, Svāti by the equal space system. It ended 6 h. 18 m. later by that system. But by Garga it had ended 5 h. 54 m., and by the Brūhma-Siddhānta 10 h. 2 m. before mean sunrise. Viśākhā being current at that moment. On the 19th Dhanus Viśākhā was current by all systems. I think the date is probably genuine, but that the 19th of the solar month was quoted in error for the 18th.

² No. 333 of the Madras Epigraphical collection for 1905.

³ The portion omitted in the *Annual* is the "third face" (ll. 44 to 67) of the pillar. On p. 125, however, Mr. Rea adds in continuation the translation of a later inscription of the 14th century A.D. in the passage commencing: "The second reads prosperity," and connects it with the subjoined pillar record which is at least 4 centuries earlier. It may be noted that the later record translated by Mr. Rea, was also discovered in the same locality (No. 336 of the Madras Epigraphical collection for 1905).

The ink-impressions from which the accompanying plate has been prepared, were taken under my direct supervision from the original pillar which is now preserved in the Madras Museum, along with the other antiquities of Dānavulapāḍu.

The record is not dated. But the Kanarese characters in which it is written may be referred to the period between the 10th and 11th centuries A.D. The alphabet bears a strong resemblance in certain details (*e.g.* in the distinction made between long and short *i* and in the adding of the *rēpha* to a consonant ending in *i*) to that of the two Nolamba records from Dharmapuri published by me,¹ but is exactly similar in many respects to those of the Ātakūr inscription of the time of Kṛishṇa III.² and of the epitaph of Mārasimha II.³ of the 10th century A.D. The symbol for long *ū* affixed to the consonant *m* is different in form from that used in other cases; compare *e.g.* *mū* of *ripusamūha* in l. 21 and of *mūrti* in l. 32, with *nū* of *anūna* in l. 51 and *bhū* of *bhū-maṇḍaladoḷ* in l. 64. The final forms of *m* (ll. 22 and 48), *n* (l. 39) and *l* (ll. 50 and 52), the cursive form of the consonant *kh* (l. 52) and the use of the Dravidian *l* (ll. 8, 24, 50, 52) and *r* (ll. 12, 48, 49 twice, 56, 62) may also be specially noted. The record consists of 11 verses of which vv. 3, 5 and 6 are in the Sanskrit language (the first being in the Saṅkirṇaka(?)⁴ and the second two, in the Āryā-giti metre) and the rest in Kanarese (in the Kanda metre). Lines 65 to 67 are in Kanarese prose, while the invocatory and benedictory phrases (ll. 44 and 48) are in Sanskrit.

The order in which the three written faces of the epigraph have to be read presents some difficulty. The broader face which begins with a benedictory clause and ends with the writer's name, must be taken to be a complete record by itself. The two narrow faces which contain the eulogy of Śrīvijaya do not begin with any auspicious word, phrase or verse, but end with the usual *maṅgala-mahā-śrīḥ*. Apparently, the inscription was meant to be divided into two parts, the first of which, comprising the two narrow faces of the pillar, began with a description of the military prowess of the *daṇḍanāyaka* Śrīvijaya, to whom in the body of the record are applied the surnames *Arivingōja* (v. 7), *Anupamakavi* (vv. 2, 4, 9 and l. 65 f.) and perhaps also *Sarvavikramatūṅga* (v. 10). Of the three Sanskrit verses included in this portion of the record, two (vv. 5 and 6) are addressed to Śrīvijaya and express the wish that he might live long to rule the circle of the earth under orders of king Indra. The third verse while describing his prowess in highly poetical language, incidentally mentions *Baḷi-kula*, the family to which Śrīvijaya belonged and the king *Narēndra* of whom he was the general (*daṇḍādhipati*). The second part of the inscription, evidently the more important of the two, is written on one of the broad faces of the pillar and opens with an invocatory clause which proclaims glory to the prosperous doctrine of the Jina. The first three verses (7 to 9) on this face appear to suggest that Śrīvijaya voluntarily resigned this world and took *saṁnyāsa* in order to attain eternal bliss. The next two verses are again in praise of Śrīvijaya's military prowess,

¹ Above, pp. 54 to 70 and Plate.

² *Ibid.* Vol. V. pp. 151 to 180 and Plate.

³ *Ibid.* Vol. VI. pp. 50 to 57 and Plate.

⁴ According to Gaṅgādāsa's *Chhandōmañjarī* (Ch. V. 15) Giti is a verse whose second half corresponds to the first half of an Āryā (*i.e.* contains 30 *mātrās*), the first half presumably being the same as that of the Āryā. Giti, again, on the same authority (*ibid.* 21) has both its halves corresponding to the first half of an Āryā with an additional *guru* (*i.e.* contains 32 *mātrās*). The metre, however, of the verse under consideration, whose scheme bably corresponds to the Saṅkirṇaka mentioned in Dr. Kittel's edition of Nāgavarma's *Chhandas* (Ch. IV. 292). Dr. Kittel interprets the scheme of the metre as 32 and 27 (*Chhandas*, p. 93). Nāgavarma's definition may admit the subjoined inscription. Nāgavarma's v. 292 may be translated thus: "If the first half (*a-apar-ārdha*?) of an Āryā (*i.e.* of 30 *mātrās*) unites with the first half of a Kanda in the order mentioned (*i.e.* 32, in the first and 30 in varma)." the metre becomes the Saṅkirṇaka as stated by Kavirājahama (*i.e.* Nāga-

and ll. 65 to 67 state that the writer of the record was Guṇavarma, the clerk (*sēnabōva*) of Anupamakavi.

It thus appears from an examination of the contents that the only name in the record which may be of historical interest is that of king Indra (or Narēndra) whose subordinate was the *daṇḍanāyaka* Śrīvijaya. And, to judge from the characters, king Indra will have to be identified with the Rāshtrakūṭa Nityavarsha-Indra III, for whom we have the dates A.D. 915 and 916-7, or with Indra IV., the grandson of Kṛishṇa III., who died in A.D. 982.¹ Before attempting to decide which of the two kings could be intended here, it may be useful to mention the existence of a record of the Rāshtrakūṭa king Nityavarsha in the Jaina ruins of Dānavulapāḍu, quite close to where the subjoined pillar was dug up.² It is engraved round the rim of a stone pedestal and consists of a single Sanskrit verse which has been translated on p. 121 f. of the Director General's *Annual* for 1905-6. Here, again, it is doubtful if Nityavarsha is identical with Indra III. or Khottiga, both of whom bore that surname. As, however, the pedestal record and the subjoined pillar inscription are found in the same ruins and the characters, except for the flourishes used in the former, are almost of the same type, there is a strong presumption in favour of identifying Nityavarsha of the pedestal record with king Indra of the Śrīvijaya inscription and of assigning both the epigraphs to the time of Nityavarsha Indra III., i.e. to the beginning of the 10th century A.D. In support of this identification it may be stated that in verse 3 of the subjoined record, Śrīvijaya is stated to have been the commander of the forces of Narēndra. The context requires us here, to interpret *narēndra* not as a general synonym for 'king,' but as a proper name. Dr. Fleet in dealing with the appellations of the Rāshtrakūṭa kings,³ has drawn attention to the honorific *Narēndradēva* with which the surname Nityavarsha of Indra III. occurs combined, in the Nausāri grants. Although the word *narēndra* (or *narēndradēva*) may admit of the translation 'His Majesty' as Dr. Fleet has taken it, still in the light of what has been stated above, it appears to me that Narēndra must be taken, at least in the subjoined record, as a hitherto unknown surname of Indra III.

Daṇḍanāyaka Śrīvijaya is not mentioned in any published inscriptions. His identification, if satisfactorily made out, would be of much interest to students of Kanarese literature; for, his surnames Aṛivīṅgōja⁴ and Anupamakavi⁵ have, apparently, a special reference to his literary acquirements; while Sarvavikramatuṅga indicates his military prowess.⁶ Two persons of literary fame both bearing the name Śrīvijaya are known to Kanarese literature. The colophon at the end of each of the three chapters of the *Kavirājamārga* describes that work as having been the production of Śrīvijaya on the lines laid down by king Nṛipatuṅga. This king who is also called Atiśayadhavaḷa and Amōghavarsha in the body of the work, has been identified with the Rāshtrakūṭa Amōghavarsha I. (A.D. 814-5 to 877-8). If the *Kavirājamārga* was actually written by Śrīvijaya, who is stated to have been the court poet of Nṛipatuṅga and to have borne the surname Kaviśvara, his time would fall into the beginning of the ninth century A.D. Another Śrīvijaya is referred to in the body of the same work (*Kavirājamārga*) as an earlier author whose writings were looked upon as the standard type of

¹ Dr. Fleet's *Dyn. Kan. Distr.* p. 386, Table.

² No. 331 of the Madras Epigraphical collection for 1905.

³ *Ep. Ind.* Vol. VI. p. 176.

⁴ The word literally means 'the teacher of knowledge.' A similar title in Kannada literature is Negaltegōja assumed by Nāgavarma the author of the *Chhandas*; see the *Karṇāṭaka-Kavicharite* by Messrs. R. Narasimha-char, M.A., M.R.A.S., and S. G. Narasimha-char, Vol. I. pp. 46 and 50.

⁵ I.e. 'the matchless poet;' compare the titles Kavitāguṇārṇava of Pampa, Kavirājahansa of Nāgavarma and Kaviratna and Kavichakravarti of Ranna.

⁶ We learn from literature that the Kannada poets Pampa, Chāvūṇḍarāya and Nāgavarma were also once in military service and had established their names on the battle-field.

Kanarese poetry at the time of Nripatunga. These two Śrīvijayas who belong, one to the 9th century A.D. and the other to some still earlier period, cannot in any way be connected with the *daṇḍanāyaka* Śrīvijaya of the Dānavulapāḍu record whose time, as stated already, could have been only about the beginning of the tenth century A.D.

Further, we know of a fourth Śrīvijaya mentioned in the Śravaṇa-Belgoḷa epitaph of Mallishēṇa.¹ He was one of the Jaina teachers of great learning who succeeded Hēmasēṇa and a contemporary of an unspecified Gaṅga king. An inscription dated Śaka 999 (=A.D. 1077-78) at Humcha in the Shimoga District,² apparently refers to Satyavākya Rakkasa-Gaṅga, a brother's son of Nolambakulāntaka Mārasimha II. and to his contemporary, the Jaina teacher Śrīvijaya. It is not unlikely that this Rakkasa-Gaṅga is the unspecified Gaṅga king mentioned above and is identical with the Rakkasa referred to in Nos. 133 and 134 of Professor Kielhorn's *List of Southern Inscriptions*. Consequently, the time of the Jaina teacher Śrīvijaya whose disciple Rakkasa-Gaṅga was, may be placed roughly between Śaka 899 (= A.D. 977), the date of the Peggu-ūr inscription of Rāchamalla II. and Śaka 999 (=A.D. 1077-78), the date of the Humcha record. But there is nothing to show that the Jaina teacher Śrīvijaya of the Mallishēṇa epitaph was first a layman in the military service of the Rāshtrakūṭa king Indra III., and that he subsequently joined the order of ascetics. Consequently, the Śrīvijaya of the Dānavulapāḍu record, is perhaps also different from the Jaina teacher Śrīvijaya, though possibly he was contemporaneous with him, and flourished in the tenth century A.D.

It may be remarked, finally, that, like the famous Gaṅga general Chāmunda-rāja or Chāvunda-rāja who served the Western Gaṅga sovereigns Mārasimha II. and Rāchamalla II. and largely patronised Jaina literature and religion, the *daṇḍanāyaka* Śrīvijaya was unsurpassed in the military art as in the literary, patronised Jainism and resigned the world in the end, as a pious Jaina, in order to seek salvation. The picture of a rider on horseback followed by an umbrella bearer which is depicted in the lowest panel on one of the four faces of the pillar is perhaps meant to represent the general Śrīvijaya marching against his enemy on the battle field. It must also be noted that the demi-god Brahma-yaksha in Jaina iconography is figured as riding on a horse.³

Baḷikula,⁴ the family to which Śrīvijaya belonged, and Guṇavarma⁵ the clerk (*sēnabōva*) who wrote (i.e. composed?) the text of the record, I am unable to identify.

TEXT.⁶

First Face.

- 1 Pāṭiya besadinda-
- 2 7[m]=ahitaran=ati-kōpa-
- 3 din=ikki geldu paripā-
- 4 ḷi[s]idam [i*] chatur-udadhi-
- 5 vaḷayam=ellaman=a-
- 6 tirathan=i daṇḍa[n]āya-
- 7 kaṁ Śrīvijayaṁ⁸ [(11*)]

¹ Above, Vol. III. p. 188.

² *Epigraphia Carnatica*, Vol. VIII. Nr. No. 35.

³ See *Ind. Ant.* Vol. XXXII. p. 493 and Plate iv.

⁴ The Kannada poet Ranna who flourished in the 10th century A.D. was a Jaina descendant of the Baḷegārakula and a protégé of Chāvunda-rāja. It is doubtful if Baḷegārakula could, in any way, be connected with Baḷikula.

⁵ A poet Guṇavarma, who may be referred to this period, is mentioned in the *Kaṇṇāṭaka-Kavicharite*, p. 63.

⁶ From two sets of ink-impressions and the original pillar.

⁷ The syllable in brackets is more like *na* than *ma*.

⁸ The indistinct symbol at the end of line 7 may be a flower like the one in l. 65, below.

- 8 Turaga-dhaḷamgaḷa-
 9 n-oḍḍida kari-ghaṭe-
 10 yaṁ piriya-nera-
 11 [v]iyaṁ ball-aṇiyaṁ [1*]
 12 dhuraḍ-eḍey[oḷ=i]ri-
 13 du gelguṁ karad-a[si]
 14 karam-aridu rapa-
 15 doḷ-**Anupamakaviya** [|| 2*]
 16 Kupitavati Śrivi-
 17 jayē Baḷikula-ti-
 18 lak[ē] Narēndra-daṇḍādhi-
 19 patau [1*] girir=agi[ri*]r=vvana-
 20 m=avanam jalam=aḷa-
 21 laṁ ripu-sa[mā]ha-ba-
 22 lam=abala[m] [3*]

Second Face.¹

- 23 Vasumatiy=oḷa-
 24 g=iḷd=enṭa[m de]segala
 25 kusukuruman=eydi
 26 māpade mattam | [B]i[sa].²
 27 ruha-garbh-aṇḍakkam pa-
 28 sarisidudu [ki]rtti ne-
 29 tṭan=**Anupamakaviya** [|| 4*]
 30 Āśrita-jana-kalpa-ta-
 31 ru[r]=vviśruta-ri[p]u-nṛipa-
 32 ³ti-tṛipa-davānaḷa-mā[r]tti[h] [1*]
 33 Śri-vanitā-Smara-pāśaḥ⁴
 34 pātus=tava bāhu⁵ mē-
 35 dinim Śrivijayā(ṣa) [|| 5*]
 36 Chatur-udadhi-valaya-
 37 valayita-vasundha-
 38 rām-Indra-[ś]āsanūt=sam-
 39 raksha[n] Śrivijaya
 40 Daṇḍanāyaka [ji]va
 41 chiraṁ dāna-dharmma-ni-
 42 rata-manaska [|| 6*]
 43 Maṅgala-mā(ma)hā-śriḥ [||*]

¹ This would actually be the third face—the second on the pillar being occupied by sculptures in three panels. see above, p. 147.

² The syllables *bisa* are corrected from *vana*.

³ The syllable *ḷa* of *davānaḷa* is written between two cross marks below the line, the omission being indicated by a similar cross mark made over the letter *na*.

⁴ The *visarga* at the end of the line appears to have been changed into an *anuvāra*; the lower dot of the *visarga* is, however, still faintly visible on the estampage.

⁵ The order of the words here is wrong. It is evident that the author must have intended *pāśō bāhuṣ=ṣur-pātu*; for, otherwise, the word *bāhu*, which is not of the neuter gender, will have to be altered into *bāhur=miṣ*,² in which case the metre would be faulty.

Third Face.¹

- 44 Bhadram=astu bhagavatē [J]ina-sāsana[ya] [||*]
 45 Attavidha-karmmam=ellaman=attū[m]-
 46 bari-gondu kodipe[n=em]bude ba[g]eyi-
 47 m[|*] [pu]ttidan=udātta-sat[t*]vañ netṭane vibu-
 48 db[ē]ndra-vandyan=Aṛivimḡōja[m ||] [7*]
 49 Tān=aṛidu t[ora]du netṭane mān[i]-
 50 sa-vāl-āvud=e[m]du sa[m*]nyāsanado[| |]
 51 mānasike giḍad[e] koḍ[on=a]nūna-
 52 sukh-[ā]spadaman=aṭtiyo! Śrīvijaya[m || 8*]
 53 Nirggata-bhaya nin=ara[sa]m sargga-
 54 mā(ma) ²nān=ollen=endu pēsi bisu-
 55 rvv[am] [||*] sarggada bhōgaman=uṇḍ=apava-
 56 rggakk=aḍiy=itṭon=aṛid[o]n=Anupa-
 57 makaviya[m || 9*] ❀ D[a]ṇḍina sāma-
 58 grige para-maṇḍalam=allāde
 59 [Sar]vv[a]vikramatungam [||*] daṇḍina bi-
 60 ra-Śrig=ol-ga[n]ḍa[m] śrī-daṇḍanāyakam
 61 Śrīvijaya[m || 10*] ❀ [Cha]ṇḍa-par[ā]kra-
 62 ma[n]=uṇḍ=ari-ma[n]ḍalīkan=aṭti pi-
 63 ḍidu patig=oppisuv=ol-gaṇḍam pracha-
 64 [n]ḍan=i-bhū-maṇḍaladol=daṇḍanāyakam
 65 Śrīvijaya[m || 11*] ❀ Anupama-
 66 kaviya sēn[a]bōvañ Gu-
 67 ṇava[r]mma[m] bar[e]ḍam [||*]

[For the translation of the first and second faces (ll. 1 to 43), see the Director General's Annual for 1905-6, p. 124 f].³

Translation of the third face.

(L. 44.) May there be prosperity to the holy doctrine⁴ of Jina!

(Verse 7.) "I shall (*first*) acquire as a marriage gift the eightfold *karma* completely and (*then*) scatter it.⁵ With this idea (*as it were*) was born Aṛivimḡōja of great virtue who was rightly venerated by the foremost of the learned.

¹ Correctly speaking, the fourth face; see above, p. 151, note 1.

² Above the letter *no* is seen an erasure in which may have been included an *anusvāra* which was subsequently cancelled.

³ On p. 125, the translation of v. 3 has been left incomplete after the words "(and) the." It should be completed as follows: "(and) the combined forces of the enemy, (*quite*) powerless." In the translation of verse 4 "glove" is a mistake for "globe."

⁴ Paṇḍit Dōrbali Jinadāsa Śāstri of Śravaṇa-Belgoḷa informs me that the Jaina doctrine (*dharma* or *sāsana*) is, like other images, worshipped in Jaina temples, in a particular form. It is one of the *navadēvatās* and is symbolically represented by a wheel placed vertically on a pedestal, somewhat in the fashion of the Buddhist *dharma-chakra*.

⁵ I am again indebted to Jinadāsa Śāstri for the information that the *aṣṭavidha-karma* mentioned here consists of (1) *jñānāvaranīya*, (2) *darśanāvaranīya*, (3) *vēdanīya*, (4) *mōhanīya*, (5) *āyushya*, (6) *nāma*, (7) these eight varieties of *karma*.

Danavulapadu pillar inscription of Srivijaya.

Third Face.



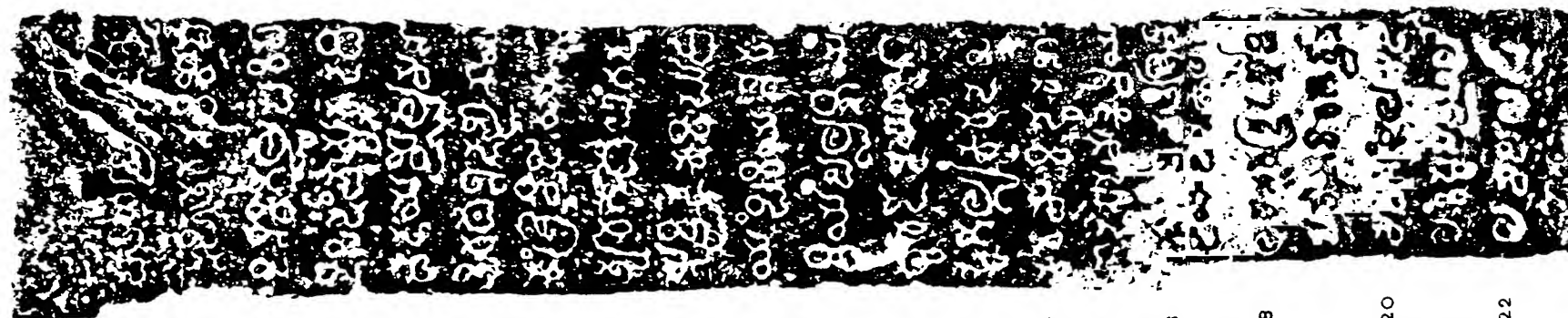
44 46 48 50 52 54 56 58 60 62 64 66

Second Face



24 26 28 30 32 34 36 38 42

First Face.



2 4 6 8 10 12 14 16 18 20 22

(V. 8.) Having understood (*within*) himself what human existence was, Śrīvijaya straight-way renounced (*it*); (*and*) without losing courage in renunciation, (*he*) lovingly grasped the seat of unabating bliss.

(V. 9.) Oh! Fearless One!¹ Thou art (*my*) lord. I do not want heaven." He that saying thus, would throw madly away in disgust (*even the pleasures of heaven*) and he that having tasted of heavenly pleasures has stepped (*after renouncing them*) into (*the region of salvation*), could (*alone*) know (*what*) Anupamakavi (*is*).

(V. 10.) The circle of enemy (*kings*) trembles at the preparedness of the forces of Sarvavikramatuṅga, the glorious *daṇḍanāyaka* Śrīvijaya. (*He is*) the fit husband of the mighty goddess of victory.

(V. 11.) The *daṇḍanāyaka* Śrīvijaya is a terrible and powerful hero of great prowess, on the circle of this earth. Burning with rage he disperses the enemy chiefs (*on the battle-field*), captures and delivers them up (*as captives*) to (*his*) master.

(Ll. 65 to 67.) Guṇavarma, clerk (*sēnabōva*) of Anupamakavi, wrote (*this record*).

¹ The reference here is, perhaps, to Jina.

INDEX¹

By H. KRISHNA SASTRI, B.A.

	PAGE		PAGE
		Śaradā,	80
		Telugu	40, 43, 44
A		Āmadēva, <i>m.</i> ,	34
Abū, <i>mo.</i> ,	17	Āmaiṇūr, <i>s. a.</i> Āmbār,	57n
Abul Fazl,	27	Āmaṇa, <i>m.</i> ,	40
ādēśakāri,	40	Amara (Amarakōṣa), <i>quoted</i> ,	84n
āḍhaka, <i>grain measure</i> ,	19	Amara (Amarasimha), <i>author</i> ,	43n
Ādhakāḍa, <i>vi.</i> ,	35, 36	Amarakantaka, <i>hill</i> ,	26
Ādil Khān, <i>ch.</i> ,	27n	Amarāvati, <i>vi.</i> ,	43, 44
Ādipurāṇa, <i>quoted</i> ,	83	Amaunā, <i>vi.</i> ,	49
ādumbu, <i>plant</i> ,	69	Ambachh (Āmbāchh), <i>vi.</i> ,	53
Aghama, <i>J. teacher</i> ,	110	Ambikā, <i>s. a.</i> Pārvatī,	79
Āghāṭa, <i>s. a.</i> Āhaḍ,	18	Āmbūr, <i>vi.</i> ,	57n
agnibōtra,	76, 85	Amēyamāya, <i>sur. of</i> Narasimhavarman I.,	6, 9n
agrabāra,	51, 76	amir,	27n
Agra Museum,	107	Amir Khusrū, <i>author</i> ,	145
Āhaḍ, <i>vi.</i> ,	18	Amma II., <i>E. Chalukya k.</i> ,	43, 62
Āhaḍiyā, <i>a Gēhlōt clan</i> ,	18	Amoghādatta, <i>m.</i> ,	120
Āhavadhira, <i>sur. of</i> Narasimhavarman II.,	13n	Amōghavarsha I., <i>Rāshṭrakūṭa k.</i> ,	55, 149
Abichchhatra or Adhichchhatra, <i>s. a.</i> Rām-		Āmrakā, <i>vi.</i> ,	52, 53, 54
nagar,	107, 120 and add.	Ānūr, <i>vi.</i> ,	1
Āin-i-Akbārī, <i>quoted</i> ,	27	Āmūr-kōṭṭam, <i>di.</i> ,	1
Airāvateśvara, <i>te.</i> ,	127	Āmūr-nāḍu, <i>di.</i> ,	1
Aja, <i>s. a.</i> Śiva,	9	Āmāvāli Nāyaka, <i>m.</i> ,	36
Ajjalōpi, <i>vi.</i> ,	85	Anāhilapātaka, <i>s. a.</i> Anhilvād,	78, 79
Ajmēr Museum,	17	Anantādatta, <i>m.</i> ,	75
ājñapti,	106	Anduvarēri, <i>tank</i> ,	69
Akalavarsha, <i>sur. of</i> Kṛishṇa I.,	83, 86	Anēkōpāya, <i>sur. of</i> Narasimhavarman I.,	6
Akbar, <i>Mughal emperor</i> ,	27	āṅgine, <i>plant</i> ,	69n
Akhila, <i>m.</i> ,	118 and add.	Anhilvād, <i>vi.</i> ,	76, 78
Allahabad, <i>vi.</i> ,	108	Anivārita, <i>sur. of</i> Vikramāditya I.,	101, 105
alphabets :—		Anivārita, <i>sur. of</i> Vikramāditya II.,	15, 101n
Box-headed,	64n, 108	Anivārita or Anivārita-Punyavallabha, <i>m.</i> ,	15, 101n
Brāhmī,	106, 103, 114, 116	Anivārit-āchārī, <i>m.</i> ,	101n
Chitravarna,	108	āṅkura, <i>s. a.</i> pōta,	7n
Gupta,	70, 108	Annasvāmin, <i>m.</i> ,	17
Kanarese,	43, 55, 57, 64n, 148	Anṇiga, <i>Nolamba (Pallava) ch.</i> ,	58, 63n
Kharōshthī,	108, 115	antarāya,	152n
Nāgarī,	3, 12, 17, 25, 32,	Antarmadali-vishaya, <i>di.</i> ,	52, 53, 54, 73n
	35, 37, 39, 40, 45, 55, 76, 81, 93		

¹ The figures refer to pages ; ' n ' after a figure, to foot-notes ; and ' add. ' to the Additions and Corrections on pp. v and vi. The following other abbreviations are used — B.=Buddhist ; ch.=chief ; co.=country ; di.=district or division ; do.=ditto ; dy.=dynasty ; E.=Eastern ; f.=female ; J.=Jaina ; k.=king ; m.=male ; mo.=mountain ; r.=river ; s. a.=same as ; sur.=surname ; te.=temple ; vi.=village or town ; W.=Western.

	PAGE		PAGE
Antarnarmadā-vishaya, <i>di.</i> , . . .	73, 76	Babjeo, <i>Gond Zamindār</i> , . . .	27
Anugraśila, <i>sur. of Nandivarman</i> , . . .	12, 13	Bādāmi, <i>vi.</i> , . . .	2, 74
Anupama, <i>sur. of Narasimhavarman I.</i> , . . .	7	Bahmanī, <i>dy.</i> , . . .	27n
Anupamakavi, <i>sur. of Śrīvijaya</i> , . . .	148, 149, 153	Bahunaya, <i>sur. of Narasimhavarman II.</i> , . . .	7n
anusvāra, . . .	18, 55, 56	Bairakūr, <i>vi.</i> , . . .	63 add.
Apratihataśāsana, <i>sur. of Narasimhavarman I.</i> , . . .	6	Bala, <i>B. friar (?)</i> , . . .	117
araghaṭṭa, <i>a well with a water-wheel</i> , . . .	19	Balabhadra, <i>J. teacher</i> , . . .	19, 20
ārakshika, . . .	75	Balādhikrita, <i>m.</i> , . . .	85
Ārang, <i>vi.</i> , . . .	44n	Bālaprasāda, <i>Rishṭrukūṭa ch.</i> , . . .	19
Āraṅgā, <i>vi.</i> , . . .	25, 28	Balegāra-kula, <i>family</i> , . . .	150n
A[rha]dāsi, <i>J. nun</i> , . . .	116 and add.	Balērā, <i>vi.</i> , . . .	76, 78
Arhat, <i>s. a. Jina</i> , . . .	20, 70, 120	bali, . . .	76, 85
Arivīṅgōja, <i>sur. of Śrīvijaya</i> , . . .	148, 149, 152	Bali-kula, <i>family</i> , . . .	148, 150
Arjuna, <i>mythical k.</i> , . . .	13, 26, 37	Bamadāsiya, <i>s. a. Bambhadāsiya</i> , . . .	112
Āryā, <i>metre</i> , . . .	148n	Bambāhā, <i>vi.</i> , . . .	94n
Arya-Chēṭiya (Ārya-Chēṭika), <i>J. kula</i> , . . .	114	Bambhadāsiya (Brahmadāsiya), <i>J. kula</i> , . . .	111
Āryā-giti, <i>metre</i> , . . .	148	Bāṇa, <i>family</i> , . . .	56, 60, 61
Ārya-siddhānta, . . .	132	Bāṇa, <i>poet</i> , . . .	43
Arvya Sura, <i>m.</i> , . . .	118	Bāṇādhirāja, <i>title</i> , . . .	60
aśvamēdha, <i>sacrifice</i> , . . .	54	Bānarāja or Bāṇarasa, <i>ch.</i> , . . .	60
Aśvatthāman, <i>sage</i> , . . .	58n	Bāṇavidyādhara, <i>Bāṇa k.</i> , . . .	60, 61
Ātakūr, <i>vi.</i> , . . .	148	Banda, <i>di.</i> , . . .	44, 47
Aṭavaṇṇi, <i>m.</i> , . . .	34	Baṇḍalvaralu, <i>vi. (?)</i> , . . .	70
Atimāna, <i>sur. of Narasimhavarman I.</i> , . . .	5, 6	Baṇḍhuvarman, <i>ch.</i> , . . .	71
Atirapachanḍa, <i>sur. of Nandivarman</i> , . . .	3, 4, 5,	Baṅgavādi, <i>vi.</i> , . . .	60
	10n, 12, 13	Bāpaṭla, <i>vi.</i> , . . .	136, 137
Atirapachanḍa-Pallaveśvaragriha, <i>s. a. Atirapa-</i>		Baragūr, <i>vi.</i> , . . .	59, 60, 63, 64n
chanḍēśvara, . . .	5, 12, 14	Bārapa, <i>Chaulukya (or Chālukya ?) ch.</i> , . . .	77
Atirapachanḍēśvara, <i>te.</i> , . . .	12, 13	Bārsūr, <i>vi.</i> , . . .	26
Atisāyadhavala, <i>sur. of Amoghavarsha I.</i> , . . .	149	basadi, <i>a Jaina temple</i> , . . .	57, 63, 64n, 69, 70
atithi, . . .	85	Basarh (Vaiśālī), <i>vi.</i> , . . .	50n
Ātōdya-Tumburu, <i>sur. of Narasimhavarman II.</i> , . . .	13n	Bastar, <i>State</i> , . . .	25, 27, 32, 35, 38n, 39, 41
Atri, <i>sage</i> , . . .	45n	Beejapoor, <i>vi.</i> , . . .	17
Atyantakāma, <i>sur. of Nandivarman</i> , . . .	4, 8, 12, 13	Bēgūr, <i>vi.</i> , . . .	61n
Atyantakāma, <i>sur. of Narasimhavarman I.</i> , . . .	4, 5, 6	Belkharā, <i>vi.</i> , . . .	95
Atyantakāma, <i>sur. of Narasimhavarman II.</i> , . . .	4	Bempūr, <i>s. a. Bēgūr</i> , . . .	61n
Atyantakāma, <i>sur. of Paramēśvaravarman I.</i> , . . .	2,	Bempūr twelve, <i>di.</i> , . . .	61n
	4, 5, 8, 9n, 10, 12	Benares, <i>vi.</i> , . . .	94
Atyantakāma-Pallaveśvaragriha, <i>te.</i> , . . .	5, 8, 10	Bengal, <i>co.</i> , . . .	50
Āvani, <i>vi.</i> , . . .	61, 62	Berar, <i>co.</i> , . . .	26
Avanibhājana, <i>sur. of Mahēndravarmān I.</i> , . . .	5n	Betwa, <i>ri.</i> , . . .	46n
Avanti, <i>co.</i> , . . .	27	Bhābha, <i>m.</i> , . . .	77
Avināśi, <i>s. a. Āvani</i> , . . .	62	Ehadrapattana, <i>s. a. Bhandak</i> , . . .	26, 28
Ayaśirika (Āryaśrika), <i>J. saṁbhōga</i> , . . .	116	Bhadravati, <i>do.</i> , . . .	28
Ayōdhyā, <i>vi.</i> , . . .	58n, 71, 72	Bhagavat, <i>s. a. Vishnu</i> , . . .	53, 54
āvushya, . . .	152n	Bhairavaśakti-Bhaṭāra, <i>Śaiva teacher</i> , . . .	64
Ayyamaṅgala (Ayyaramaṅgala), <i>vi.</i> , . . .	57n	Bhandak, <i>vi.</i> , . . .	28
Ayyapa or Ayyapaḍēva, <i>Nolumba (Pallava)</i>		Bhāṇudēva, <i>m.</i> , . . .	75
<i>ch.</i> , . . .	57, 58, 61, 62, 63, 70		

	PAGE		PAGE
Chandrātreyā, sage,	45n	Conjeeveram, vi.,	102
Chāpōtkata, family,	77	cow, crest,	37
charu,	76, 85	cross, symbol on coin,	5
Chāruponēra, Nolamba (Pallava) ch.,	58, 59n		
chāta,	48, 75		
chaturmukha image,	115		
chau, abbreviation for Chaturvēdin,	45		
Chaulukika, s. a. Chaulukya,	77		
Chaulukya, family,	18, 76, 77		
Chaulukya, mythical k.,	77		
chavari-kumāra,	36		
Chāvundarāya, ch.,	149n, 150		
Chēbrōlu, vi.,	43		
Chedalla, vi.,	60		
Chēdi, co.,	45n		
Cheḍulli, vi.,	102, 105		
Chellūr, vi.,	35, 43, 125, 126, 138		
Cheng shu hyvan, vi.,	92		
Chhandas, name of a Kanarese work,	148n, 149n		
Chhandōmañjari, quoted,	148n		
Chhinda, s. a. Sinda,	36n, 37, 39		
Chidambaram, vi.,	139n		
Chiddanadēva-Mahārāja, Telugu-Pallava ch.,	56n		
Chikhalapadra, s. a. Chikhaldā,	53		
Chikhaldā, vi.,	53		
Chikka-Madhure, vi.,	59n		
China, co.,	92, 93, 102		
Chinese,	90, 92, 93, 102, 145		
Chirgaon, vi.,	46		
Chitaldroog, di.,	59n		
Chitrakaṇṭha, horse,	15, 105		
Chitrakūṭa, vi.,	28, 78		
Chitramāya, Pallava k.,	9n		
Chitramāya, sur. of Paramēśvaravarman I.,	9		
Chōdagaṅga, E. Chāluka k.,	43		
Chōla or Chōla, co.,	1, 15, 26, 58n, 63, 64n, 85, 101, 102, 105n, 121, 132, 138		
Chōla or Chōla, Telugu family,	60, 61		
Chōlēśvara, te.,	64n		
Chōlika-vishaya, the Chōla country,	101, 105		
chollikā,	19		
Chōra, s. a. Chōla,	60		
Chōra, Nolamba (Pallava) ch. (?),	60n		
Chōrayya-Nolamba, (Nolamba) Pallava prince,	60n		
Choryā-tarai, tank,	37		
Chūdāsama, family,	78n		
Chyavanēśvara, bathing ghāt,	94		
conch,	94		
		D	
		Dādēsari-pātra Chavakā, m.,	36
		Dādiga, s. a. Dadiya,	60
		Dadiya, ch.,	60
		Dahragiṇa, legend on coin,	52n
		Dahrasēna, Traikūtaka ch.,	52, 53, 54, 74
		Dakshiṇa-Kūsala, co.,	26, 28
		Daligavāḍi, di.,	63n
		Dāmōdara, m.,	32, 34
		Dānavalapāḍu, vi.,	147, 148, 149, 150
		daṇḍanāyaka or daṇḍādhipati,	148, 149, 150, 153
		Daṇḍin, author,	50n
		Dantēśvari (Dunteshwaree), te.,	27n, 40
		Dantēwārā, vi.,	40, 41
		Dantidurga (Dantivarman II), Rāshtrakūṭa k.,	85
		Dantivarman-Mahārāja, Pallava k.,	56n
		Dantivarman, Gujarāt Rāshtrakūṭa ch.,	82n, 89n
		Dantwara, vi.,	78
		darsanāvarapiya,	152n
		Dasapura (Dasor or Mandasor), vi.,	71
		dates :—	
		recorded in numerical symbols,	50, 51, 52, 54, 73, 76, 108, 110, 111, 112, 113, 115, 116, 117
		recorded in numerical words,	24, 80, 81
		Dattagali (?), f.,	111 and add.
		Dādnagar, vi.,	49
		Daulatābād, vi.,	83, 84
		dauvārika,	35
		Dāvāngere, vi.,	82
		Dayapāla, J. teacher,	69n
		days, lunar :—	
		bright fortnight,	
		first,	126, 127, 129, 142
		third,	123n, 129
		fourth,	133, 140
		fifth,	57, 65, 69, 76, 130, 135, 137, 140, 141, 144
		seventh,	38
		ninth,	124, 135, 136, 143, 146
		tenth,	71, 72, 139, 143
		eleventh,	137
		twelfth,	40, 127, 144

	PAGE		PAGE
thirteenth,	19, 52, 54, 80, 81, 123	Dēvadikṣhita, m.,	17
fourteenth,	130, 131	Ġēvadrōpi,	71
fifteenth,	73, 76, 79, 94, 130, 131, 135, 136	Dēva-nāyaka, m.,	42
full-moon,	94, 101, 105	Dēvapattana, vi.,	77
dark fortnight,		Dēvaputra, sur. of Huveshka,	113 and add.
first,	124, 128, 132	Dēvarāya I, <i>Vijayanagara k.</i> ,	63n
second,	64n, 122, 132	Dhamasīri, f.,	118
third,	64n, 134, 135, 136	Dhamavaḍhaka, m.,	119
fifth,	122, 130	Dhanamitrā, f.,	120
sixth,	134	Dhanamjaya, s. a. Arjuna,	13
seventh,	122	Dhanamjaya or Dhanamjaya-Puṇyavallabha, m.,	15
eighth,	45	Dhanamvakra, vi.,	94
tenth,	40, 42, 132, 147	Dhanāra, s. a. Dantwara,	78, 79
eleventh,	20, 123	Dhañāsiri, J. nun,	112 and add.
thirteenth,	123, 124, 133	Dhañāvala, J. monk,	112 and add.
fourteenth,	125, 126	Dhānyaghaṭa or Dhānyaghaṭaka, s. a. Amarā- vati,	44
fifteenth,	76	Dhāraṇa-Mahādēvi, queen of Sōmēśvara I, 31, 33, 34	
new-moon,	81, 137, 141	Dharanivarāha, <i>Chūḍāsamā ch.</i> ,	78n
days, solar :—		Dharanivarāha, <i>Paramāra k.</i> ,	18, 78n
second,	146	Dharasēna IV, <i>Valabhī k.</i> ,	47n
third,	144	Dhar[ā]vala, f.,	116 and add.
sixth,	138, 139	Dhāravarsha, <i>Nāgavamsī k.</i> ,	25
eleventh,	147	Dhāravarsha, sur. of Dhruva,	81, 84
twelfth,	141	dharma, a doctrine,	152n
fourteenth,	142	dharma-chakra,	152n
eighteenth,	147	dharmamahārājadhīrāja,	56n, 68
nineteenth,	147n	Dharmapuri, vi.,	54, 57n, 58, 61, 63, 64, 148
twentieth,	50, 51	Dharmarajah, ch.,	64n
days of the week :—		Dharmarāja-maṇḍapa, cave temple,	2, 5, 10
Sunday,	19, 76, 94, 129, 134	Dharmarāja-ratha, monolith,	2, 3, 5
Monday,	76, 122, 123, 127, 128, 130, 131, 132, 133, 134, 135, 136, 142, 143, 146	Dharmmavarma, m.,	118
Tuesday,	101, 132, 133, 137, 138, 147	Dharmmavolal, vi.,	64n
Wednesday,	45, 124, 123, 130, 135, 137, 140, 141, 143, 146	Dhasan, vi.,	46n
Thursday,	57, 64n, 65, 68, 123, 124, 135, 136, 138, 139, 140	Dhāthi, m.,	34
Friday,	125, 126, 129, 136, 138, 144	Dhavalā, <i>Rāshtrakūṭa ch.</i> ,	18, 19, 78
Saturday,	37, 38, 40, 65, 77, 80, 81, 124, 126, 127, 128, 129, 130, 134, 144	Dhruva, Dhruvarāja, or Dhruvarājadēva, <i>Rāshtrakūṭa k.</i> ,	81, 82, 83, 84
Dēdu, m.,	34	Dhruvamitra, m.,	108
Deogarh, vi.,	46n	Dhujhaśiri, f.,	112
Dēoli, vi.,	63n, 77	Dhujhavalā, m.,	112
Dēva, m.,	34	Dhulia, vi.,	81, 82, 83, 84
Devā, J. nun,	111 and add.	Dhūrjati, s. a. Śiva,	10
dēvadāya,	33	dhyānamudrā,	111, 112
		Digambara, sect of Jainas,	109, 111, 115
		Diliparasa, <i>Naḷamba (Pallava) ch.</i> ,	58
		ilDipayya, s. a. Diliparasa,	62

	PAGE
Dīpavaṃsa, <i>quoted</i> ,	43n
Diṅhāchārya, <i>m.</i> ,	78, 79
Dīvabbarasi or Dīvalabbarasi, <i>queen of</i> Poḷalchōra,	61, 62n
Dīvalabbāsamudra, <i>tank</i> ,	62
Dīvalāmbā, <i>s. a.</i> Dīvabbarasi,	61, 62
Doṇṭayō. <i>m.</i> ,	34
Dōsayya, <i>m.</i> ,	70
drag,	89
drāṅgika,	75
dranga,	80, 81
drōṇa, <i>grain measure</i> ,	19, 48, 47
Dudhai, <i>vi.</i> ,	46n
Durgā, <i>goddess</i> ,	27
Durlabhāchārya, <i>m.</i> ,	78, 79
Durlabharāja, <i>Chāhamāna prince</i> ,	18
dūta or dūtaka,	48, 54, 76, 78, 85
Dutch East India Company,	102
dvi, <i>abbreviation for</i> Dvivēdin,	45n
Dvivēdin, <i>title</i> ,	45

E

eclipse, lunar,	76, 77, 78, 79
eclipse, solar,	41, 81
Endere relics,	89, 90
eras :—	
Chalukya-Vikrama,	82
Gupta or Gupta-samvat,	49, 50, 51, 71
Hijra,	27 add., 145
Ilahi,	50
Kalachuri or Chēdi,	52, 53, 73, 74
Kushāpa,	109, 113, 115
Lōkya (Laukika-samvat),	80, 81
Śaka or Śāka,	14, 15, 16, 32,
	37, 38, 39, 40, 41, 42, 43, 56, 58, 59, 60n,
	61, 62, 63, 68, 77, 78, 81, 83, 84, 101,
	105, 107, 111, 127, 128, 136, 137, 138, 150
Vikrama or Vikramāditya, 14, 19, 20,	
	45, 46, 47, 76, 77, 78, 79, 94
Ereyappa, IV. Gāṅga k.,	61, 62, 63

F

Faizābād, vi.,	70,94n
fish, symbol on coin,	.	.	.	.	5

G

Gādhipura, <i>s. a.</i> Kanauj,	95
Gadval, <i>vi.</i> ,	100
gadyānaka, <i>coin</i> ,	37, 38n
Gāhaḍivāla, <i>family</i> ,	94, 95
Gahamitra, <i>m.</i> ,	111
Gajādhara (Gadādhara), <i>s. a.</i> Vishnu,	33n
Gaja-Lakshmi, <i>goddess</i> ,	44
gaṇa, <i>demigods</i> ,	13
Gaṇḍa-Tripētra, <i>Vaidumba k.</i> ,	60
Ganēśa temple, <i>monolith</i> ,	2, 5, 8, 10
Gangā, <i>the Ganges</i> ,	16, 20, 33, 34, 94
Gaṅga, <i>Western, dy.</i> ,	59, 61, 62, 63, 69n, 150
Gaṅgādāsa, <i>author</i> ,	148n
Gaṅgādēvi, <i>queen</i> ,	41, 42
Gaṅgaḍikāra, <i>sub-sect of Wokkaligas</i> ,	61n
Gaṅga-Mahādēvi, <i>queen of Vikramāditya I.</i> ,	102, 105
Gaṅga-nādu, <i>di.</i> ,	64n
Gaṅgapāḍi, <i>s. a.</i> Gangavāḍi,	63n
Gaṅga-Palava, <i>dy.</i> ,	60
Gaṅgarussāira, <i>di.</i> ,	59n, 60n, 61
Gaṅgavāḍi or Gaṅgavāḍi-vishaya 96000, <i>di.</i> ,	61
Gannarasa, <i>Nolamba (Pallava) ch.</i> ,	63n
Garga, 122, 124, 126, 127, 128, 129, 130, 131,	132, 133, 134, 135, 136, 139, 140, 141,
	142, 143, 146, 147n
Garuḍa, <i>crest</i> ,	94
Gayā, <i>di.</i> ,	50
Gayādhara (Gaṅgādhara), <i>m.</i> ,	33n
Gayādhara, <i>m.</i> ,	34
Gēhlōt, <i>tribe</i> ,	18
Ghāghalikūpa, <i>well</i> ,	79
ghāṭa (ghaḍā), <i>oil measure</i> ,	19 and add.
Ghikā Sēthi, <i>m.</i> ,	42
[Gh]ṛitakunḍaka, <i>m.</i> ,	121 and add.
Gidhaur, Rājā of,	45n
Gīti, <i>metre</i> ,	148n
Gōdāvari, <i>ri.</i> ,	28
Gond, <i>tribe</i> ,	27, 28
Gondau, <i>vi.</i> ,	78
Gōpāḍhya, <i>m.</i> ,	76
Gōpi's churn,	3, 8
gorava, <i>a śaiva priest</i> ,	63
Gōśila, <i>m.</i> ,	120
gō-shthī,	19
Goti (Gaupti), <i>f.</i> ,	118

	PAGE		PAGE
Indra IV., <i>Rāṣṭrakūṭa k.</i> ,	149	Jatāvarman Vira-Pāṇḍya, <i>Pāṇḍya k.</i> ,	139
Indradatta, <i>Traikūṭaka ch.</i> ,	52	Jaunpur, <i>vi.</i> ,	95
Indranadi; <i>s. a.</i> Indrāvati,	25, 28	Jayachandra or Jayachandradēva, <i>Kananj</i> <i>k.</i> ,	94, 95, 99n
Indrasthāna, <i>s. a.</i> Delhi,	96	Jayadāsi, <i>f.</i> ,	111
Indrāvati, <i>ri.</i> ,	28, 40	Jayantachandra, <i>s. a.</i> Jayachchandra,	95n
Indrāyudha, <i>k.</i> ,	83	Jayantasimha, <i>Chaulukya k.</i> ,	77, 79n
Iṛiva-Noḷamba, <i>sur. of</i> Diliparasa,	62	Jayaśakti, <i>Chandēlla k.</i> ,	45
Iṛiva-Noḷamba, <i>sur. of</i> Nolipayya,	61, 62	Jayasēna, <i>m.</i> ,	106
Īśāna, <i>s. a.</i> Śiva,	13	Jayasimha (II.), <i>W. Chālukya k.</i> ,	82
Islām,	27n	Jayasimhadēva, <i>Nāgavaṃśi k.</i> ,	35, 36
Īśvara, <i>m.</i> ,	80, 81	Jējā, <i>s. a.</i> Jayaśakti,	45
Īśvara, <i>s. a.</i> Śiva,	5, 12	Jējābhukti or Jējābhuktika, <i>s. a.</i> BundelKhānd,	45, 46
Īśvara or Īśvarapōtarāja, <i>s. a.</i> Paramēśvara- varman I.,	4, 101, 105	Jhansi, <i>vi.</i> ,	44, 46, 47n
Īśvara-Shaḍaṅgavid, <i>m.</i> ,	105	jihvāmūliya,	52, 73
Īśvara-vaṃśa, <i>family</i> ,	58	Jina, <i>god</i> ,	18, 20, 109, 110, 111, 112, 115, 117, 148, 152, 153n
I-tsing, <i>Chinese pilgrim</i> ,	102	Jinadāsi Rudradēva, <i>f.</i> ,	111
J		Jinagrāma, <i>vi.</i> ,	34
Jāabbe or Jāyabbe, <i>queen of</i> Noḷambādhirāja,	56, 59, 68	Jinasēna, <i>author</i> ,	83, 84
Jagadēkabhūṣaṇa, <i>biruda of</i> Narasiṃhadēva,	40, 42	Jinendra, <i>s. a.</i> Jina,	56, 68
Jagattuṅga, <i>sur. of</i> Gōvinda II.,	83, 84	Jivaśiri, <i>m.</i> ,	118
Jagattuṅga, <i>sur. of</i> Gōvinda III.,	59	jñānāvaraṇiṇi,	152n
Jagdālpur, <i>vi.</i> ,	31	Jumna, <i>ri.</i> ,	45
Jaina, 17, 18, 19, 34n, 57, 63, 64, 69n, 109, 111, 112, 114, 115, 118, 119, 121, 147, 149, 150, 152n		Jupiter, <i>planet</i> ,	57, 65, 69
Jainism,	150	K	
Jajāhūti or Jajāhōti, <i>s. a.</i> Jējābhukti,	45	Kaḍabattūr, <i>vi.</i> ,	64n
Jājalladēva, <i>Ratnapura ch.</i> ,	26, 28	Kaḍamba, <i>family</i> ,	61
Jalla, <i>vi.</i> ,	14, 17	Kādambai, <i>name of a work</i> ,	43
Jamalpur, <i>vi.</i> ,	112	Kaḍi, <i>vi.</i> ,	76, 77, 78, 79n
Jambūsara, <i>vi.</i> ,	85	Kaḍuvattī Muttarasan, <i>ch.</i> ,	61
Jambūsaraḥ-sthāna, <i>vi.</i> ,	85	Kahāum, <i>vi.</i> ,	71
Jāmusāhu, <i>m.</i> ,	42	Kailāsa, <i>mo.</i> ,	9, 13
Janārdana, <i>s. a.</i> Viṣṇu,	10	Kailāsanātha, <i>te.</i> ,	2, 3, 133
Janghai, <i>vi.</i> ,	93	Kaira, <i>vi.</i> ,	85n
Janōjanita, <i>m.</i> ,	34	Kakatika, <i>school of B. monks (?)</i> ,	118
jātakarman, <i>birth ceremony</i> ,	95	Kalabhra, <i>co.</i> ,	15
Jatak Rāya, <i>ch.</i> ,	27n	Kalachuri, <i>dy.</i> ,	45n, 73, 77
Jatanpāl, <i>vi.</i> ,	40, 42 and add.	Kalakāla, <i>sur. of</i> Nandivarman,	12, 13
Jatara, <i>vi.</i> ,	46n	Kalala, <i>m.</i> ,	110 and add.
Jatāvarman Sandara-Pāṇḍya I., <i>Pāṇḍya k.</i> ,	139, 142, 143, 146	Kalamba, <i>vi.</i> ,	31, 33
Jatāvarman Sundara-Pāṇḍya II., <i>do.</i> ,	142, 143, 144, 145	Kalamkām Nārāvana, <i>te.</i> ,	40
		Kalamukha, <i>sect of</i> Saivas,	64n
		Kālāñjara, <i>s. a.</i> Kalinjar,	45, 78
		Kalēmva (Kalaniba), <i>vi.</i> ,	34

	PAGE		PAGE
Kales Dewar, <i>s. a. Māvarman Kulaśekhara I.</i> , 145		Karahāṭa-nagara, <i>vi.</i> ,	16n
Kali age,	77, 84	Karamdāmdā, <i>vi.</i> ,	70
kali, <i>a warrior</i> ,	84	Kargawan, <i>vi.</i> ,	46
Kāli, <i>m.</i> ,	80, 81	Karhād, <i>vi.</i> ,	77
Kali-Chōrēśvara, <i>te.</i> ,	64	Karigavā-vishaya, <i>di.</i> ,	45
Kālidāsa, <i>m.</i> ,	5n	Karikāla, <i>Chōla k.</i> ,	26, 58n
Kālidāsa, <i>poet</i> ,	82, 83, 102	Karka I., <i>Rāshtrakūṭa k.</i> ,	85, 86
Kālinjar or Kālīnjar, <i>vi.</i> ,	45, 46	Karkarāja, <i>Rāshtrakūṭa ch.</i> ,	81, 82, 83
Kalivallabha, <i>sur. of Dhruva</i> ,	84	karma, the eight-fold (<i>ashtavidha</i>),	152
Kallaḍakurichchi, <i>vi.</i> ,	138, 141	Karṇāṭa, <i>s. a. Rāshtrakūṭa</i> ,	62n
Kallam, <i>vi.</i> ,	27	Karṇāṭaka, <i>co.</i> ,	85
Kaluchumbarru, <i>vi.</i> ,	62	Karṇāṭaka-Kavicharite, <i>quoted</i> ,	149n, 150
Kalyāṇakāṭaka, <i>vi. (?)</i> ,	77	karsha, <i>coin (?)</i> ,	19
Kamalabhadra, <i>J. teacher</i> ,	69n	Kārttikēya, <i>s. a. Skanda</i> ,	15
Kāmalalita, <i>sur. of Narasimhavarman I.</i> ,	6, 10n	Karuvūr, <i>vi.</i> ,	130, 131, 132, 133
Kāmā Nāyaka, <i>m.</i> ,	41, 42	Kāśākūḍi, <i>vi.</i> ,	3
Kāmarāga, <i>sur. of Nandivarman</i> ,	12, 13	Kashmir, <i>co.</i> ,	80
Kāmarāga, <i>sur. of Paramēśvaravarman I.</i> ,	8, 10, 12	Kāśī, <i>s. a. Benares</i> ,	94, 95
Kāmarāja temple, <i>s. a. Gaṇēśa temple</i> ,	10n	Kāṭachchuri, <i>s. a. Kalachuri</i> ,	73, 74
Kamauli, <i>vi.</i> ,	94	Kāṭak (Cuttack), <i>vi.</i> ,	44n
Kāmaṇilāsa, <i>sur. of Narasimhavarman II.</i> ,	10n	Kavēra, <i>co.</i> ,	16
Kāmēśvara, <i>te.</i> ,	31, 33, 34	Kāvērī, <i>ri.</i> ,	101, 102, 105, 139n
Kāṇa, <i>m.</i> ,	118	Kāvi, <i>vi.</i> ,	82
Kanakasēnabhaṭṭāraka, <i>sur. of Vādirāja</i> ,	69n	Kavichakravarti, <i>sur. of Ranna</i> ,	149n
Kanakasēnasiddhāntada-Bhaṭṭāra, <i>J. teacher</i> ,	57, 69	Kavirājahamśa, <i>sur. of Nāgavarman</i> ,	148n, 149n
Kanaui, <i>vi.</i> ,	45n, 77, 94, 95	Kavirājamārga, <i>name of a Kanarese work</i> ,	149
Kāñchana, <i>m.</i> ,	78, 79	Kaviratna, <i>sur. of Ranna</i> ,	149n
Kāñchī or Kāñchīpura, <i>s. a. Conjeeveram</i> , 2, 3, 4, 5, 6n, 7n, 9n, 10n, 12, 13n, 15, 16, 44, 58n, 59n, 64, 85, 101, 105		Kaviśvara, <i>sur. of Śrīvijaya</i> ,	149
Kanda, <i>metre</i> ,	148n	Kavitāguṇārṇava, <i>sur. of Pampa</i> ,	149n
Kandavāra, <i>vi.</i> ,	59n	Kāvyaḍarśa, <i>name of a work</i> ,	50n
Kanharadēva, <i>Nāgavamśi k.</i> ,	25, 26	kāyastha,	46n, 48, 78, 79
Kanhaśarman, <i>m.</i> ,	105	Kendaṭṭi-Maḍivāla, <i>vi.</i> ,	59n
Kanheri, <i>vi.</i> ,	52	Kēndūr, <i>vi.</i> ,	14, 15, 16n
Kāṇippakkam, <i>vi.</i> ,	127	Kēraḷa, <i>co.</i> ,	15, 85, 105n
Kāṇishka, <i>Kuṣhāṇa k.</i> ,	110	Kēśavadēvasūri, <i>J. teacher</i> ,	20
Kaniyas-Taḍākāśarika, <i>vi.</i> ,	52, 53, 54	Kēśavaśarman, <i>m.</i> ,	45
Kāṇkālī Tīlā, <i>mound</i> ,	112, 116, 119	Khairai (Khairā), <i>vi.</i> ,	94
Kanthādurga, <i>s. a. Kanthkōṭ</i> ,	77	Khajurāhō, <i>vi.</i> ,	45n
Kanthkōṭ, <i>vi.</i> ,	77	Khāṇḍava, <i>forest</i> ,	26
Kanyakubja or Kānyakubja, <i>s. a. Kanaui</i> , 78, 79, 95n		khāṇḍuga, <i>grain measure</i> ,	105
Kapālika, <i>vi.</i> ,	25, 28	Khariār, <i>vi.</i> ,	44n
Kapura, <i>vi.</i> ,	53	Khōmāṇa, <i>k.</i> ,	18
Kāpura, <i>s. a. Kapura</i> ,	52, 53, 54	Khōṭṭiga, <i>Rāshtrakūṭa k.</i> ,	149
Kāpur-āhāra, <i>di.</i> ,	53	Khri btsong lde btsan, <i>Tibetan k.</i> ,	89, 92
Karahāṭa, <i>di.</i> ,	14 and add., 16	Kilēri, <i>tank</i> ,	69 and add.
		Kiṇsariā, <i>vi.</i> ,	18
		Kirtirāja, <i>Chaulukya (or Chālukya) cē.</i> ,	77
		Kirtivarman I., <i>W. Chalukya k.</i> ,	15, 101, 105
		Kirtivarman II., <i>do.</i> ,	3, 14, 33n

	PAGE		PAGE
M			
Maabar, Maparh, Ma'bar or Malabar, co.,	145	Mahārāja-Dēvaputra-vihāra, <i>te.</i> ,	113
Machhlisahar, <i>vi.</i> ,	93, 94n	mahārājādhirāja, 15, 16, 25, 32, 33, 34, 45, 72,	
Maḍaksira, <i>vi.</i> ,	57	76, 77, 79, 84, 94, 105	
Madanābhirāma, <i>sur. of</i> Narasimhavarman I., 6, 10n		mahāsāmanta,	73, 74, 75
Madanapāla, <i>Kanauj k.</i> ,	96	mahāsāndhivigrahadhikṛita,	85
Madanavarimadēva, <i>Chandēlla k.</i> ,	44, 45, 47	mahāsāndhivigrahika,	106
Madanpur, <i>vi.</i> ,	46n	Mahāshṭami day,	17
Madanū, <i>m.</i> ,	94	Mahāsōya-pattalā, <i>di.</i> ,	94n
Mādhava, <i>m.</i> ,	77	Mahā-Sudēvarāja, <i>ch.</i> ,	44n
Mādhava-Muttarasar, <i>W. Gaṅga ch.</i> ,	61n	mahattama,	78, 79
Madhu, <i>demon</i> ,	81	mahattera,	48
Madhura, <i>demon (?)</i> ,	26	Mahāvali-Bāparasa, <i>title of Bāṇa kings</i> ,	60
Madhurāntaka or Madhurāntakadēva, <i>Nāga-</i>		Mahāvansa, <i>quoted</i> ,	145n
<i>vamśi k.</i> ,	26, 37	Mahāvira, <i>J. saint</i> ,	112
Madiregonḍa Parakēsarivarman, <i>sur. of</i> Parān-		Mahēndra, <i>Chāṣamāna k. of Naddūla</i> ,	18
taka I,	63n and add.	Mahēndra, Mahēndra-Noḷamba, Mahēndrādhi-	
Madras,	1	rāja or Mahēndrādhirāja-Noḷamba, <i>Nolamba</i>	
Madras Museum,	54, 148	(<i>Pallava</i>) <i>ch.</i> ,	56, 57, 58, 59, 60, 61,
Madura, <i>co.</i> ,	145	62, 63, 64n, 68, 70	
Madura, <i>vi.</i> ,	64n	Mahēndra or Mahēndravarman II., <i>Pallava</i>	
Madurai or Marudai, <i>s. a.</i> Madura, 127, 128,		<i>k.</i> ,	4, 101, 105
129, 130, 131, 132, 133		Mahēndravāḍi, <i>vi.</i> ,	2
Magadha, <i>s. a.</i> Bihar,	27, 50	Mahēndravarman I, <i>Pallava k.</i> ,	2, 4, 9n
mahābalādhikṛita,	71, 72	Mahēndravarman III, <i>do.</i> ,	2, 3, 4
Mahābali, <i>demon</i> ,	1, 56, 60 add., 68	Mahēndravikrama, <i>ch.</i> ,	60
Mahābali-Vāparāyar, <i>s. a.</i> Mahāvali-Bāparasa,	60	Mahēśvara, <i>s. a.</i> Śiva,	33, 37, 45
Mahābhārata,	52, 58n	Mahīchandra. <i>k.</i> ,	95
Mahā-Bhavagupta I., <i>Trikaṅga k.</i> ,	44n	Mahīsarasvāmin, <i>m.</i> ,	105
Mahādēva, <i>s. a.</i> Śiva,	37, 71, 72	Mahōba, <i>vi.</i> ,	45n
Mahādēvi, <i>queen of</i> Rāchamalla-Vermāḍi,	56, 68	Mahratha or Maratha, <i>co.</i> ,	46n, 47n
Mahājōshṭha, <i>vi.</i> ,	40	Maidhara, <i>m.</i> ,	34
mahājais,	34	Malik Kafur,	145
Mahā-Jayarāja, <i>ch.</i> ,	44n	Maliyapūṇḍi, <i>vi.</i> ,	43, 62n
Mahākārttika, <i>the full-moon day of Kārttika</i> , 73, 75		Mallayashṭikā, <i>vi.</i> ,	49, 50
mahākshapaṭalika,	94	Mallikārjuna, <i>Kālamukha teacher</i> ,	64n
Mahālingasvāmin, <i>te.</i> ,	135	Mallikārjuna, <i>te.</i> ,	54, 63, 64n
Mahāmalla, <i>sur. of</i> Narasimhavarman I., 1, 101, 105		Mallishēṇa, <i>J. teacher</i> ,	69n, 83, 150
mahāmaṇḍalēśvara,	58n, 77	Mālwa, <i>co.</i> ,	18
Mahāpaka-Dēvadāsa, <i>m.</i> ,	32	Māmallapuram, <i>s. a.</i> Māvalivaram,	1, 101
Mahāpaka, <i>m.</i> ,	34	Māmmata, <i>Rāshṭrakūṭa ch.</i> ,	18, 19, 20
mahāparibrahjaka,	34	Mānā or Māni, <i>tribe</i> ,	27
mahāpilupati,	74	māpaka, <i>grain measure</i> ,	19
mahāpratihāra,	76	Mānapara, <i>legend on coin</i> ,	5
mahārāja, 35, 36, 40, 41, 42, 50, 52, 54,		maṇḍalika,	42
60 and add., 73, 74, 75, 104, 105		Mandara, <i>mo.</i> ,	13, 81
Mahārāja (Maharaja), <i>title of</i> Kuṣaṇa kings,		Mandir, <i>te.</i> ,	17
112, 113 and add., 116, 117		Mangala-Nombādhirāja, <i>Nolamba (Pallava)</i>	
		<i>ch.</i> ,	58, 62n
		Māṅgalēsa, <i>W. Chalukya k.</i> ,	74

	PAGE		PAGE
Māngi, <i>Nolamba (Pallava) ch.</i> ,	62n	Mitrā, <i>f.</i> ,	120
Manikaṇṭhēśvara, <i>te.</i> ,	127	Mitrādēva, <i>m.</i> ,	38
Mānikgarh, <i>vi.</i> ,	27	Mitraśiri, <i>f.</i> ,	111
Mānikyadēvi, <i>goddess</i> ,	27	mōhaniya,	152n
Mānikyadēvi, <i>f.</i> ,	39, 40	months, lunar:—	
Mānakeshwāree, <i>s. a. Mānikyadēvi</i> ,	27n	Āshāḍha,	20, 57, 65, 69, 137, 138
Maṇṇe, <i>vi.</i> ,	84	Bhādrapada,	64n, 76
Mantrawādī, <i>vi.</i> ,	55	Chaitra,	40, 132, 136
mantrin,	35 and add., 71	Jyēṣṭha,	40, 41, 42
Mārasimha II., <i>W. Gaṅga k.</i> ,	78, 148, 150	Kārttika,	45, 71, 72, 73, 75n, 78, 80, 81
Māṇavarman Kulāsēkhara I., <i>Pāṇḍya k.</i> ,	139,	Māgha,	19, 20, 76, 79, 126
140, 141, 145, 146, 147		Mārga (Mārgasīras),	50 and add., 51
Māṇavarman Kulāsēkhara II., <i>do.</i> ,	140, 141,	Pausha,	94
146, 147		Phālguna,	136
Māṇavarman Sundara-Pāṇḍya I., <i>do.</i> ,	138, 143	Śiavaṇa,	38, 123
Māṇavarman Sundara-Pāṇḍya Kōṇṇermāi-		Vaiśākha,	52, 54, 101, 105
koṇḍāṇ, <i>do.</i> ,	143	months, solar:—	
Marco Polo,	145	Āṇi,	142
Marivasati, <i>vi.</i> ,	14	Mosinī, <i>vi.</i> ,	85
Māriyamman, <i>te.</i> ,	54n, 63	Mōvapārāṇā, <i>m.</i> ,	34
Marulanēri, <i>tank (?)</i> ,	63	Mṛicchhakaṭika, <i>drama</i> ,	50
Maruttuvakkuḍi, <i>vi.</i> ,	127	Muchukundēśvara, <i>te.</i> ,	139
Mārwar, <i>co.</i> ,	19	Muḥammadan,	45n, 80, 145
Mathanadēva, <i>Gurjarapratihāra ch.</i> ,	19n	Mukkaṇṭi-Kāḍuvetṭi, <i>s. a. Trinayana-Pallava</i> ,	58n
Mathurā, <i>vi.</i> , 106, 107, 109, 110, 111, 112, 113,		Mukkaṇṭi-Pallava, <i>do.</i> ,	58n
114, 115, 116, 117, 118, 119, 120		mukkūdal,	69
Mattapramatta, <i>sur. of Narasimhavarman II.</i> ,	7n	Mūlakāḍu, <i>vi.</i> ,	64
Mattavikāra, <i>do.</i> ,	7n	mūlanāyaka, <i>the original image</i> ,	19
Mauranipur, <i>vi.</i> ,	46n	Mūlapalli, <i>s. a. Mūlakāḍu</i> ,	57, 64, 69
Maurya, <i>dy.</i> ,	108	Mūlarāja or Mūlarājadēva I., <i>Chaulukya k.</i> ,	18,
Māvalivaram or Mahābalipuram, <i>vi.</i> ,	1, 5, 8,	76, 77, 78, 79	
10, 11, 12		Mūla, <i>J. saṃgha</i> ,	57, 69
Māyāchāra, <i>sur. of Narasimhavarman II.</i> ,	9n	Mūlūru, <i>vi.</i> ,	69
Māyavaram, <i>vi.</i> ,	130, 131, 132, 134	Mūlvāyi-rājya, <i>di.</i> ,	63n
Mayindaḍi or Mayindaḍiya, <i>ch.</i> ,	60n, 61	Mummaḍi-Chōla, <i>s. a. Rājārāja I.</i> ,	63n
Mayūranāthasvāmin, <i>te.</i> ,	134	Mungir (Monghyr), <i>vi.</i> ,	45n
Mēdani Pāṇḍē, <i>m.</i> ,	42	Muñjarāja, <i>Paramāra k.</i> ,	18
Mēdapāṭa, <i>s. a. Mewār</i> ,	18	Mura, <i>demon</i> ,	81
Mēdini, <i>quoted</i> ,	84n	Mutāśsha, <i>vi.</i> ,	45
Mēlāgāṇi, <i>vi.</i> ,	60n	Mysore, <i>co.</i> ,	63n
Mēlayēri, <i>tank</i> ,	69		
Mēṇṭōju, <i>m.</i> ,	154		
Mētravāla, <i>s. a. Mirpur</i> ,	78, 79		
Mewār, <i>co.</i> ,	18		
mēya,	76		
Minamjane, <i>pond</i> ,	69		
Minḍhōlā, <i>vi.</i> ,	53		
Minirāva, <i>m.</i> ,	115 and add.		
Mirpur, <i>vi.</i> ,	78		

N

Nadagām, <i>vi.</i> ,	25
Nadaya Brāhmaṇa, <i>m.</i> ,	36
Naddūla, <i>vi.</i> ,	18
nāḍu,	67, 39
Nāga,	117

	PAGE		PAGE
Nāga, Nāgavamśa or Nāgavamśi, <i>family</i> ,	25,	Nannasvāmin, <i>m.</i> ,	54
27, 32, 33, 35, 36, 37, 39, 41		Nannēśvara, <i>te.</i> ,	64
Nāgapatana, <i>s. a.</i> Negapatam,	102	Nanniga or Nanniga, <i>sur. of</i> Ayyapa,	58 62
Nāgapattānam, <i>do.</i> ,	102	Nannivāla, <i>vi.</i> ,	57n
nāgapattānam, <i>legend on coin</i> ,	102	Nārada, <i>sage</i> ,	13
Nagasēna, <i>m.</i> ,	114	Nāradapañcharātra, <i>name of a work</i> ,	43n
Nāgatidēva, Nāgavamśi <i>k.</i> ,	25n	Naraka, <i>demon</i> ,	81
Nāgavarma, Kannaḍa <i>author</i> ,	148n, 149n	narasāsana,	57, 66n, 69
Nāgēśvara, <i>te.</i> ,	121	Narasimha or Narasimhavarman I, <i>Pallava k.</i> ,	2, 4, 5, 6, 9n, 10n, 101, 105
Nāgēśvaramuḍaiyār, <i>te.</i> ,	138, 141	Narasimhadēva or Narasimhadēvarāva, Nāga- vamśi <i>k.</i> ,	40, 41, 42
Naik-Brāhmanas,	46	Narasimhapōtavarma, <i>s. a.</i> Narasimhavarman II,	4
Naishadhiyacharita, <i>poem</i> ,	95n	Narasimhavarman II, <i>Pallava k.</i> ,	2, 3, 4
nakara,	57, 69	Narasimhavishnu, <i>s. a.</i> Narasimhavarman II,	2, 4
nakshatras :—		Nārāyaṇa, <i>s. a.</i> Vishnu,	15, 26, 37
Anurādhā,	124, 128	Nārāyaṇapura, <i>s. a.</i> Nārāyanpāl,	31, 32, 34
Ārdra,	123	Nārāyanpāl, <i>vi.</i> ,	25, 26, 31, 32, 35
Āślēśhā,	122	Naregal, <i>vi.</i> ,	55n
Āśvini,	64n, 129	Narēndra, <i>sur. of</i> Indra III,	148, 149
Bharapī,	134	Narmadā (Narbadā), <i>ri.</i> ,	45, 73
Dhanisthā or Śravishthā, 126, 127, 135, 136, 138		Nāsik, <i>vi.</i> ,	53
Hasta,	122, 123	Nāthēra, <i>m.</i> ,	17
Kṛittikā,	133, 134	natti (naptri),	121
Maghā,	65	Nausārī, <i>vi.</i> ,	149
Mṛigaśīrsha,	129, 134, 135, 141, 144	navadēvatas,	152n
Mūla,	127, 139	navagrahas,	41
Punarvasu,	130, 131, 140, 142, 143	Navagrāma, <i>vi.</i> ,	80, 81
Pūrva-Bhādrapadā,	133	Nav-kōṭ, <i>the nine forts</i> ,	19
Pūrva-Phalgunī,	57, 65, 69	nāyaka,	34
Pushya,	19, 127, 128, 135, 143	Nayanamanōhara, <i>sur. of</i> Narasimhavarman I,	6, 7
Rēvati,	64n, 140	Nayānkura (Navānkura), <i>do.</i> ,	7
Rōhini,	130, 134, 135, 144	Nayānsarin, <i>sur. of</i> Narasimhavarman II,	7n
Śatabhishaj,	123, 124, 133, 139, 142	Nayapāla, <i>Pāla k.</i> ,	50
Śravaṇa,	125, 126, 138, 146	Negātegoja, <i>sur. of</i> Nāgavarma,	149n
Svāti,	37, 38, 132, 134, 147	Negapatam, <i>vi.</i> ,	102
Uttara-Bhādrapadā,	128n, 132	Nēminātha, <i>J. saint</i> ,	112
Uttara-Phalgunī,	122, 129, 130, 147	Nerūr, <i>vi.</i> ,	14, 15n, 74
Nālayiraprabandham, <i>name of a Tamil work</i> ,	1n	Niḍagundi, <i>vi.</i> ,	55
nāma,	152n	Nidhiyanna, <i>m.</i> ,	57, 63, 64, 69, 70
nāmakarṇa, <i>name-giving ceremony</i> ,	95	Niḍugal, <i>vi.</i> ,	60
Nandagiri, <i>mo.</i> ,	56n, 64, 68 and add.	Nikama, <i>s. a.</i> Negapatam,	102
Nandalūr, <i>vi.</i> , 58n, 125, 126, 129, 131, 134,		Nilagavhāna, <i>vi.</i> ,	85
142, 143, 144		Nilgund, <i>vi.</i> ,	55n
Nandana, <i>ch.</i> ,	49, 50	Niravadya, <i>biruda of</i> Vijayāditya,	15, 16
Nandappolayanēri, <i>tank</i> ,	69	Niravadya or Niravadya-Punyavallabha, <i>m.</i> ,	15, 17
Nāndi (Nandin), <i>m.</i> ,	111 add.	Nirgunda, <i>three-hundred, di.</i> ,	59
Nāndi or Bhōga-Nāndi, <i>vi.</i> ,	59n, 64	Nirihullaka, <i>ch.</i> ,	73, 74
Nāndipōtavarma, <i>s. a.</i> Nāndivarman,	4		
Nāndivarman or Nāndivarman Pallavamalla,			
Pallava <i>k.</i> ,	3, 4, 9n		

	PAGE		PAGE
Nirūlaṇa (?), vi.,	14, 17	paḍivāla,	36
Nirūpaṇa, <i>sur. of Dhruva</i> ,	84	Pahlav Das, <i>m.</i> ,	46n
Nirutara, <i>sur. of Narasiṃhavarman I.</i> ,	7	Paiṭhaṇ, <i>vi.</i> ,	82
Nirutara, <i>sur. of Paramēśvaravarman I.</i> ,	9	pala, <i>weight</i> ,	19
nirvāṇa,	113	Palavā Bhoi, <i>m.</i> ,	34
Nitimārga or Nitimārga-Permāḍi, <i>W. Gaṅga</i> <i>k.</i> ,	59, 61n	Palhaṇa, <i>m.</i> ,	45, 46
Nitimārga or Nitimārga-Permāḍi, <i>sur. of</i> <i>Raṇavikrama</i> ,	59a	pālidhvāja,	16, 86
Nityavarsha, <i>sur. of Indra III.</i> ,	149	Pallava coins,	5
Nityavarsha, <i>sur. of Khotṭiga</i> ,	149	Pallava, <i>dy.</i> ,	2, 3, 4, 5, 7n, 9n, 10, 11, 15, 43, 44, 56, 57, 58n, 59n, 60, 63n, 68, 101, 102, 105, 106
nivartana, <i>land measure</i> ,	102, 105, 106	Pallavādhirāja, <i>s. a.</i> Chāruponnēra,	56, 58, 59, 68, 81n
Noḷambarāśṭra, <i>s. a.</i> Noḷambavāḍi,	62n	Pallavakula-tilaka, <i>title</i> ,	56
Noḷamba (Pallava), <i>family</i> , 54n, 57, 58, 59n, 60, 61, 62n, 63, 64n, 69 and add., 84n, 148		Pallavēśvara, <i>te.</i> ,	64
Noḷambādhirāja, <i>Noḷamba (Pallava) ch.</i> , 59n, 63n		paṁ, <i>abbreviation for paṇḍita</i> ,	45n
Noḷambādhirāja, <i>s. a.</i> Poḷalchōra, 56, 58, 59, 60n, 61n, 62, 63, 68		Pamahai (Pamahā), <i>s. a.</i> Pohā,	94, 99n
Noḷambādhirāja-Chōrayya, <i>Noḷamba (Palla-</i> <i>va) ch.</i> ,	60n, 63n	Pampa, <i>Kannāḍa poet</i> ,	149n
Noḷambaku'āntaka, <i>sur. of Mārasiṃha II.</i> ,	150	paṇa,	114
Noḷambalge, one thousand, <i>di.</i> ,	57, 59	paṇatihārī or paṇatidhārī (prajñaptidhārī), <i>J. functionary, f.</i> ,	111 add., 116 and add.
Noḷamba-Nārāyaṇa, <i>sur. of Mahēndra</i> ,	62	Pañchāla, <i>co.</i> ,	107, 108
Noḷamba-Nārāyaṇēśvara, <i>te.</i> ,	62	pañchamahāśabda,	56
Noḷambapattāṇa, <i>vi.</i> ,	57n	Pañchanadēśvara, <i>te.</i> ,	130, 131, 132
Noḷambasamudra, <i>tank</i> ,	70	pañchapradhāna,	35, 36
Noḷambavāḍi, thirty-two thousand, <i>di.</i> , 57, 62n		Pañchavaṇ Brahmadhirāyaṇ, <i>ch.</i> ,	63n
Nolipayya, Nulipayya or Noḷambādhirāja- Nolipayya, <i>Noḷamba (Pallava) ch.</i> ,	62	paṇḍita (paṇḍit),	33, 34, 45, 81
Noḷombi, <i>the Noḷamba king</i> ,	60	Pāṇḍya, <i>co.</i> ,	15, 85, 102, 105n, 128, 129, 130, 131, 132, 133, 138, 145
Noḷaba, <i>sub-sect of Wokkaligas</i> ,	57n	Pāṇini, <i>quoted</i> ,	5n, 52, 73
Noḷavinkere (Noḷambankere), <i>vi.</i> ,	57n	paṇṇāsa,	114
Nṛipatuṅga or Nṛipatuṅgavikramavarman, <i>Gaṅga-Pallava k.</i> ,	57n, 60	Pāpāṅgulam, <i>vi.</i> ,	146
Nṛipatuṅga, <i>sur. of Amōghavarsha I.</i> ,	149, 150	Parakēsarivarman, <i>sur. of Chōla kings</i> ,	127
Noḷambapāḍi, <i>s. a.</i> Noḷambavāḍi,	63n	paramabhaṭṭāraka,	25, 45, 79, 84, 94
O		Parama-Mahādēvi, <i>Noḷamba queen</i> ,	64n
Ōmkārēśvara, <i>te.</i> ,	129, 130, 133	Paramāra, <i>dy.</i> ,	18
oṅge, <i>tree</i> ,	69	Paramardidēva, <i>Chandēlla k.</i> ,	44, 45, 46, 47
Orissa, <i>co.</i> ,	26	paramēśvara,	15, 16, 25, 45, 79, 84, 86, 94, 105
P		Paramēśvara or Paramēśvaravarman I., <i>Palla-</i> <i>va k.</i> ,	2, 4, 5, 8, 9, 10, 11, 12, 101
Pachanāgarī (Uchchānāgarī), <i>J. śākhā</i> , 112 and add.		Paramēśvaravarman II., <i>do.</i> ,	2, 3, 4
Pachar, <i>vi.</i> ,	44, 46	Parāntaka I., <i>Chōla k.</i> ,	63n
paḍaḍhakkā,	16	Parāpara or Parāvāra, <i>sur. of Narasiṃhavar-</i> <i>man I.</i> ,	5, 7
Pādammasvāmin, <i>m.</i> ,	106	Parāpara, <i>sur. of Narasiṃhavarman II.</i> ,	5, 7n
		Parāsika, <i>the Persians</i> ,	16
		Pārḍi, <i>vi.</i> ,	51, 52, 53, 73n, 74
		Parśvanātha, <i>J. saint</i> ,	112, 117
		Pārvati, <i>goddess</i> ,	1

	PAGE		PAGE
Śāntidēva, <i>J. teacher</i> ,	69n	Sirighaṇa or Sirighana (Śrighana), <i>s. a.</i>	
Śārasvata-maṇḍala, <i>co.</i> ,	77	Buddha,	43n
Sarasvatī, <i>vi.</i> ,	20	Sirūr, <i>vi.</i> ,	55, 84
Śārnāth, <i>vi.</i> ,	80, 109	Śiva, <i>god</i> ,	8, 9, 10, 11, 12, 13, 31, 58n, 71,
Sarsavṇī, <i>vi.</i> ,	73, 74		72, 75n, 79, 140
Sarvatōbbhadra, <i>sur. of</i> Nārasimhavarman I.,	5, 7	Śivadēva, <i>m.</i> ,	75
Sarvatōbbhadra, <i>sur. of</i> Nārasimhavarman II.,	5	Śivarāja, <i>m.</i> ,	78, 79
sarvavādi-nāyaka,	36	Śivarātri or Mahā-Śivarātri, <i>festival</i> ,	125, 126
Sarvavikramatuṅga, <i>sur. of</i> Śrīvijaya, 148, 149, 153		Śivaśiri, <i>m.</i> ,	110
śāsana, <i>a doctrine</i> ,	56, 152n	Śivaskandavarman, <i>Pallava k.</i> ,	44
Śāsanadēvi (Sōmaladēvi), <i>queen of</i> Jayasimha-		Śivayōganāthasvāmin, <i>te.</i> ,	128
dēva,	36	Siyaḍḍi, <i>vi.</i> ,	19n
Śatayōgēśvara, <i>m.</i> ,	20	Śiyamaṅgalam, <i>vi.</i> ,	2, 5n
satī-stone,	39, 46n	Si-yu-ki, <i>quoted</i> ,	102n
Satrap, <i>Western, dy.</i> ,	115	Skanda, <i>god</i> ,	13
Satyaparākrama, <i>sur. of</i> Nārasimhavarman I.,	7	Skanda, <i>Bāna ch.</i> ,	60
Satyapura, <i>s. a.</i> Sānchōr,	78	snake, <i>banner</i> ,	25
Satyapura-maṇḍala, <i>di.</i> ,	78, 79	Śoḍāsa, <i>Kshatrapa k.</i> ,	118
Satyāśraya, <i>s. a.</i> Pulakēśin II.,	15, 101, 105	Śōlam, <i>s. a.</i> Chōla,	101n
Satyāśraya, <i>sur. of</i> W. Chalukya kings, 16, 105		Śōliyar, <i>the inhabitants of</i> Śōlam,	101n
Satyavākya, <i>sur. of</i> W. Gaṅga kings, 56n, 59,		Sōma, <i>m.</i> ,	24
	61n, 68, 150	Sōmāi, <i>m.</i> ,	42
Saumyanāthasvāmin, <i>te.</i> , 125, 126, 129, 131,		Sōmalamahādēvi, <i>queen of</i> Sōmēśvara I.,	33
	134, 142, 143, 144	Sōmaṇa, <i>m.</i> ,	34
Saura, <i>a sun worshipper</i> ,	50n	Sōmarāja, <i>ch.</i> ,	41, 42
Śavatrātā, <i>f.</i> ,	112 and add.	Sōmēśvara or Sōmēśvaradēva I., <i>Nāgarāmśi</i>	
Scythian,	106, 108, 112, 113, 115	<i>k.</i> ,	25, 26, 27, 31, 32, 33, 34, 37
Semabalattūru, <i>s. a.</i> Semmanahallī,	64, 69	Sōmēśvara II., <i>do.</i> ,	27n
Semmanahallī, <i>vi.</i> ,	64	Son, <i>vi.</i> ,	49
Semra, <i>vi.</i> ,	44, 45n, 46n	Śōṇavvā, <i>vi.</i> ,	73, 74, 75
sēnabōva, <i>a clerk</i> ,	149, 150, 153	Sonder Bandi, <i>s. a.</i> Jaṭāvarman Sundara-	
Sēna, <i>J. anwaya</i> ,	57, 69	Pāṇḍya II.,	145
sēnāpati,	35	sone, <i>a pond</i> ,	70
sēthī (sēth),	34	Soremaṭi, <i>vi.</i> ,	60, 61
Seven Pagodas, <i>s. a.</i> Māvalivaram, 1, 2, 3, 4, 5, 101		sovaṇṇika, <i>a goldsmith</i> ,	118
Shābhganj, <i>vi.</i> ,	70	Śravaṇa-Belgoḷa, <i>vi.</i> ,	69n, 83, 150, 152n
Shihāb-ud-dīn, <i>Ghōrī k.</i> ,	95	Śrāvastī, <i>vi.</i> ,	109, 118 and add.
Shore temple,	1	Śrībhara, <i>sur. of</i> Nandivarman,	4, 5, 12, 13
Siddhajñānēśvara, <i>te.</i> ,	146	Śrībhara, <i>sur. of</i> Nārasimhavarman I.,	4, 5
Śikharaśvāmin, <i>m.</i> ,	71, 72	Śrībhara, <i>sur. of</i> Nārasimhavarman II.,	4
Śilappadigāram, <i>Tamil poem</i> ,	26	Śrībhara, <i>sur. of</i> Paramēśvaravarman I., 4, 5, 8,	
Śīmgali Kargī, <i>m.</i> ,	80, 81		10, 12
Simgha, <i>m.</i> ,	34	śrībharah, <i>legend on coin</i> ,	5
Simhala, <i>Ceylon</i> ,	16	Śrīghana, <i>s. a.</i> Buddha,	43
Simhapōta, <i>Nolamba (Pallava) ch.</i> , 58, 59n, 84n		Śrīharsha, <i>k.</i> ,	85
Simhavarman, <i>Pallava k.</i> ,	43	Śrī-Harsha, <i>poet</i> ,	95n
Simhavishṇu, <i>do.</i> ,	4	śrīmāḍa, <i>a palace</i> ,	56, 64, 69
Sinda, <i>family</i> ,	32, 39	Śrī-Māṇḍalla, <i>m.</i> ,	85
Śīṇṇamaṇūr, <i>vi.</i> ,	140, 141, 144, 145	Śrīmāṅgala, <i>vi.</i> ,	57, 69

	PAGE		PAGE
Trailōkyavardhana, <i>sur.</i> of Narasimhavarman I.,	6	Vaillabhāṭṭasvāmin, <i>te.</i> ,	47n
trairāja,	16	Vairāgara, <i>s. a.</i> Wairāgarh,	26n, 28n
Tribhuvanapāla, <i>Chaulukya k.</i> ,	77	Vaira (Vajra), <i>J. śākhā</i> ,	110, 118
Tribhuvanaviradēva, <i>s. a.</i> Kalōituṅga-Chōla		vaiśvadēva,	70, 85
III.,	132, 133	Vaiśya, <i>caste</i> ,	57n
Trichinopoly, <i>vi.</i> ,	2u, 102	Vajan[ā]kari, <i>J. śākhā</i> ,	110 and add.
Trikāṇḍaśēsha, <i>quoted</i> ,	71n	Vajra, <i>s. a.</i> Wairāgarh,	26, 27, 28
Trilōchana or Trilōchana-Pallava, <i>s. a.</i> Triṇa-		Vajrahasta III., <i>E. Gaṅga k.</i> ,	25
yana-Pallava,	58n	Vajranāgarī, <i>J. śākhā</i> ,	120 add.
Trilōchanapāla, <i>Chaulukya (or Chālukya ?) ch.</i> ,	77	Vajraṇa, <i>k.</i> ,	85
Triṇayana-Pallava, <i>mythical Pallava k.</i> ,	58	Vakkalēri, <i>vi.</i> ,	14, 15
Triplicane, <i>vi.</i> ,	56n	Vakpati[rāja II], <i>s. a.</i> Muñjarāja,	18
Tripurāsura, <i>demon</i> ,	75n	Valabhi, <i>vi.</i> ,	47n, 73
Triratna, <i>symbol</i> ,	112	Valahavi, <i>m.</i> ,	45
Tsandavōlu, <i>vi.</i> ,	41n	Vallabha, <i>sur.</i> of Rāshtrakūṭa kings,	84, 86
tulyamēya,	76n	Vallabha,	111, 112
Tumbēpādi, <i>vi.</i> ,	62	Vāms, <i>sur.</i> of Narasimhavarman I.,	7
		Vāmsakāṭi, <i>f.</i> ,	111, 112
U		Vāmōkūśa, <i>sur.</i> of Nandivarman,	8
Uchēnagari (Uchchānagari), <i>J. śākhā</i> ,	111	Vārāṇasī, <i>city</i> ,	15, 16, 5
Udaipur, <i>vi.</i> ,	18	Vāṇadaka, <i>m.</i> ,	80, 81
Udayēndiram, <i>vi.</i> ,	9n	Vārā, <i>vi.</i> ,	85
Udra, <i>s. a.</i> Orissa,	26	Varana (Vārana), <i>J. gaṇa</i> ,	116
udraṅga,	75	Varanakagūma, <i>vi.</i> ,	78, 79
Ugradapāda, <i>sur.</i> of Paramēśvaravarman I.,	2, 4	Vāstavya, <i>family</i> ,	45
ulindike, <i>plant</i> ,	69n	Vāsudēva, <i>J. teacher</i> ,	14, 10
ulugu-gadare,	69n	Vāsudēva, <i>Kushana k.</i> ,	113, 117
upadhmanīya,	14, 18, 20n, 55	Vaṭanagarikā, <i>s. a.</i> Vapi,	85
upadhyāya,	113	Vaṭanagarikā, <i>eighty-four, di.</i> ,	84
uparika,	75	Vatśvara, <i>m.</i> ,	78
uparikara,	75	Vatsarāja, <i>mythical k.</i> ,	10
Upāyanipūṇa, <i>sur.</i> of Narasimhavarman II.,	6n	vangē (vāgatyā), <i>grain sown broad</i> ,	47
Uragapura, <i>s. a.</i> Negapatam,	161, 102, 105	Vayirāṭaram, <i>s. a.</i> Wairāgarh,	27, 27
Urāiyūr, <i>vi.</i> ,	102	vēdaniya,	112n
Ushavadāta, <i>ch.</i> ,	53	Vēdas and śākhās:—	
Ūtara, <i>m.</i> ,	118	Rich,	
Uttara-Kōsala, <i>s. a.</i> Ayōdhya,	96	Bahvītha,	75
Uttarāpatha,	15, 16	Sāmra,	
Uttaravēdiśvara, <i>te.</i> ,	122, 123, 124, 135	Chhāṇḍoga,	71, 72, 75
Ūyābhāṭṭa, <i>m.</i> ,	77	Yajus,	
V		Adhvarya,	75
Vādirāja, <i>J. teacher</i> ,	69n	Kipta,	85
Vaṇnagar, <i>vi.</i> ,	77	Vājasaneyya,	17, 59, 60, 70
Vādya-Vidyādhara, <i>sur.</i> of Narasimhavarman		Vag'dēśa, <i>s. a.</i> Vāgā,	30
II.,	13n	Vāgā, <i>co.</i> ,	20
Vaidumba, <i>family</i> ,	3, 61	Vāgā, <i>geographical</i> ,	102
vaidya,	4	Vibhranta, <i>sur.</i> of Narasimhavarman I.,	5
		Vidagha or Vidagha-rāja, <i>Kāṇḍa, J. śākhā</i> ,	102

	PAGE		PAGE
		Makara, 122, 124, 126, 127, 129, 130, 131,	
			135, 144
		Mina,	129, 130, 133, 143, 144
		Mithuna,	141
		Rishabha (Vṛishabha),	129, 132, 140
		Simha,	123, 124, 137, 139
		Tulā,	134, 135, 136, 142, 146
		Vṛiśchika,	140, 141
Z			
Zafarābād, vi.,	95		
Zodiac, signs of the :—			
Dhanus,	57, 65, 69, 147		
Karkātaka,	127		
Kumbha,	125, 126, 128, 134, 138, 139, 143		

APPENDIX
TO
EPIGRAPHIA INDICA
AND
RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

VOL. X.

A LIST OF BRAHMI INSCRIPTIONS

*FROM THE EARLIEST TIMES TO ABOUT A.D. 400 WITH THE EXCEPTION
OF THOSE OF ASOKA.*

BY
PROFESSOR H. LÜDERS: BERLIN.



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BRĀHMĪ INSCRIPTIONS FROM THE EARLIEST TIMES TO ABOUT A.D. 400

WITH THE EXCEPTION OF THOSE OF AŚŌKA.

BY PROFESSOR H. LÜDERS; ROSTOCK.

The following list of early Brāhmī inscriptions has been prepared as a supplement to the excellent lists of inscriptions of Northern and Southern India published by the late Professor Kielhorn. It is intended to give all Brāhmī inscriptions from the earliest times to about the end of the fourth century A.D. found in the periodicals and Government publications accessible to me, with the exception of the Aśoka inscriptions, the bibliography of which would require a different form. I have included also a few inscriptions which, though probably being of a somewhat later date, in form and tenor agree with the earlier inscriptions. But I have as a rule excluded such inscriptions as appear in Professor Kielhorn's lists, even if they show the characteristic features of the earlier inscriptions and in a definite collection therefore would probably have to be classed with them. I have excluded on purpose also all seal inscriptions.

The principles according to which the list has been compiled are the same as those adopted by Professor Kielhorn, with one exception. When an inscription has been edited several times, Professor Kielhorn generally states only where it has been published last. In the case of the earlier inscriptions, the reading and interpretation of which is often much disputed, it appeared to me impracticable to follow that course, and I have on this account endeavoured to give a complete bibliography of every inscription. Of mere references, however, I have quoted only such as bear on the reading or interpretation of the text of the records. It would have been useless to notice all passages where an inscription has been made use of for general historical purposes. In the statements of the contents of the inscriptions I have quoted every proper name mentioned in the text, in the case of Prakrit names adding, if possible, the Sanskrit equivalent, and I have given also the original term for all words denoting a vocation, profession, etc., as a perfectly accurate translation of these terms is often difficult or even impossible. In accordance with Professor Kielhorn's lists I have also tried to indicate where an inscription is at the present time. For a few references I am indebted to the list of Brāhmī inscriptions given by Professor O. Franke in his work *Pāli und Sanskrit*, pp. 10 and ff.

The arrangement of the inscriptions is made from a geographical point of view. As the greater part of the inscriptions are private records and not dated, any other arrangement is hardly practicable.

A look at the bibliography of these inscriptions will show how much labour has already been spent on them, and yet it cannot be denied that much still remains to be done. The band of real scholars that have worked at them has been comparatively small. To a great extent this is undoubtedly due to the difficulty of taking in at a glance the widely scattered materials. If in spite of its imperfections, which are well known to me, the present lists should contribute towards the removing of this obstacle, I shall deem to have accomplished my object.

I.—NORTHERN INSCRIPTIONS.

1. Jerruck stone inscription.—1854 noticed by Frere—Cole, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 357, and Plate V, 3.
Not read.
2. Shakōri Buddhist rock inscription.¹—1896 Bühler, *Ep. Ind.* Vol. IV. p. 134, No. A.
Sanskrit version of a verse in *Mahāparinibbānasutta* VI. 16.
3. Shakōri Buddhist rock inscription.—1896 Bühler, *Ep. Ind.* Vol. IV. p. 135, No. B.
Sanskrit version of *Dhammapada* 183.
4. Shakōri Buddhist rock inscription.—1896 Bühler, *Ep. Ind.* Vol. IV. p. 135, No. C.
Sanskrit version of *Dhammapada* 281.
5. Kura (now Lahore Museum) Buddhist stone-slab inscription of the time of *rājātirāja mahārāja Tōramāna Shāhi Jaūvla*.—1889 mentioned by Burgess, *Academy*, Vol. XXXV. p. 29; 1890 Bühler, *Ep. Ind.* Vol. I. p. 238 f., and Plate; 1896 correction by Senart, *Journ. As. Ser. IX.* Vol. VII, p. 10.
—[*rājā*] . . . *rāja-mahārāja-Tōramāna-Shāhi-Jaū* . . . [bhivardhamāna-rājyē *saṃvatsarē*] *mē Mārgasīramāsa-sukla-dvitiyāyām chā[ndramagra]* *gaga* *vara*
. *śuchi-sāta-dhyān-ādhyayana-mōksha-citt-ānukūlē pradiṣṭa*
nakṣatrē.
Mixed dialect. Erection of a *vihāra* for the congregation of the monks (*bhikṣusamgha*) of *bhagavat* Buddha by the lord of the *vihāra* (*vihārasvāmin*) Roṭa-Siddha-*vṛddhi*, the son of Roṭa-Jayavṛddhi, the lord of many *vihāras* (*anēkavihārasvāmin*), whose name was honoured by the lord (*pati*) of Naśchira, for the benefit of the relatives of the donor and the queens, princes and princesses of *mahārāja Tōramāna Shāhi Jaūvla*, for the acceptance of the teachers (*āchāryas*), the Mahisāsakas. Mentions besides the son of Sāddhaka.
6. Ghasundi stone inscription.—1887 Kaviraj Shyamal Das—Ram Prasad—Bendall, *Journ. Beng. As. Soc.* Vol. LVI. Part I. p. 77 ff., No. 1, and Plate V.
Mixed dialect. Fragment. Erection of a *pūjā* stone wall (*tilāprākāra*) at the Nārāyaṇavāṭa by Gājayana (?), the son of a Pārāśari, for *bhagavat* Saṃkarshana and Vāsudēva.
7. Ghasundi stone inscription.—1887 Kaviraj Shyamal Das—Ram Prasad, *Journ. Beng. As. Soc.* Vol. LVI. Part I. p. 78 f., No. 2, and Plate V.
Mixed dialect. Fragment. No name is preserved.
8. Kanhiāra rock inscription.—1854 Bayley, *Journ. Beng. As. Soc.* Vol. XXIII. p. 57 ff., and Plate I; 1855 Weber, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. IX. p. 630 f., and Plate; 1858 Thomas, *Essays on Ind. Ant.* Vol. I. p. 159 ff., and Plate IX, 2; 1863 Dowson, *Journ. Roy. As. Soc.* Vol. XX. p. 254, and Plate IX, 2; 1875 Cunningham, *Arch. Surv. Rep.* Vol. V. p. 175 ff., and Plate XLII; 1902 Vogel, *Ep. Ind.* Vol. VII. p. 116 ff., and Plate.
Brāhmī and Kharoṣṭhī. Mixed dialect and Prakrit. The garden (*ārāma*) of Krishamyasa or Kṛishṇayasa (*Kṛishṇayasa*), the Mādāngi.
9. Paṭhyār rock inscription.—1902 Vogel, *Ep. Ind.* Vol. VII. p. 116 f., and Plate.

¹ The cloth-impression of the inscription published by Professor Rapson, *Journ. Roy. As. Soc.* 1901, p. 292 f. and read by me, *ibid.* p. 575 f., was apparently fabricated after this inscription.

- Brāhmī and Kharōṣṭhī. Prakrit. The pond (*pukarīṇi*) of Vāyala or Vayula, the Rathitara (*Rāthītara*).
10. Ichchhāwar (Dhanēsar Khērā) Buddhist statuette inscription.—1895 Smith-Hoey, *Journ. Beng. As. Soc.* Vol. LXIV. Part I. p. 160. and Plates VIII and IX.
Sanskrit. Gift of the female lay-worshipper (*upāsikā*) Bēdikā.
11. Ichchhāwar (Dhanēsar Khērā) Buddhist statuette inscription.—1895 Smith-Hoey, *Journ. Beng. As. Soc.* Vol. LXIV. Part I. p. 161 f., and Plates IX and X.
Sanskrit. Gift of Mahādēvī, queen (*rajñī*) of Hariḍāsa, sprung from the Gupta race.
12. S. 74.—Kāman Buddhist image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 212, No. 42, and Plate.
—*saṃ 70 4 grī 1 di 10 5 asmi kshuṇē.*
Mixed dialect. An image of *bhagavat* Śākyamuni (*Śākyamuni*) in the Mihiravihāra, the gift of the monk (*bhikṣu*) Nandika, for the acceptance of the Sarvastivādi (*Sarvastivādin*) teachers (*achāryas*).
13. Anyor (now Mathurā Museum) Buddhist image inscription.—1885 Cunningham, *Arch. Surv. Rep.* Vol. XX. p. 49, and Plate V, 5.
Mixed dialect. An image of Budha (*Buddha*) at the *vihāra* of Uttara Hārusha, the gift of the lay-worshipper (*upāsaka*) Susha Hārusha, together with his parents.
14. Mōra (now Mathurā Museum) stone-slab inscription.—1885 Cunningham, *Arch. Surv. Rep.* Vol. XX. p. 48 f., and Plate V, 4; 1907 correction by Fleet, *Journ. Roy. As. Soc.* 1907, p. 1024.
Mixed dialect. Fragment. Mentions the son of the *mahakshatrapa* (*mahākshatrapa*) Rājūvula. The rest is unintelligible.
15. Kōta (now Mathurā Museum) statue inscription.—1885 Cunningham, *Arch. Surv. Rep.* Vol. XX. Plate V, 2 (Plate only).
Sanskrit. Fragment. By Ghōsha, the son of Jayadēva.
16. S. 4.—Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 201, No. 11, and Plate; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 33, No. 1.
—*su 4 grī 1 di 20.*
Mixed dialect. Fragment. Gift of . . . , together with Grahachēta and Grahadāsa, at the request of (P) . . . the female companion (*saṃhacharī*) of Sihamitra (*Siṃhamitra*), the female pupil (*śīśinī*) of Sathisiḥā (*Shashṭhisiṃhā* ?), female pupil (*śīśinī*) of Puśyamitra (*Pushyamitra*), . . . out of the Vāraṇa *gaṇa*, the Arya-Hāṭṭakiya (*Ārya-Hāṭṭakīya*) *kula*, the Vajanagari (*Vārjanagari*) *śākhā*.
17. S. 5.—Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 201, No. 12, and Plate; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 33 f., No. 2.
— . . . *pchamē 5 grī 4 di 5.*
Mixed dialect. Fragment. Mentions the preacher (*vāchaka*) Aryya-
(*Ārya-*) out of the Koṭṭiya (*Kauṭṭika*) [*gaṇa*].
18. S. 5.—Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of *dēvaputra* Kapishka.—1891 Bühler, *Ep. Ind.* Vol. I. p. 381 f., No. 1, and Plate; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 34 f., No. 4.

Dēvaputrasya Ka[nī]shkasya sa[m] 5 hē 1 di 1 ētasya pūrv[ā]yam.

Mixed dialect. Fragment. Dedication of an image of Vādhmana (*Vardhamāna*) by . . . , daughter of Pāla, daughter-in-law of . . . at the request of Khudā (*Kshudrā*), the female companion (*saḍhachari*) of Sēna, the female pupil (*śiṣinī*) of Sēthiniha¹ . . . , out of the Kottiya (*Kouttika*) *gana*, the Bahmadāsika (*Brahmadāsika*) *kula*, the Uchēnāgarī (*Uchchairnāgarī*) *śākhā*.

19. S. 5.—Mathurā (Kaṅkāli Tīlā, now Mathurā Museum) Jaina image inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 30, No. 2, and Plate XIII; 1887 correction by Bühler, *Almanach der Wiener Akademie der Wissenschaften. Jahrgang XXXVII.* p. 266 f.; 1887 correction by Bühler, *Vienna Orient. Journ.* Vol. I. p. 176, No. 5; 1890 correction by Bühler, *Vienna Orient. Journ.* Vol. IV. p. 171; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 36 f., No. 5.

—*sa 5 hē 1 di 10 2 asya purvayam.*

Mixed dialect. Fragment. Dedication at the request of (?) . . . out of the Kottiya (*Kouttika*) *gana*, the Brahmadāsika [*kula*], the Uchēnākārī (*Uchchairnāgarī*) *śākhā*, the Śrigrīha (*Śrigrīha*) *sambhōga*.

20. S. 5.—Mathurā (Kaṅkāli Tīlā, now Mathurā Museum) Jaina image inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 31, No. 3, and Plate XIII; 1900 Boyer, *Journ. As. Ser. IX.* Vol. XV. p. 573 f.

Sam 5 hē 4 di 20 asyā purvayam.

Mixed dialect. Fragment. Dedication [at the request of] Aryya-Kshēraka (*Ārya-Kshēraka*), pupil (*śiṣhya*) of . . . Mihila, out of the Ko[tṭiya] (*Kauṭtika*) [*gana*], the Uchēnāgarī (*Uchchairnāgarī*) *śākhā*, the Brahmadāsika (*Brahmadāsika*) *kula*. Compare Nos. 121 and 122.

21. S. 7.—Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of mahārāja rājātīrāja dēvaputra Shāhi Kaṇishka.—1888 Bühler, *Vienna Orient. Journ.* Vol. II. p. 141 f., and Plate; 1891 Bühler, *Ep. Ind.* Vol. I. p. 391, No. 19, and Plate.

—*mahārājasya rājātīrā[ja*]sya dēvaputrasya Shāhi-Kaṇishkasya sam 7 hē 1 di 10 5 ētasya pūrvāyām.*

Mixed dialect. Fragment. Mentions Aryya-Jayā (*Ārya-Jayā*), sister of the preacher (*vāchaka*) Aryya-Sandhika (*Ārya-Sandhika*), the pupil (*śiṣhya*) of the *ganin* Aryya-Buddhasiri (*Ārya-Buddhasiri*), out of the Aryya-Odēhikiya (*Ārya-Uddēhikiya*)² *gana*, the Aryya-Nāgabhūtikiya (*Ārya-Nāgabhūtikiya*) *kula*, and Aryya-Gōshṭha (*Ārya-Gōshṭha*).

22. S. 9.—Mathurā (Kaṅkāli Tīlā) Jaina image inscription of the time of mahārāja Kaṇishka.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 31, No. 4, and Plate XIII; 1887 correction by Bühler, *Almanach der Wiener Akademie der Wissenschaften, Jahrgang XXXVII.* p. 266 f.; 1887 Bühler, *Vienna Orient. Journ.* Vol. I. p. 173 f., No. 2; 1904 corrections by Lüders, *Ind. Ant.* Vol. XXXIII. p. 37, No. 6.

—*mahārājasya Kaṇishkasya rājyasamvatsarē navamē [9 vāsa]māsē pratha 1 divasē 5 a[syām] purv[ā]yē.*

Mixed dialect. Fragment. Dedication of an image by Vikatā, wife of Bhaṭṭimita (*Bhaṭṭimitra*) and [daughter of] Brahma . . . , at the request of

¹ Or, possibly, 'the *sēthini*, the female pupil of Ha'
² Or, Aryya-Dēhikiya (*Ārya-Dēhikiya*).

the preacher (*vāchaka*) Nāganamdi (*Nāganandin*) out of the Koṭṭiya (*Kauṭṭika*) gaṇa, the Sthāniya (*Sthāniya*) kula, the Vairi (*Vajri*) śākhā.

23. S. 10.—British Museum inscription on sculptured slab.¹—1908 Lüders, *Ep. Ind.* Vol. IX. p. 239-241, and Plate.

—*maharājasya dēva[putrasya] Kāṇishkasya savatsarē [10] gri 2 di 9 ētayē purvay[ē]*.

Mixed dialect. Gift of a temple (*hārmya*) in the northern *navamikā* (?) to the goddess of the village.

24. S. 15.—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 382, No. 2, and Plate; 1901 Bühler-Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 46, and Plate XC, 1.

—*saṁ 10 5 gri 3 di 1 aṣṣā purv[ē]ya*.

Mixed dialect. Dedication of a fourfold (*sarvatōbhadrīkā*) image of Bhagavat by Kumāramitā (*Kumāramitrā*), daughter of . . . la, daughter-in-law of . . . , first wife of the banker (*śrēṣṭhin*) Vēpi, mother of Bhaṭṭisēna, at the request of Aryya-Vasulā (*Ārya-Vasulā*), the female pupil (*śiṣinī*) of Aryya-Saṅgamikā (*Ārya-Saṅgamikā*), the female pupil (*śiṣinī*) of Aryya-Jayabhūti (*Ārya-Jayabhūti*), out of the [Mē]hika (*Maighika*) kula. Compare No. 70.

25. S. 18.—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription—1891 mentioned by Bühler, *Academy*, Vol. XXXIX. p. 374; 1891 mentioned by Bühler, *Vienna Orient. Journ.* Vol. V. p. 178; 1892 Bühler, *Ep. Ind.* Vol. II. p. 202, No. 13, and Plate.

—*sa 10 8 gri 4 di 3 [aṣṣā pu . . ya]*.

Mixed dialect. Fragment. Dedication of a fourfold (*sarvatōbhadrīkā*) image by Māsigi (?), mother (?) of Jaya, [at the request of] . . . , a gaṇin out of the [Kottī]ya (*Kauṭṭika*) gaṇa, the *saṁbhōga*. the Vachchhaliya (*Vātsaliya*) kula.

26. S. 18.—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 mentioned by Bühler, *Academy*, Vol. XXXIX. p. 142; 1891 mentioned by Bühler, *Vienna Orient. Journ.* Vol. V. p. 62; 1892 Bühler, *Ep. Ind.* Vol. II. p. 202, No. 14, and Plate; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 33 f., No. 3.

— *sa(?) 10 [8] va 2 di 10' 1*.

Mixed dialect. Fragment. Records the setting up of an image of *bhagavat* Arishṭanēmi (*Arishtanēmi*) by Mitaśiri (? *Mitraśri*).

27. S. 19.—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 382 f., No. 3, and Plate.

—*saṁ 10 9 va 4 di 10 aṣṣāṁ purvāyaṁ*.

Mixed dialect. Fragment. Dedication of an image of *bhagavat* Sa[ntinātha] (*Śāntinātha*) by Lē . . . , the first wife of [Su]chila (*Śuchila*), out of the Kottīya (*Kauṭṭika*) gaṇa, the Thāniya (*Sthāniya*) kula, the Śrīgriha *saṁbhōga*, the Aryya-Vēri (*Ārya-Vajri*) śākhā,² at the request of the preacher (*vāchaka*)

¹ The find-place of this inscription is unknown. It has been inserted here on account of its general similarity to the Mathurā inscriptions. The same remark applies to No. 43 below.

² Perhaps the statement of the gaṇa, kula . *saṁbhōga* and śākhā really refers to Baladina.

Aryya-Mātridina (*Ārya-Mātridatta*), the pupil (*śiṣya*) of the preacher (*vāchaka*) Aryya-Baladina (*Ārya-Baladatta*). Compare No. 30.

28. S. 20.—Mathurā (Kaṅkālī Tilā) Jaina image inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 31, No. 6, and Plate XIII; 1887 correction by Bühler, *Almanach der Wiener Akademie der Wissenschaften*, Jahrgang XXXVII. p. 266 f.; 1887 Bühler, *Vienna Orient. Journ.* Vol. I. p. 170 ff., No. 1; 1889 correction by Bühler, *Vienna Orient. Journ.* Vol. III. p. 235; 1891 Bühler, *Ep. Ind.* Vol. I. p. 395, No. 28, and Plate.

—sa [20] *grī mā 1 dī 10 5*.

Mixed dialect. Dedication of an image of Varddhamāna by the female lay-worshipper (*śrāvikā*) Dinā (*Dattā*), [daughter of] Dātīla, wife of Matīla, mother of Jayavāla (*Jayapāla*), Dēvadāsa, Nāgadina (*Nāgadatta*) and Nāgadinā (*Nāgadattā*), at the request of the preacher (*vāchaka*) Aryya-Saṅghasiha (*Ārya-Saṅghasiḥa*) out of the Koṭṭiya (*Kauṭṭika*) *gaṇa*, the Ṭhaṇiya (*Sthāṇiya*) *kula*, the Vēri (*Vajri*) *sākhā*, the Śirika (*Śrika*) [*sambhō*]*ga*.

29. S. 20.—Mathurā (Kaṅkālī Tilā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 383 f., No. 4, and Plate.

—[saṃ 20 *grī 3*] *dī* [10] 7 [*ēta*]*sya puruvvāya*.

Mixed dialect. Fragment. Dedication by Mittrā (*Mitrā*), first wife of Haggudēva (*Phalgudēva*), daughter-in-law of the ironmonger (*lōhavāṇiya*) Vādhara . . . , daughter of the Khoṭṭamitta (?), the māṇikara . . . Jayabhaṭṭi (?), at the request of the preacher (*vāchaka*) Aryya-Siha (*Ārya-Simha*), the pupil (*śiṣya*) of the preacher (*vāchaka*) Aryya-Datta (*Ārya-Datta*), who was the companion (*śraddhachara*) of the *gaṇin* Aryya-Pāla (*Ārya-Pāla*), who was the pupil (*śiṣya*) of Aryya-Ogha (? *Ārya-Ōgha*), who was [the pupil] of the great preacher (*brihaṃtavāchaka*) and *gaṇin* Ja . . . mitra (?) out of the Koṭṭiya (*Kauṭṭika*) *gaṇa*, the Brahmaḍāsiya (*Brahmaḍāsika*) *kula*, the Uchchēnāgari (*Uchchairnāgari*) *sākhā*, the Śrigrīha *sambhōga*. Mentions besides the Kākatēyas (?). The figures of the dates of the year and of the month are doubtful; the first may be 50. Compare No. 123.

30. S. 22.—Mathurā (Kaṅkālī Tilā) Jaina image inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 32, No. 7, and Plate XIII; 1891 Bühler, *Vienna Orient. Journ.* Vol. V. p. 230; 1891 Bühler, *Ep. Ind.* Vol. I. p. 395, No. 29, and Plate.

—sava 20 2 *grī 1 dī* . . . [*a*]*sya puruvvāyam*

Mixed dialect. Dedication by Dharmmasōmā, the wife of a caravan-leader (*sar-ttavāhīnī*) at the request of the preacher (*vāchaka*) Aryya-Mātridina (*Ārya-Mātridatta*). The inscription is to be read from below. Compare No. 27.

31. S. 22.—Mathurā (Kaṅkālī Tilā, now Lucknow Provincial Museum) Jaina image inscription.—1889 noticed by Bühler, *Academy*, Vol. XXXV. p. 381; 1889 Bühler, *Vienna Orient. Journ.* Vol. III. p. 235; 238, No. 1; 1891 Bühler, *Ep. Ind.* Vol. I. p. 391, No. 20, and Plate.

—saṃ 20 [2] *grī 2 dī 7*.

Mixed dialect. Fragment. Dedication of an image of Varddhamāna. Mentions the Vārana *gaṇa* and Pētivāmika (*Praitivarmika*) [*kula*]. The figures of the date of the year are not quite certain.

32. S. 25.—Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 384, No. 5, and Plate; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 37 f., No. 7.
savatsarē pachaviśē hēmaṁtama[sē] tritīyē divasē viśē asmi kṣhuṇē.
Mixed dialect. Dedication by Vusu (?), the wife of a dyer (*rayagini*), daughter of Nādi (*Nandin*), daughter-in-law of Jabhaka, wife of Jayabhaṭṭa, at the request of Graha . i . . , the female pupil (*śishini*) of Sadhi (*Sandhi*), pupil (*śiśha*) of Aya-Balatrata (*Ārya-Balatrāta*) out of the Koṭṭiya (*Kauṭṭika*) gaṇa, the Brahmadāsika kula, the Uchchāirnāgarī (*Uchchairnāgarī*) śākhā. Compare No. 119.
33. S. 28.—Mathurā (Jail Mound, now Mathurā Museum) Buddhist image inscription of the time of shka.—1874 Growse, *Mathurā*, Part II. p. 173; 1877 Growse, *Ind. Ant.* Vol. VI. p. 217, No. 1, and Plate; 1880 Growse, *Mathurā*,² p. 106, and Plate¹; 1903 correction by Fleet, *Journ. Roy. As. Soc.* 1903, p. 330 f.; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 38 f., No. 8; 1905 referred to by Fleet, *Journ. Roy. As. Soc.* 1905, p. 358.
. . . . shkasya rājya-saṁvatsarē 20 8 hēmantā 3 di
Mixed dialect. Fragment. Nothing beyond the date has been preserved.
34. S. 29.—Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of mahārāja shka.—1891 Bühler, *Ep. Ind.* Vol. I. p. 385, No. 6, and Plate; 1903 referred to by Fleet, *Journ. Roy. As. Soc.* 1903, p. 331 f.
Mahārāja shkasa saṁ 20 9 hē 2 di 30 asma kṣhuṇē.
Mixed dialect. Dedication of an image of bhagavat Vardhamāna by the married lady (*kuṭumbini*) Bōdhinadi (*Bōdhinandī?*), daughter of Grahahathi (*Graha-hastin*), at the request of Gahaprakīva (?), pupil (*śishya*) of Arya-Data (*Ārya-Datta*), a gaṇin in the Vāraṇa gaṇa, the Puśyamitriya (*Pushyamitriya*) kula.
35. S. 29.—Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of mahārāja dēvaputra Huksha.—1891 mentioned by Bühler, *Academy*, Vol. XXXIX. p. 142; 1891 mentioned by Bühler, *Vienna Orient. Journ.* Vol. V. p. 62; 1892 Bühler, *Ep. Ind.* Vol. II. p. 206, No. 26, and Plate; 1903 correction by Fleet, *Journ. Roy. As. Soc.* 1903, p. 332 f.; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 38.
— ma . . ra . . sya dēva[pu]trasya [Hu]kshasya ēkuna-ti[śa] . . .
Mixed dialect. Fragment. Mentions a pupil (*śiśha*) of Nagadata (*Nāgadatta*). The reading of the date is very doubtful.
36. S. 31.—Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 202 f., No. 15, and Plate.
sa 30 1 va 1 di 10 asma kṣhuṇē.
Mixed dialect. Fragment. Dedication by Grahasiri (? *Grahasrī*), daughter of Buddhi and wife of Dēvila, at the request of Arya-[Go]dāsa (? *Ārya-Gōdāsa*) out of the [Koṭṭi]ya (*Kauṭṭika*) gaṇa, the Aryya-Vēri (*Ārya-Vajri*) śākhā, the [Ṭhā]ṇiya (*Sthānīya*) kula.
37. S. 32.—Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 203, No. 16, and Plate.
— sava[tsa]rē 30 2 hēmantamāsē 4 divasē 2.

¹ The third edition of this work was not accessible to me.

Mixed dialect. Fragment. Dedication of a fourfold (*sarvatōbhadrīkī*) image of the Arhat by Jitāmitrā, daughter of Ritunandi (? *Ritunandin*), wife of the *prā[tā]rika* (?) Buddhi and mother of the perfumer (*gandhika*) . . . , at the request of the [*ga*]nīn Arya-Nandika (*Ārya-Nandika*) . . . out of the Vārāṇa *gaṇa*, the . . . ya *ku[la]*.

39. S. 33.—Mathurā (Chaubirā Mound, now Lucknow Provincial Museum) Buddhist image inscription of the time of *mahārāja dēvaputra* Huvishka.—1874 Growse, *Mathurā*, Part I. p. 105; Part II. p. 172; 1877 Growse, *Ind. Ant.* Vol. VI. p. 217, No. 2, and Plate; 1880 Growse, *Mathurā*,² p. 114, and Plate; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 39 f., No. 9; 1906 Bloch, *Ep. Ind.* Vol. VIII. p. 181 f., and Plate. *Mahārājasya dēvaputrasya Huv[i]shkasya saṃ 30 3 gri 1 di 8*.

Mixed dialect. Setting up of a Bōdhisatva at Mādhuravanaka by the nun (*bhikṣuṇī*) Dhanavati, the sister's daughter of the nun (*bhikṣuṇī*) Buddhāmitrā, who knows the Tripiṭaka (*trēpiṭikā*), the female pupil (*antēvāsini*) of the monk (*bhikṣu*) Bala, who knows the Tripiṭaka (*trēpiṭaka*).

39. S. 35.—Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 385, No. 7, and Plate.

— *saṃ 30 [5] va 3 di 10 asy[ām] pūrvvāyām*.

Mixed dialect. Dedication of an image of Vardhamāna by the perfumer (*gandhika*) Kum[ā]rabhaṭi, son of Kumaramitā (*Kumāramitrī*), the female pupil (*śisini*) of Aryya-Baladina (*Ārya-Baladatta*) out of the Kōṭṭiya (*Kauṭṭika*) *gaṇa*, the Sthāniya (*Sthāniya*) *kula*, the Vairā (*Vajrī*) *śākhā*, the Śirika (*Śrika*) *sambhōka* (*sambhōga*), at the request of Aryya-Kumāramitā (*Ārya-Kumāramitrī*).

40. S. 35.—Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 127, No. 3, and Plate V; 1870 Dowson, *Journ. Roy. As. Soc. New Ser.* Vol. V. p. 185, No. 10, and Plate.

— *saṃ pachatrisāsya (?)*

Mixed dialect. Fragment. Dedication of the monk (*bhikṣu*) Buddhādāsa to some *vihāra*. The date is quite uncertain.

41. S. 38.—Mathurā (Kaṅkāli Tīlā) Jaina elephant capital inscription of the time of *mahārāja dēvaputra* Huvishka.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 32 f. No. 9, and Plates V and XIV; 1874 Growse, *Mathurā*, Part II. p. 172; 1898 Bloch, *Journ. Beng. As. Soc.* Vol. LXVII. Part I. p. 276, note 2; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 40 f., No. 10.

[*Ma*]h[ā]r[ā]jasya dēvaputrasya Huvishka.ya saṃ 30 8 hē 3 di 10 1 ētāyē purvāyē.

Mixed dialect. Setting up of (the elephant) Naṃdiviśāla by the banker (*śrēṣṭhīn*) Aryya Rudradāsa (*Ārya Rudradāsa*), the son of the banker (*śrēṣṭhīn*) Śivadāsa for the worship of the Arahantas (*Arhats*).

42. S. 44.—Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of *mahārāja* Huviksha.—1891 Bühler, *Ep. Ind.* Vol. I. p. 387, No. 9, and Plate (for the second half see also Plate, No. 32); 1892 correction by Bühler, *Ep. Ind.* Vol. II. p. 212, note 37.

— *sara[sa]tama-maharajasya Huvikshasya sava[tsa]rē 40 4 hana gr[sya]masa 3 divisa 2 ē[tasyām] purvay[ām]*.

Mixed dialect. Fragment. Dedication at the request of Nāgasēṇa (*Nāgasēṇa*), pupil (*śiṣa*) of Haginaṃdi (*Bhaganandin* ?), a preacher (*vāchaka*) in the [Vāraṇa] *gaṇa*, in the Aryachēṭiya (*Āryachēṭika*) *kula*, in the Haritamālakaḍhi (*Haritamālagaḍhi*) *śākhā*.

43. S. 45.—Bombay University Library Buddhist image inscription of the time of *mahārāja dēvaputra Hūvishka*¹.—1901 D. R. Bhandarkar, *Journ. Bo. Br. Roy. As. Soc.* Vol. XX. p. 269 f.

[*mahārājasya*] *Hūvishkasya dēvaputrasya sa 40 5 va 3 di 10 5 ētasya purv[a]ya*.

Mixed dialect. Installation of an image of *bhagavat Śākyamuni* (*Śākyamuni*) in the Roṣikavihāra at Ālikā by the female lay-worshipper (*upāsikā*) Khvasichā for the welfare of herself, her parents, her *bhaṭṭarikā*, the mother of Śamanikā (*Śramanikā*), Śamanikā (*Śramanikā*), Jivaka, the mother of Jivaka, and all creatures.

44. S. 45.—Mathurā (Kaṅkāli Ṭilā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 387, No. 10, and Plate.

—*saṃ 40 5 va [3] di 10 [7] ētasya purv[ā]ya*.

Mixed dialect. Fragment. Mentions the daughter-in-law of Buddhi, the of Dharmavṛiddhi. The bracketed signs of the date are doubtful.

45. S. 47.—Mathurā (Kaṅkāli Ṭilā) Jaina image inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 33, No. 10, and Plate XIV; 1887 correction by Bühler. *Almanach der Wiener Akademie der Wissenschaften*, Jahrgang XXXVII. p. 268; 1887 Bühler, *Vienna Orient. Journ.* Vol. I. p. 176 f., No. 6; 1891 Bühler, *Ep. Ind.* Vol. I. p. 396, No. 30, and Plate.

Sa 40 7 gri 2 di 20 ētasya purvayam.

Mixed dialect. Fragment. Dedication by , daughter-in-law of the lay-hearer (*savaka*) Pusha (*Pushya*), wife of Giba , mother of Pushadina (*Pushyadatta*), at the request of Sēna, pupil (*śiṣa*) of Ōhanadi (*Ōghanandin*) and preacher (*vāchaka*) in the V[ā]raṇa *gaṇa* and the Pētivamika (*Praitivarmika*) *kula*. Compare No. 81.

46. S. 48.—Mathurā (Kaṅkāli Ṭilā) Jaina stone inscription of the time of *mahārāja Hūvishka*.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 34, No. 15, and Plate XIV; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 103, No. 14.

Mahārājasya Hūvishkasya sa 40 8 hē 4 di 5.

Mixed dialect. Fragment. Mentions the Bramadāsiya (*Brahmadāsika*) *kula*, the Uchēnāgarī (*Uchchairnāgarī*) *śākhā*.

47. S. 49.—Mathurā (Kaṅkāli Ṭilā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Academy*, Vol. XXXIX. p. 141 f.; 1891 Bühler, *Vienna Orient. Journ.* Vol. V. p. 59 ff.; 1892 Bühler, *Ep. Ind.* Vol. II. p. 204, No. 20, and Plate; 1894 Bühler, *Ep. Ind.* Vol. II. p. 321, and Plate; 1901 Bühler-Smith, *Arch. Surv. Ind. New Imp. Ser.* Vol. XX. p. 12, and Plate VI; 1903 referred to by Fleet, *Journ. Roy. As. Soc.* 1903, p. 327; 1908 correction by Lüders, *Ep. Ind.* Vol. IX. p. 244 f.

saṃ 40 9 rra 4 di 20 ētasyam purvvāyam.

Mixed dialect. Fragment. Dedication of an image of the Arhat Nāndiāvarta (*Nāndyāvarta*) at the Vodva (?) *thupa*(*stūpa*) by the female lay-worshipper (*śrāvikā*) Dinā(*Dattā*), wife of . . . , at the request of Aya-Vṛidbahasti

¹ See above, p. 5, note 1.

(*Ārya-Vṛiddhahastin*), a preacher (*vāchaka*) in the Koṭṭiya (*Kauṭtika*) *gaṇa*, the Vairā (*Vajri*) *śākhā*. Compare No. 56.

48. S. 4 . . —Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 mentioned by Bühler, *Academy*, Vol. XXXIX, p. 142; 1891 mentioned by Bühler, *Vienna Orient. Journ.* Vol. V. p. 63; 1891 Bühler, *Ep. Ind.* Vol. I. p. 387 f., No. 11, and Plate; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 103 f., No. 15; 1908 referred to by Lüders, *Ep. Ind.* Vol. IX. p. 244 f.
 40 . hē . di 10 ē[ta]sya pū[rva]ya.
 Mixed dialect. Fragment. Dedication (of the image) by, [mother] of Sihadata (*Simhadatta*), first wife of the village headman (*grāmika*) Jayanāga, daughter-in-law of the village headman (*grāmika*) Jayadēva, daughter of, at the request of Akakā(?), the female pupil (*śiṣini*) of Nandā(?) and of Balavarmā(?), the female companion (*saḡhachari*) of Mahanandi (*Mahānandin*) and pupil (*śiṣini*) of Dati (*Dantin*) out of the Varāṇa (*Vārāṇa*) *gaṇa*, the Āryya-Haṭṭakiya (*Ārya-Haṭṭakiya*) *kula*, the Vajanagari (*Vārjanāgari*) *śākhā*, the Śiriya (*Śrika*) [*saṁbhō*]ga. The unit of the date is illegible.
49. S. 50.—Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 203, No. 17, and Plate.
Pana 50 hēmaṁtamāsē pa
 Mixed dialect. Fragment. Mentions Āryya-Chēra(?), Yudhadina (*Yuddhadatta*), Pūshabudhi (*Pushyabuddhi*).
50. S. 50.—Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 mentioned by Bühler, *Academy*, Vol. XXXIX. p. 374; 1891 mentioned by Bühler, *Vienna Orient. Journ.* Vol. V. p. 179; 1892 Bühler, *Ep. Ind.* Vol. II. p. 209, No. 36, and Plate.
 — [50] hē 2 di 1 asya purvaya.
 Mixed dialect. Fragment. Dedication of an image of Vadha[mana] (*Vardhamāna*) by Vijayaśiri (*Vijayaśri*), daughter of Bubu, first wife of Rajyavasū (*Rājyavasū*), mother of [Dē]vila and paternal grandmother of Viśṇubhava, who obeys the command (*paṇatihara*) of ghakaraba(?), the female pupil (*śiṣini*) obeying the command (*paṇatidharitā*) of Ayya-Jinadasi (*Ārya-Jinadāsi*), who was the female pupil (*śiṣini*) of Samadi va Dinara, the great preacher (*baha[t] vachaka*) and *gaṇin* of the Varāṇa (*Vārāṇa*) *gaṇa*, the Ayya-bhyista¹(?) *kula*, the Sa[mkasiyā] (*Samkāsikā*) *śākhā* (*śākha*), the Śirigriha (*Śrigriha*) *sa[m]bhōga*. The first figure of the date may possibly be 7.
51. S. 50.—Mathurā (now Mathurā Museum) Buddhist image inscription of the time of mahārāja dēvaputra Huvishka.—1877 Growse, *Ind. Ant.* Vol. VI. p. 219, No. 11, and Plate; 1880 Growse, *Mathurā*², p. 154 and Plate.
Mahārājasya dēvaputrasya Huvishkasya rajyasam 50 hē 3 di [2].
 Mixed dialect. Nothing beyond the date has been made out. The last sign of the date is doubtful.
52. S. 51.—Mathurā (Jail Mound, now Lucknow Provincial Museum) Buddhist image inscription.—1878 Growse, *Journ. Beng. As. Soc.* Vol. XLVII. Part I. p. 130; 1880 Growse, *Mathurā*², p. 107.
Mahārājasya dēvaputrasya Huvishkasya samvatsarē 50 1 hēmaṁtamasa 1 div . . .
 Mixed dialect. Nothing beyond the date has been read.

¹ Perhaps *Ayyanyitakulatō=Ayyānīyasatō kulatō=Ārya-Kanīyasataḥ kulataḥ*.

53. S. 52.—Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 203 f., No. 18, and Plate; 1904 corrections by Lüders, *Ind. Ant.* Vol. XXXIII. p. 104 f., No. 16.

—*samvatsara dvāpanā 50 2 hēmantamāsa pratha . . . divasa pañchaviṣe 20 5 asma kṣhṇē.*

Mixed dialect. Dedication (of the image) by the worker in metal (*lōhikākāraka*) Śūra, the member of the committee (*gotṭika*), the son of Śramaṇaka, at the request of the preacher (*vāchaka*) Aryya-Dēva (*Ārya-Dēva*), the companion (*śaḍhachara*) of the *gaṇin* Aryya-Maṅguhasti (*Ārya-Māghahastin*), the pupil (*śishya*) of the preacher (*vāchaka*) Aryya-Ghastuhasti (*Ārya-Hastahastin*), of the Koṭṭiya (*Kauṭṭika*) *gaṇa*, the Vērā (*Vajri*) ś[ā*]khā, the Sṭānikiya (*Sthānikiya*) *kula*, the Śrigriha *sambhōga*. Compare No. 54.

54. S. 54.—Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1889 noticed by Bühler, *Academy*, Vol. XXXV. p. 381 f.; 1889 Bühler, *Vienna Orient. Journ.* Vol. III. p. 235; 237; 239. No. 2; 1891 Bühler, *Ep. Ind.* Vol. I. p. 391, No. 21, and Plate; 1901 Bühler-Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 56 f., and Plate XCIX; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 104 f., No. 17.

—*sava 50 4 hēmantamāse chaturthē 4 divasē 10 asya purvāyām.*

Mixed dialect. Dedication of an image of Sarasvatī by the worker in metal (*lōhikākāraka*) Gōva (*Gōpa*), the son of Siha (*Sīmha*), at the request of the preacher (*vāchaka*) Aryya-Dēva (*Ārya-Dēva*), the companion (*śraddhachara*) of the *gaṇin* Aryya-Māghahasti (*Ārya-Māghahastin*), the pupil (*śishya*) of the preacher (*vāchaka*) Aryya-Hastahasti (*Ārya-Hastahastin*), out of the Koṭṭiya (*Kauṭṭika*) *gaṇa*, the Sthāniya (*Sthāniya*) *kula*, the Vairā (*Vajri*) śākhā, the Śrigriha *sambhōga*. Compare No. 53.

55. S. 57.—Mathurā (Sitalghāti Mound, now Mathurā Museum) Jaina image inscription.—1877 Growse, *Ind. Ant.* Vol. VI. p. 218, No. 5, and Plate; 1880 Growse, *Mathurā*, p. 128 f., and Plate; 1885 mentioned by Cunningham, *Arch. Surv. Rep.* Vol. XX. p. 36; 1892, Bühler *Ep. Ind.* Vol. II. p. 210, No. 38, and Plate.

Samvatsarē saptaṇṇāśē 50 7 hēmantratritīyē divasē trayēdaśē sya p[ā]rvāyām.

Mixed dialect. Fragment. Only the date is preserved.

56. S. 60.—Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of *mahārāja rājātirāja dēva-putra* Huvashka—1891 Bühler, *Ep. Ind.* Vol. I. p. 386, No. 8, and Plate; 1892 correction by Bühler, *Ep. Ind.* Vol. II. p. 204, note 61; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 105, No. 18.

—*ma[hā]rā[ja]sya r[ājā]tirājasya dēva-putrasya Huvashkasya sam 60 hēmantamāse 4 di 10 ētasyām pūrvāyām.*

Mixed dialect. Fragment. Dedication of an image of Rishabha by Dattā, wife of Ka . . . pasaka, [at the request of] . . . the *gaṇin* Āryya-Kharṇṇa (?), pupil (*śishya*) of Āryya-Vṛiddhahasti (*Ārya-Vṛiddhahastin*), a preacher (*vāchaka*) in the Koṭṭiya (*Kauṭṭika*) *gaṇa*, the Sthānikiya *kula*, the śākhā of the Aryya-Vēriyas (*Ārya-Vajriyas*). Compare No. 47.

57. S. 62.—Mathurā (now Indian Museum, Calcutta) Jaina image inscription.—1885 Cunningham, *Arch. Surv. Rep.* Vol. XX. p. 37, and Plate V, 6; 1887 Bühler, *Vienna*

Orient. Journ. Vol. I. p. 172 f.; 1891 correction by Bühler, *Academy*, Vol. XXXIX. p. 142; 1891 correction by Bühler, *Vienna Orient. Journ.* Vol. V. p. 63; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 105 f., No. 19.

—*saṃ 60 2 gri 3 di 5 ētāyē purvāyē.*

Mixed dialect. Records, after an invocation of the Arahantas (*Arhats*) and Siddhas, the gift (of the image) to the community of the four orders (*chatuvarṇa saṃgha*) by Vaiḥikā (?), at the request of the ātapika Grahabala, pupil (*śiṣhya*) of the preacher (*vāchaka*) Arya-Kakasaghasta (*Ārya-Karkaśahasta*). Compare No. 58.

58. S. 62.—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 204, No. 19, and Plate.

—*sa 60 2 va 2 di 5 ētasya purvaya.*

Mixed dialect. Fragment. Dedication at the request of the ātapika Grahabala, the pupil (*śiṣha*) of the preacher (*vāchaka*) Āya-Karkuhastha (*Ārya-Karkaśahasta*) of the Vārāṇa gaṇa. Compare No. 57.

59. S. 72.—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina inscription on sculptured stone-slab of the time of svāmin mahākshatrapa Śōḍāsa.—1891 mentioned by Bühler, *Academy*, Vol. XXXIX. p. 374; 1891 Bühler, *Vienna Orient. Journ.* Vol. V. p. 177 f.; 1891 correction by Cunningham, *Academy*, Vol. XXXIX. p. 397; 1892 Bühler *Ep. Ind.* Vol. II. p. 199, No. 2, and Plate; 1895 correction by Bühler, *Ep. Ind.* Vol. IV. p. 55, note 2; 1901 Bühler-Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 21, and Plate XIV.

—*sv[ā]misa mahakshatrapasa Śōḍāsasa savatsarē 70 2 hēmaṃtamāsē 2 divasē 9.*

Mixed dialect. Records, after an invocation of the Arahats (*Arhats*) Vardhamāna, the setting up of an Āryavatī by Amōhinī, the Kochhī (*Kautsi*), a female lay-disciple of the ascetics (*sama[na*]sāvika*), together with her sons Pālāghōsha, Pothāghōsha (*Prōshṭhaghōsha*), Dhanāghōsha, for the worship of the Arahats (*Arhats*).

60. S. 74.—Mathurā (Jail Mound) stone-slab inscription of the time of mahārāja rājātīrāja dēvaputra Vāsu—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 129, No. 15, and Plate VI; 1870 Dowson, *Journ. Roy. As. Soc.* New Ser. Vol. V. p. 183, No. 4, and Plate; 1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 32, No. 8, and Plate XV; 1891 correction by Bühler, *Ep. Ind.* Vol. I. p. 373, note 7; 1892 correction by Cunningham, *Numism. Chron.* Ser. III. Vol. XII. p. 50, note 6; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 106 f., No. 20; 1908 Lüders, *Ep. Ind.* Vol. IX. p. 241-246, and Plate.

Mahārājasya r[ā] sya dēvaputrasya Vāsu savatsarē 70 4 varsham[ā]sē prathamē divasē tris[ā] 30 asyaṃ purvvayam.

Mixed dialect. Fragment. Mentions the great general (*mahadāṇḍanāyaka*) Vālina at Talakiya (or Talaki?).

61. S. 77.—Mathurā (Jail Mound, now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 130, No. 17, and Plate VI; 1870 Dowson, *Journ. Roy. As. Soc.* New Ser. Vol. V. p. 183, No. 5, and Plate; 1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 33, No. 11, and Plate XIV; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 102; 1908 correction by Lüders, *Ep. Ind.* Vol. IX. p. 243 ff.

Samvatsarē 70 7 gri 3 divas[ā] 5 asya purvvayē.

Mixed dialect. Dedication (of the pillar) by the monk (*bhikshu*) Dharmmadēva.

62. S. 77.—Mathurā (Jail Mound, now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 127, No. 1, and Plate IV; 1870 Dowson, *Journ. Roy. As. Soc.* New Ser. Vol. V. p. 182 f., No. 1, and Plate; 1870 correction by Cunningham, *Journ. Roy. As. Soc.* New Ser. Vol. V. p. 195; 1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 33, No. 12, and Plate XIV; 1874 Rajendralala Mitra-Growse, *Mathurā*, Part I. p. 74, note; Part II. p. 172; 1878 correction by Rajendralala Mitra, *Buddha Gayā*, p. 187, note *; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 101, No. 11; 1908 correction by Lüders, *Ep. Ind.* Vol. IX. p. 243 ff.
saṃ 70 7 gri 4 di 4.
Mixed dialect. Dedication of base of pillar (*kuṃbhaka*) 25 to the *vihāra* of the *mahārāja rājātirāja dēvaputra Hāvishka* by the monk (*bhikṣhu*) Jivaka, the *Odīyanaka* (inhabitant of *Uḍḍiyāna*).
63. S. 77.—Mathurā (Jail Mound, now Indian Museum, Calcutta) inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 127, No. 2, and Plate IV; 1870 Dowson, *Journ. Roy. As. Soc.* New Ser. Vol. V. p. 183, No. 2, and Plate; 1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 34, No. 13, and Plate XIV; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 102, No. 13; 1908 correction by Lüders, *Ep. Ind.* Vol. IX. p. 243 ff.
— *saṃ 70 7 gri 4 divasē 20* [9].
Mixed dialect. Dedication (of the pillar) by *Dēvila*, the servant or priest at the temple of *Dadhikarṇa* (*Dadhikarṇa-dēvikulika*). The last figure of the date is uncertain.
64. S. 77.—Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 130, No. 18, and Plate VII; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 101 f., No. 12; 1908 correction by Lüders, *Ep. Ind.* Vol. IX. p. 243 ff.
Samvatsarē 70 7 va divasē 5 asya purvayā.
Mixed dialect. Dedication (of the pillar) by the monk (*bhikṣhu*) Dharmmadēva.
Perhaps this inscription is identical with No. 61.
65. S. 77.—Mathurā (Jail Mound, now Mathurā Museum) inscription on base of pillar.—1870 Dowson, *Journ. Roy. As. Soc.* New Ser. Vol. V. p. 184, No. 7, and Plate; 1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 34, No. 14, and Plate XIV; 1908 correction by Lüders, *Ep. Ind.* Vol. IX, p. 243 ff.
— *saṃ 70 7 va 1 di 10 1.*
Mixed dialect. Fragment (?). Records the gift of pillar 126.
66. S. 80.—Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of *mahārāja Vāsudēva*.—1891 Bühler, *Ep. Ind.* Vol. I. p. 392, No. 24, and Plate.
— *maharajasya Vāsudēvosya saṃ 80 haṇi va 1 di 10 2 ētasa pūrvvīyāṃ.*
Mixed dialect. Fragment. Mentions the daughter of . . . , the daughter-in-law of *Samghanadhi* (?), the . . . of *Bala* . . .
67. S. 81.—Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 204 f., No. 21, and Plate.
sa 80 1 va 1 di 6 ētasya puvīya.
Mixed dialect. Fragment. Dedication at the request of *Datā* (*Dattā*), the female

- pupil (*aṁtēvāsikini*) of Ayikā Jivā (*Āryā Jivā*). Mentions besides Grahaśiri (*Grahaśiri*).
68. S. 83.—Mathurā (Kaṅkālī Ṭilā, now Mathurā Museum) Jaina image inscription of the time of *mahārāja Vāsudēva*.—1870 Dowson, *Journ. Roy. As. Soc. New Ser.* Vol. V. p. 184, No. 6, and Plate; 1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 34, No. 16. and Plate XV; 1890 correction by Bühler, *Vienna Orient. Journ.* Vol. IV. p. 324; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 107, No. 21.
— *mahārājasya Vāsudēvasya saṁ 80 3 gri 2 di 10 6 ētasya pūrvayē*.
Mixed dialect. Dedication of the image by Jinadāsī, daughter of Sēna, daughter-in-law of Datta, wife of the perfumer (*gandhika*) Vya . . cha
69. S. 83.—Mathurā (Jail Mound, now Mathurā Museum) Jaina image inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 34, No. 17, and Plate XV.
Sam 80 3 gri 2 di 20 5 ētayē purvayē.
Mixed dialect. Fragment. Only the date has been preserved.
70. S. 86.—Mathurā (Kaṅkālī Ṭilā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 388, No. 12, and Plate.
Sam 80 6 hē 1 di 10 2.
Mixed dialect. Fragment. Dedication by some woman, the daughter of Dasa (*Dāsa*), wife of Priya (*Priya*), at the request of Aya-Vasulā (*Ārya-Vasulā*), female pupil (*śiśini*) of Aya-Saṅgamikā (*Ārya-Saṅgamikā*), out of the [Mēhi]ka (*Maighika*) *kula*. Compare No. 24 and Bühler, *Vienna Orient. Journ.* Vol. IV. p. 323.
71. S. 87 (?).—Mathurā (Kaṅkālī Ṭilā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 388 f., No. 13, and Plate.
[*Sam 80 7 gri 1 di [20] a[smi] kshuṇē*.
Mixed dialect. Fragment. Mentions Mittra (*Mitra*), the pupil (*śiśhya*) of Āryya-Kumāranandi (*Ārya-Kumāranandin*), the Uchchēnāgara (of the *Uchchairnāgarī śākhā*). The figures of the dates of the year and the day are doubtful.
72. S. 87.—Mathurā (Kaṅkālī Ṭilā) Jaina image inscription of the time of *mahārāja rājātirāja Shāhi Vāsudēva*.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 35, No. 18, and Plate XV; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 108, No. 22.
— *mahārājasya rājātirājasya Shāhir-Vāsudēvasya saṁ 80 7 hē 2 di 30 ētasyā purvayā*.
Mixed dialect. Fragment. Nothing beyond the date has been made out.
73. S. 90.—Mathurā (Kaṅkālī Ṭilā, now Mathurā Museum) Jaina image inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 35, No. 19, and Plate XV; 1887 correction by Bühler, *Almanach der Wiener Akademie der Wissenschaften, Jahrgang XXXVII* p. 266 f.; 1887 Bühler, *Vienna Orient. Journ.* Vol. I. p. 175 f., No. 3; 1892 Bühler, *Ep. Ind.* Vol. II. p. 205, No. 22, and Plate.
sa[m]va[tsarē 90] va
Mixed dialect. Fragment. Dedication by the wife of , the daughter-in-law of Dina (*Datta*), [at the request of (?)] . . . Bhatibalā out of the K[otṭiya] (*Kaṭṭika*) *gaṇa*, the P[r]a[śna]v[ā]ha[na]ka *kula*, the Majhamā (*Madhyamā*) *śākhā*.
74. S. 93.—Mathurā (Kaṅkālī Ṭilā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 205, No. 23, and Plate.
— *saṁ 90 3 [va]*

Mixed dialect. Fragment. Records, after an invocation of the Arhat Mahāvira (*Mahāvira*), the setting up of an image of *bhagavat* Varddhamāna by . . . the daughter of the treasurer (*hairanyaka*) Dēva, at the request of the *gaṇin* Nandi (*Nandin*).

75. S. 95.—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina panel inscription.—1889 noticed by Bühler, *Academy*, Vol. XXXV. p. 381; 1889 Bühler, *Vienna Orient. Journ.* Vol. III. p. 234; 240, No. 3; 1890 Bühler, *Vienna Orient. Journ.* Vol. IV. p. 327, note 3; 1892 Bühler, *Ep. Ind.* Vol. I. p. 392, No. 22, and Plate; 1901 Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 24, and Plate XVII, 2.
—*saṃ 90 5 gri 2 di 10 8*.

Mixed dialect. Fragment. Dedication of an image by . . . the daughter of Grahadata (*Grahadatta*), [the wife] of Dhanashathi (*Dhanahastin*), at the request of Dhāmāthā (?), the female pupil (*śiṣinī*) of Aryya-Araha . . . (*Ārya-Arhad* . . .) out of the Koṭṭiya (*Kauṭṭika*) *gaṇa*, the Thāniya (*Sthāniya*) *kula*, the Vairā (*Vajrī*) *śākhā*. The panel besides contains the name of the ascetic (*śramana*) Kaṇa or Kaṇha (*Kṛishṇa*) and a lady's name probably to be read Anaghaśrēṣṭhivijā. The first two signs of the date are uncertain.

76. S. 98.—Mathurā (Kaṅkālī Tīlā) Jaina image inscription of the time of *rājan* Vāsudēva.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 35 f., No. 20, and Plate XV; 1887 correction by Bühler, *Almanach der Wiener Akademie der Wissenschaften*, Jahrgang XXXVII. p. 267 f.; 1887 Bühler, *Vienna Orient. Journ.* Vol. I. p. 177 ff., No. 8; 1888 correction by Bühler, *Vienna Orient. Journ.* Vol. II. p. 144; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 108, No. 23.
—*rājā Vāsudēvasya saṃvatsarē 90 8 varshamāsē 4 divasē 10 1 ātasyā purvāyē*.

Mixed dialect. Fragment. Records, after an invocation of the Arhat Mahāvira (*Mahāvira*), the dedication by some woman, the . . . of Aryya-Kshēma (*Ārya-Kshēma*), . . . the daughter of Pravaraḥa, the daughter-in-law of the perfumer (*gandhika*) Varuṇa, . . . [at the request] of . . . the *gaṇin* Aryya-Dēvadatta (*Ārya-Dēvadatta*), out of the Aryya-Odhikiya¹ (*Ārya-Uddēhikiya*) *gaṇa*, the Paridhāsika *kula*, the Pētaputrikā (*Paitāputrikā*?) *śākhā*.

77. S. 98.—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 205, No. 24, and Plate.

Sa 90 8 hē 1 di 5 asma kshunē.

Mixed dialect. Fragment. Mentions the Koṭṭiya (*Kauṭṭika*) *gaṇa*, the Uchanaga[ri] (*Uchchānāgarī*) [*śākhā*].

78. S. 299.—Mathurā (Kaṅkālī Tīlā, now Lucknow Provincial Museum) Jaina stone inscription of the time of some *mahārāja rājātirāja*.—1896 Bühler, *Academy*, Vol. XLIX. p. 367=*Journ. Roy. As. Soc.* 1896, p. 578 f.=*Vienna Orient. Journ.* Vol. X. p. 171 f.; 1908 Banerji, *Ind. Ant.* Vol. XXXVII. p. 33 ff., and Plate III.

—*mahārājasya rājātirājasya svarachchharasvatē . . . 200 90 9 hamatamāsē 2 divasē 1*.

Mixed dialect. Fragment. Records, after an invocation of all Śidhas (*Siddhas*) Ārahātas (*Arhats*), the setting up of an image of the Ārahāt (*Arhat*) Mahāvira (*Mahāvira*) in the temple of the Ārahātas (*ārāhātāyatāna*) and of a shrine (*dēvakula*) by Ujhatikā, daughter of . . . [and] of Okhārikā, by the lay-sister (*savāvikā-bhagīnī*) Okhā, . . . of . . . śtrika and Śivadina (*Śivadatta*).

¹ Or Aryya-Dāhikiya (*Ārya-Dāhikiya*).

79. Mathurā (Kaṅkāli Tīlā) image inscription of the time of *mahārājātīrāja* Kaṇishka.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 129, No. 16. and Plate VI; 1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 31, No. 5, and Plate XIII; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 149 f., No. 25.
 . . . [ma]h[ā]rājātīr[ā]jasya Kaṇishkasya saṁvatsa[rē].
 Mixed dialect. Fragment. Nothing beyond the date has been made out.
80. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of *dēva*putra Huvishka.—1892 Bühler, *Ep. Ind.* Vol. II. p. 206, No. 25, and Plate.
 . . . [ta]putrasya Huvishkasya sa . . .
 Mixed dialect. Fragment. Only the date has been preserved.
81. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of some *mahārāja rājātīrāja*.—1892 Bühler, *Ep. Ind.* Vol. II. p. 206, No. 27, and Plate.
 —*mahārājasya rājātīrājasya* . . .
 Mixed dialect. Fragment. Mentions Sē[na], pupil (*śishya*) of Ōhanandi (*Ōghanandin*). Compare No. 45.
82. Mathurā (Jail Mound) stone-slab inscription of the time of *svāmin mahākshatrapa* Śomḍāsa.—1870 Dowson, *Journ. Roy. As. Soc.* New Ser. Vol. V. p. 188 f., No. 29, and Plate; 1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 30. No. 1, and Plate XIII; 1874 Growse, *Mathurā*, Part II. p. 172; 1891 correction by Bühler, *Academy*, Vol. XXXIX. p. 374; 1891 correction by Bühler, *Vienna Orient. Journ.* Vol. V. p. 177; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 149, No. 24; 1908 Lüders, *Ep. Ind.* Vol. IX. p. 246-248.
 Mixed dialect. A tank (*pushkaraṇī*), the western tank of the twin tanks, a reservoir (*udapāna*), a garden (*ārāma*), a pillar (*stambha*) and a stone-slab (*śilāpaṭṭa*), by the treasurer (*gaṁjavara*) of *svāmin mahākshatrapa* Śomḍāsa, a *brāhmaṇa* of the Śēgrava (*Śaigra*) *gōtra*.
83. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of *mahārāja mahākshatrapa* Ma . . . —1892 Bühler, *Ep. Ind.* Vol. II. p. 199, No. 3, and Plate.
 —*mahārāja-mahākshatrapa-Ma* . . .
 Sanskrit (?). Fragment. Only an invocation of the Arhats and the words given above are preserved. The statue bearing this inscription has been cut out of the back of the panel bearing inscription No. 104.
84. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 389, No. 15, and Plate; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 154, No. 32.
 . . . 10 7 ēta[śyām] pūrvvāyām.
 Mixed dialect. Fragment. Mentions the Kōṭṭiya (*Kauṭṭika*) *gaṇa*.
85. Mathurā (Jail Mound, now Lucknow Provincial Museum) stone inscription.—1878 Growse, *Journ. Beng. As. Soc.* Vol. XLVII. Part I. p. 130, and Plate XXI; 1880 Growse, *Mathurā*², p. 108, and Plate; 1891 Bühler, *Ep. Ind.* Vol. I. p. 390, No. 18, and Plate.
 —[saṁ] . . . [di] 5 ētasyaṁ pū[rvvāyām].
 Mixed dialect. Dedication of a stone slab (*śilāpaṭṭa*) in the temple (*stāna*) of the divine lord of serpents (*bhagavat nāgendra*) Dadhikarṇa by the sons of the actors

(*śailālakas*), the Māthuras (of *Mathurā*), who are praised as the Chāndaka brothers, chief among whom was Nandibala.

86. *Mathurā* (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 396, No. 31, and Plate.
— 5 *asmi kshunē*.
Mixed dialect. Fragment. Mentions a female pupil (*śishinī*) of Ārya-Sukara, and Āryya-Nāgadattā (*Ārya-Nāgadattā*).
87. *Mathurā* (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 392 f., No. 25, and Plate.
— *rshamāsē 1 divasē 30 asmi kshu*
Mixed dialect. Fragment. Only the words given above have been preserved.
88. *Mathurā* Buddhist image inscription.—1874 Growse, *Mathurā*, Part I. p. 78; Part II. p. 175; 1877 Growse, *Ind. Ant.* Vol. VI. p. 219, No. 9, and Plate; 1880 Growse, *Mathurā*,² p. 106, and Plate.
— *varshamāsē 2 divasē 6*.
Mixed dialect(?). Fragment. Nothing beyond the date can be made out.
89. *Mathurā* (now Indian Museum, Calcutta) Buddhist stone inscription.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 129, No. 14, and Plate VI; 1870 Dowson, *Journ. Roy. As. Soc. New Ser.* Vol. V. p. 183, No. 3, and Plate; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 150, No. 26.
Saṃ *divasē 10 asyā pūrvvayē*.
Mixed dialect. Fragment. Dedication by the monk (*bhikshu*) Buddhanandi (*Buddhanandin*).
90. *Mathurā* (now *Mathurā* Museum) rail inscription.—1870 Cunningham, *Journ. Roy. As. Soc. New Ser.* Vol. V. p. 194, No. 30, and Plate.
Only the figures 100 10 8. Compare No. 91.
91. *Mathurā* (now Lucknow Provincial Museum) rail inscription.—1870 Cunningham, *Journ. Roy. As. Soc. New Ser.* Vol. V. p. 194, No. 31, and Plate.
Only the figures 100 20 7. Compare No. 90.
92. *Mathurā* (Arjunpura Mahalla Mound) pillar inscription.—1885 Cunningham, *Arch. Surv. Rep.* Vol. XX. p. 36, and Plate V, I.
Prakrit. Gift of Āmōghārakhitā (*Amōghārakhitā*).
93. *Mathurā* (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina stone inscription.—1891 Bühler, *Academy*, Vol. XXXIX. p. 373; 1891 Bühler, *Vienna Orient. Journ.* Vol. V. p. 175 f.; 1892 Bühler, *Ep. Ind.* Vol. II. p. 198 f., No. 1, and Plate.
Prakrit. Dedication of an arch for the temple (*pāsīdōtōraṇa*) by the lay-hearer (*sāvaka*) Uṭaradāsaka (*Uttaradāsaka*), son of a Vachhi (*Vātsī*) and disciple (*āntīvāsī*) of the ascetic (*samāna*) Māharakhita (*Māgharakshita*).
94. *Mathurā* (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina inscription on sculptured stone-slab.—1892 Bühler, *Ep. Ind.* Vol. I. p. 396, No. 33, and Plate; 1901 Bühler-Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 20, and Plate XIII; 1905 Fleet *Journ. Roy. As. Soc.* 1905, p. 635-655; 1908 referred to by Banerji, *Ind. Ant.* Vol. XXXVII. p. 49.
Mixed dialect. Fragment. Records, after invocation of Arāhat (*Arhat*) Vardhamāna, the setting up of a tablet of homage (*āyāgapāṭa*) by Śimitrā (*Śivamitrā* ?), the

- Kāśiki (*Kaśīkī*), [wife] of Gotiputra (*Gautiputra*), a black serpent to the Poṭhayas (*Prōsthakas*) and Śakas.
95. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina inscription on carved panel.—1891 Bühler, *Ep. Ind.* Vol. I. p. 397, No. 35, and Plate; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 150 f., No. 27.
Mixed dialect. Fragment. Setting up of tablets of homage (*āyāgapaṭas*) in a *bhaṃḍira* by the goldsmith (*sōvanika*) Nāmdighośha (*Nandighōsha*), son of . . .
. . . Nāmdika (*Nandika*).
96. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 201, No. 9, and Plate.
Mixed dialect. Fragment. Dedication of an image by (?) Īdrapāla (*Indrapāla*), the son of a Gotī (*Gautī*), for the worship of the Arahats (*Arhats*). Perhaps this inscription is to be read from below.
97. Mathurā (Kaṅkāli Tīlā, now Mathurā Museum) stone inscription.—1874 mentioned by Growse, *Mathurā*, Part II. p. 174; 1877 Growse, *Ind. Ant.* Vol. VI. p. 218, No. 4, and Plate; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 151, No. 28.
Prakrit. Fragment. Dedication by Pūsā (*Pushyā*), the wife of Pūphaka (? *Pushpaka*), the son of a Mogali (*Maudgalī*).
98. Mathurā (Chaubārā Mound, now Mathurā Museum) Buddhist rail inscription.—1877 Growse, *Ind. Ant.* Vol. VI. p. 219, No. 6, and Plate; 1878 Growse, *Journ. Beng. As. Soc.* Vol. XLVII. Part I. p. 118, and Plate XVIII; 1880 Growse, *Mathurā*,² p. 117, and Plate; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 152, No. 29.
Mixed dialect. Gift of the servant of the interior (*abhyāntarōpasthāyakā*) Kaṭhika.
99. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina inscription on sculptured *tōraṇa*.—1891 Bühler, *Academy*, Vol. XXXIX. p. 373 f.; 1891 Bühler, *Vienna Orient. Journ.* Vol. V. p. 176; 1892 Bühler, *Ep. Ind.* Vol. II. p. 199, No. 4, and Plate.
Mixed dialect. A temple (*pāsāda*), the gift of Dhāmaghōśhā (*Dharmaghōshā*), the female disciple (*āntēvāsini*) of bhadata (*bhadanta*) Jayasēna.
100. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina tablet inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 200, No. 5, and Plate; 1901 Bühler-Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 19, and Plate XII.
Prakrit. Fragment. Setting up of a tablet of homage (*āyāgapaṭa*) for the worship of the Arahats (*Arhats*) by Śivayaśā (*Śivayaśas*), . . . wife of the dancer (*nataka*) Phaguyaśā (*Phalguyasas*).
101. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina frieze inscription.—1891 mentioned by Bühler, *Academy*, Vol. XXXIX. p. 374; 1891 mentioned by Bühler, *Vienna Orient. Journ.* Vol. V. p. 179; 1892 Bühler, *Ep. Ind.* Vol. II. p. 200, No. 6, and Plate; 1894 Bühler, *Ep. Ind.* Vol. II. p. 314 ff., and Plate; 1901 Bühler-Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 25, and Plate XVIII.
Prakrit. Fragment. The name of bhagavat Nēmēsa is preserved.
102. Mathurā (now Mathurā Museum) Jaina inscription on sculptured slab.—1885 Bhagyanlal Indrajī, *Actes du sixième Congrès International des Orientalistes à Leide*, Part III. p. 142 ff., and Plate; 1901 noticed by Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol.

- XX. p. 61, and Plate CIII; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 152 f., No. 30; 1904 note (wrong) by Lüders, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. LVIII. p. 868. Mixed dialect. Records, after an invocation of the Ārahat (Arhat) Vardhamāna the setting up of a shrine (*dēvikula*) of the Ārahat (Arhat), an āyāgasabhā, a reservoir (*prapā*), and stone slabs (*śilāpaṭa*) in the Arhat temple (*Arhatāyatana*) of the Nigathas (*Nirgranthas*) by the lay-disciple of the ascetics (*śamaṇasāvīkā*), the Nādā courtesan (*gāṇikā*) Vāsū, daughter of the Ādā courtesan (*gaṇikā*) Lōṇasōbhikā (*Lavaṇasōbhikā*), together with some of her relatives for the worship of the Arahatas (*Arhats*).
103. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina inscription on sculptured panel.—1892 Bühler, *Ep. Ind.* Vol. II. p. 200, No. 8, and Plate; 1901 Bühler-Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 15. Prakrit. Fragment. Records, after an invocation of the Ārahat (Arhat) Mahāvira (*Mahāvira*), the gift of a tablet of homage (*āyāgapāṭa*) by . . . itā, wife of . . . lavāḍa (?), the Māthuraka (inhabitant of Mathurā).
104. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina inscription on sculptured panel.—1892 Bühler, *Ep. Ind.* Vol. II. p. 201, No. 10, and Plate. Prakrit. Fragment. Mentions Jivanādā (*Jivanandā*). Compare No. 83.
105. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina inscription on sculptured panel.—1892 Bühler, *Ep. Ind.* Vol. II. p. 207, No. 30, and Plate; 1894 referred to by Bühler, *Ep. Ind.* Vol. II. p. 311, and Plate; 1901 Bühler-Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 14, and Plate VII. Mixed dialect. Records, after an invocation of the Arahantas (*Arhats*), the setting up of a tablet of homage (*āyāgapāṭa*) by Sihanādika (*Simhanandika*), son of the vīṇika Sihaka (*Simhaka*) and son of a Kōṣiki (*Kauṣikī*), for the worship of the Ārahantas (*Arhats*).
106. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina inscription on sculptured slab.—1892 Bühler, *Ep. Ind.* Vol. II. p. 207, No. 31, and Plate; 1901 Bühler-Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 17, and Plate X. Mixed dialect. Fragment. Mentions, after an invocation of the Arahantas (*Arhats*), the wife of Śivaghōshaka.
107. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina inscription on sculptured slab.—1891 Bühler, *Ep. Ind.* Vol. II. p. 207, No. 32, and Plate; 1901 Bühler-Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 18, and Plate XI. Mixed dialect. Records, after an invocation of the Arahantas (*Arhats*), the setting up of a tablet of homage (*āyāgapāṭa*) by Achalā (?), daughter of Mala . . . na (?), daughter-in-law of Bhadrayaśa (*Bhadrayaśas*) and wife of Bhadranadi (*Bhadranandin*), for the worship of the Arahatas (*Arhats*).
108. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina inscription on sculptured pillar.—1891 Bühler, *Ep. Ind.* Vol. I. p. 390, No. 17, and Plate; 1901 Bühler-Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 29, and Plate XXVIII; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 153 f., No. 31. Mixed dialect. Records, after an invocation of the A[ra*]hantas (*Arhats*), the dedication of an arch (*tōraṇa*) by the lay-pupil of the ascetics (*śramaṇasāvīkā*) . . . labastini, together with some of her relatives.

109. Mathurā (now Lucknow Provincial Museum) inscription on waistband of statue.—1901 Smith, *Arch. Surv. Ind. New Imp. Ser. Vol. XX.* p. 56, and Plate XCIX.
Mixed dialect (?). The reading is quite uncertain.
110. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 mentioned by Bühler, *Academy*, Vol. XXXIX. p. 374; 1891 mentioned by Bühler, *Vienna Orient. Journ.* Vol. V. p. 179; 1892 Bühler, *Ep. Ind.* Vol. II. p. 207, No. 29, and Plate.
Mixed dialect. Fragment. Dedication of an image of the Ārhat (*Arhat*) Parśva (*Pārśva*). Mentions the preacher (*vāchaka*) Ghōshaka, pupil (*śiṣha*) of Uggahini, a *gani* (*ganin*) in the Sthānikiya (*Sthānikīya*) *kula*.
111. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) stone inscription.—1891 Bühler, *Ep. Ind.* Vol. II. p. 200, No. 7, and Plate.
Sanskrit. Fragment of some *prastāvi*.
112. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 389 f., No. 16, and Plate.
Mixed dialect. Fragment. Dedication of [an image] of the Arahanta (*Arhat*) Vadhamaṇa (*Vardhamāna*) by . . . the daughter of Kala, the sister (?) of Sinavishu, at the request of . . . Śaṭi (?).
113. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1889 noticed by Bühler, *Academy*, Vol. XXXV. p. 381; 1889 Bühler, *Vienna Orient. Journ.* Vol. III. p. 236; 240, No. 4; 1891 Bühler, *Ep. Ind.* Vol. I. p. 392, No. 23, and Plate.
Mixed dialect. Fragment. Mentions the Vārāṇa *gaṇa*, the Ārya-Kaniyasika (*Ārya-Kaniyasika*) *kula*, the Od . . . [śākhā?].
114. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 393, No. 26, and Plate.
Mixed dialect. Dedication [of an image] by Chiri, the son of Dāsa.
115. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 393, No. 27, and Plate; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 35, note 10.
Mixed dialect. Fragment. Setting up of an image of Vādhamaṇa (*Vardhamāna*). Mentions the Thāniya (*Sthānīya*) [*kula*].
116. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 397, No. 34, and Plate.
Mixed dialect. Fragment. Mentions, after an invocation of the Arahantas (*Arhats*) and [Si]ddhas, the Vārāṇa *gaṇa*, the Ārya-Hāṭṭiya (*Ārya-Hāṭṭiya*) *kula*, the Vajanāgari (*Vārjanāgari*) śākhā, the Ārya-Śirikiya (*Ārya-Śrīkiya*) *saṁbhoga*.
117. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 mentioned by Bühler, *Academy*, Vol. XXXIX. p. 374; 1891 mentioned by Bühler, *Vienna Orient. Journ.* Vol. V. p. 178 f.; 1892 Bühler, *Ep. Ind.* Vol. II. p. 206 f., No. 28, and Plate.
Prakrit. Fragment. Records, after an invocation of bhagavat Usabha (*Rishabha*), some gift at the request of Sādītā, female pupil (*śiṣinī*) of . . . dhuka, a

preacher (*vāyaka*) in the Vāraṇa *gaṇa*, Nāḍika (or Nādika) *kula* and . . .
śākhā.

118. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—
 1892 Bühler, *Ep. Ind.* Vol. II. p. 208, No. 33, and Plate.
 Mixed dialect. Fragment. Dedication of an image of Vardhamāna by Dinā (*Dattā*),
 daughter of Vajaranadya (*Vajranandin* ?), [daughter-in-law] of Vādhiśiva
 (*Vṛiddhiśiva* ?), wife of . . . i. Mentions besides Baḍimaśi.
119. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina inscription on large
 slab.—1892 Bühler, *Ep. Ind.* Vol. II. p. 208, No. 34, and Plate.
 Mixed dialect. Fragment. Dedication of an image of [Vardha]māna by Jāyā,
 daughter of Navahasti (*Navahastin*), daughter-in-law of Grahasēna, . . .
 . . . mother of the brothers Śivasēna, Dēvasēna and Śivadēva, for the acceptance
 of Aryya-Sandhi (*Ārya-Sandhi*), pupil (*śiṣhya*) of Aryya-Balattrata (*Ārya-*
Balatrāta), [at the request of] Aryya-Bahma . . . (*Ārya-Brahma* . . .),
 the female pupil (*śiṣiṇī*) of Aryya Balattrata (*Ārya-Balatrāta*) out of the
 Uchēnagarī (*Uchchairnāgarī*) *ś[ā*]khā*. Compare No. 32.
120. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—
 1892 Bühler, *Ep. Ind.* Vol. II. p. 208, No. 35, and Plate.
 Mixed dialect. Fragment. Dedication of . . . the mother of . . . lana,
 the . . . of Śivadatta (*Śivadatta*), at the request of . . . idharā .
 . . out of the Śirika (*Śrīka*) *sambhōka* (*sambhōga*).
121. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—
 1891 Bühler, *Ep. Ind.* Vol. I. p. 389, No. 14, and Plate; 1892 correction by Bühler,
Ep. Ind. Vol. II. p. 197; 1900 correction by Boyer, *Journ. As. Ser. IX.* Vol.
 XV. p. 571 ff.
 Mixed dialect. Dedication of an image of Usa[bha] (*Ṛishabha*) by Gulhā, daughter
 of Varmā and wife of Jayadāsa, at the request of Aryya-Śāmā (*Ārya-Śyāmā*), the
 female pupil (*śiṣiṇī*) of Aryya-Gāḍhaka (*Ārya-Gāḍhaka*), the pupil (*śiṣa*) of
 Aryya-Jēṣṭhahasti (*Ārya-Jyēṣṭhahastin*), out of the Koṭṭiya (*Kauṭṭika*) *gaṇa*, the
 Brahmadāsika *kula*, the Uchchēnagarī (*Uchchairnāgarī*) *śākhā*, the Śirika (or
 Siriya) (*Śrīka*) *sambhōga*. The inscription mentions besides Aryya-Mihila (*Ārya-*
Mihila), the pupil (*śiṣhya*) of Aryya-Jēṣṭhahasti (*Ārya-Jyēṣṭhahastin*). Com-
 pare Nos. 20 and 122.
122. Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—
 1892 Bühler, *Ep. Ind.* Vol. II. p. 209 f., No. 37, and Plate; 1901 Bühler-Smith,
Arch. Surv. Ind. New Imp. Ser. Vol. XX. p. 47, and Plate XC, 2.
 Mixed dialect. Dedication of a fourfold image (*śavadōbbhadrika*) by Sthirā, daughter
 of Varanahasti (*Varanahastin*) and of Dēvi, daughter-in-law of Jayadēva and
 daughter-in-law of Mōshini (*Mōshini*), first wife of Kuṭha Kasutha, at the request
 of the preacher (*vāchaka*) Aryya-Kshēraka (*Ārya-Kshēraka*), pupil (*śiṣhya*) of
 Aryya-Mihila (*Ārya-Mihila*), the pupil (*śiṣhya*) of Aryya-Jēṣṭhahasti (*Ārya-*
Jyēṣṭhahastin), out of the Koṭṭiya (*Kauṭṭika*) *gaṇa*, the Uchchēnagarī (*Uchchair-*
nāgarī) *ś[ā]khā*, the Brahmadāsika (*Brahmadāsika*) *kula*, the Śirigriha (*Śrīgriha*)
sambhōka (*sambhōga*). Compare Nos. 20 and 121.
123. Mathurā (Kaṅkāli Tīlā, now Mathurā Museum) Jaina image inscription.—1877
 Rajendralala Mitra-Growse, *Ind. Ant.* Vol. VI. p. 219, No. 8, and Plate; 1880

- Growse, *Mathurā*², p. 109, and Plate; 1892 Bühler, *Ep. Ind.* Vol. I. p. 383, note 60; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 154, No. 33.
Mixed dialect. Fragment. Records some gift at the request of the preacher (*vāchaka*) Siba (*Siṃha*), the pupil (*śishya*) of Datta. Compare No. 29.
124. Mathurā Jaina inscription.—1889 Bühler, *Vienna Orient. Journ.* Vol. III. p. 233, note 3.
Mixed dialect (?). Fragment. Mentions the Koṭṭiya (*Kauṭṭika*) [*gaṇa*].
125. Mathurā (now Aligarh Institute) Buddhist rail-pillar inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 36. No. 21, and Plate XVI; 1879 Cunningham, *Stūpa of Bharhut*, p. 130, and Plate LIII; 1890 Senart, *Journ. As. Ser.* VIII. Vol. XV. p. 119 f.; 1892 Senart, *Ind. Ant.* Vol. XXI. p. 246, note 62.
Mixed dialect. Fragment. Dedication of a railing (*vēdikā*) and arches (*tōraṇa*) at (?) the *ratanagrīha* (*ratnagriha*) by [Vādhapā]la Dhanabhūti, the son of a Vātsi, of Dhanabhūti, , together with his parents and the four orders (*parishā*), for the worship of all Budhas (*Buddhas*).
126. Mathurā (Jail Mound, now Mathurā Museum) Buddhist inscription on base of pillar.—1870 Dowson, *Journ. Roy. As. Soc. New Ser.* Vol. V. p. 187, No. 23, and Plate; 1877 Growse, *Ind. Ant.* Vol. VI. p. 218, No. 3, and Plate; 1880 Growse, *Mathurā*², p. 154, and Plate; 1890 correction by Senart, *Journ. As. Ser.* VIII. Vol. XV. p. 121, note; 1901 D. R. Bhandarkar, *Journ. Bo. Br. Roy. As. Soc.* Vol. XX. p. 269, note 2; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 155.
Mixed dialect. Dedication of the base of a pillar (*kumbhaka*) by the monks (*bhikṣu*) Śuriya and Buddharakṣita, the *prahanikas*, for the gift of health to all *prahanikas*.
127. Mathurā (now Indian Museum, Calcutta) inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 128, No. 6, and Plate V; 1870 Dowson, *Journ. Roy. As. Soc. New Ser.* Vol. V. p. 186, No. 13; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 154 f., No. 36.
Mixed dialect. Fragment. Dedication by [Vasu]mihira (?), son of Siṃha. Compare No. 128.
128. Mathurā (now Indian Museum, Calcutta) inscription on base and plinth of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 128, Nos. 5^a and 5^b, and Plate V; 1870 Dowson, *Journ. Roy. As. Soc. New Ser.* Vol. V. p. 186, No. 12; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 154 f., Nos. 34 and 35.
Mixed dialect. Fragment. Dedication by the son of Vasumihira and by Viśvadēvaka (? or Viśvasika ?) and (?) Vasumihira (?), the son (or sons) of Siṃha. Compare No. 127.
129. Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—1870 Dowson, *Journ. Roy. As. Soc. New Ser.* Vol. V. p. 187, No. 21; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 155, No. 37.
Sanskrit(?). Fragment. Dedication by some elder of the congregation (*saṅghasthāra*), who bore the epithet of *bhadanta*.
130. Mathurā Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 128, No. 9, and Plate V; 1870 Dowson,

- Journ. Roy. As. Soc.* New Ser. Vol. V. p. 186, No. 16; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 155, No. 38.
Sanskrit(?). Fragment. Dedication by some elder of the congregation (*saṅghasthāvira*).
131. Mathurā Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 128, No. 8, and Plate V; 1870 Dowson, *Journ. Roy. As. Soc.* New Ser. Vol. V. p. 186, No. 15; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 155, No. 39.
Sanskrit(?). Fragment. Dedication by some [elder] of the congregation (*saṅgha-sthāvira*)).
132. Mathurā Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 130, No. 19, and Plate VII; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 155, No. 40.
Mixed dialect. Fragment. Dedication by the monk (*bhikṣhu*) Buddharakṣita and the monk (*bhikṣhu*) Saṅgha Compare Nos. 133 and 134.
133. Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 128, No. 10, and Plate V; 1870 Dowson, *Journ. Roy. As. Soc.* New Ser. Vol. V. p. 187, No. 17; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 155.
Mixed dialect. Fragment. Dedication by the monk (*bhikṣhu*) Buddharakṣita and the monk (*bhikṣhu*) Compare Nos. 132 and 134.
134. Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 128, No. 7, and Plate V; 1870 Dowson, *Journ. Roy. As. Soc.* New Ser. Vol. V. p. 186, No. 14; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 155.
Mixed dialect. Fragment. Dedication of the monk (*bhikṣhu*) Buddharakṣita and (?) the Śākya monk (*Śākyabhikṣhu*) Compare Nos. 132 and 133.
135. Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 128, No. 4, and Plate V; 1870 Dowson, *Journ. Roy. As. Soc.* New Ser. Vol. V. p. 186, No. 11.
Mixed dialect. Fragment. Dedication by the monk (*bhikṣhu*) Buddhaghōṣa.
136. Mathurā (now Mathurā Museum) stūpa inscription.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 129, No. 13, and Plate V; 1870 Dowson, *Journ. Roy. As. Soc.* New Ser. Vol. V. p. 187, No. 20, and Plate.
Mixed dialect. Of Naśāpriyā, daughter of Śurana.
137. Mathurā Buddhist inscription on base of pillar.—1870 Dowson, *Journ. Roy. As. Soc.* New Ser. Vol. V. p. 187, No. 22.
Mixed dialect. Fragment. Contains the names (?) . . . dandi Saṅghadēva Saṅghagṛhita (?) Dharmapriya Saṅghamitra Dharmapriya. Quite uncertain.
138. Mathurā Buddhist image inscription.—1870 Dowson, *Journ. Roy. As. Soc.* New Ser. Vol. V. p. 188, No. 25, and Plate.
Mixed dialect. Records the setting up of an image of *bhagavat Śākyamuni*. The rest is uncertain.

139. Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—1870 Dowson, *Journ. Roy. As. Soc. New Ser.* Vol. V. p. 188, No. 27. Mixed dialect. Fragment. Gift of the monk (*bhikṣu*) Datta.
140. Mathurā Buddhist inscription on large slab.—1870 mentioned by Dowson, *Journ. Roy. As. Soc. New Ser.* Vol. V. p. 188, No. 28. Mixed dialect (?). 'So damaged that no connected sense can be made out.' Mentions the *vihāra* of the Kakatikas (?).
141. Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 130, No. 20, and Plate VII; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 155, note 100. Mixed dialect. Fragment. Records the dedication of some *bhikṣu*. The reading of the names is quite uncertain.
142. Mathurā (Chanbārā Mound) Buddhist stone inscription.—1874 Growse, *Mathurā*, Part II. p. 176; 1880 Growse, *Mathurā*², p. 115. Mixed dialect (?). Fragment. Only the word 'of the Budhas (*Buddhas*).'
143. Mathurā (Chanbārā Mound) Buddhist (?) stone inscription.—1874 Growse, *Mathurā*, Part II. p. 176; 1880 Growse, *Mathurā*², p. 115. Sanskrit (?). Fragment. No name is preserved.
144. Mathurā Buddhist image inscription.—1877 Growse, *Ind. Ant.* Vol. VI. p. 219, No. 7 and Plate; 1880 Growse, *Mathurā*², p. 126, and Plate; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 155 f., No. 41. Sanskrit (?). Fragment. Dedication of some woman for the obtainment of the condition of a Buddha by all beings.
145. Mathurā Buddhist image inscription.—1870 Dowson, *Journ. Roy. As. Soc. New Ser.* Vol. V. p. 188, No. 26, and Plate. Sanskrit (?). Fragment. Dedication of an image. Mentions Dharmāsōka (?). Uncertain.
146. Mathurā (Jail Mound) Buddhist image inscription.—1878 Growse, *Journ. Beng. As. Soc.* Vol. XLVII. Part I. p. 130, and Plate XXI; 1880 Growse, *Mathurā*², p. 107, and Plate. Sanskrit (?). Dedication by the Śākya monk (*Śākyabhikṣu*) Yaśadinna (*Yaśō-datta*).
147. Mathurā Buddhist image inscription.—1870 Dowson, *Journ. Roy. As. Soc. New Ser.* Vol. V. p. 188, No. 24, and Plate; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 156, No. 42. Sanskrit. Dedication by the Śākya monk (*Śākyabhikṣu*) Saṅgharakṣita.
148. Mathurā (now Indian Museum, Calcutta) Buddhist image inscription.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 129, No. 12, and Plate V; 1870 Dowson, *Journ. Roy. As. Soc. New Ser.* Vol. V. p. 187, No. 19, and Plate; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 156, No. 43. Sanskrit. Dedication by the Śākya monk (*Śākyabhikṣu*) Dharmadāsa.
149. Mathurā Buddhist image inscription.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 128 f., No. 11, and Plate V; 1870 Dowson, *Journ. Roy. As.*

- Soc. New Ser. Vol. V. p. 187, No. 18, and Plate; 1904 Lüders, *Ind. Ant.* Vol. XXXIII, p. 156, No. 44.
Sanskrit. Dedication by the Śākya monk (*Śākyabhikṣu*) *bhadanta* Brahmasōma.
150. Parkham (now Mathurā Museum) image inscription.—1885 Cunningham, *Arch. Surv. Rep.* Vol. XX. p. 41, and Plate VI.
Prakrit. Made by Gōmātaka, the pupil (*atēvāsin*) of Kunika. The inscription to the left has not been read.
151. Mahwan inscription on sculptured stone.—1885 Cunningham, *Arch. Surv. Rep.* Vol. XX. p. 41, and Plate V, 3.
Only the figures 20 3.
152. Satdhāra Stūpa II. inscription on steatite box (No. 1).—1854 Cunningham, *Bhilsa Topes*, p. 324, and Plate XXV.
Prakrit. (Relics) of Śāriputa (*Śāriputra*).
153. Satdhāra Stūpa II. inscription on steatite box (No. 2).—1854 Cunningham, *Bhilsa Topes*, p. 324, and Plate XXV.
Prakrit. (Relics) of Maha-Mogalāna (*Mahā-Maudgalyāyana*).
154. Sōnāri Stūpa I. rail inscription.—1854 Cunningham, *Bhilsa Topes*, p. 313, and Plate XXIII, 8.
Prakrit. Gift of the architect (*narakam[ika]*) Dhamaguta (*Dharmagupta*), pupil (*atēvāsin*) of Aya-Pasanaka (*Ārya-Prasannaka*).
155. Sōnāri Stūpa I. rail inscription.—1854 Cunningham, *Bhilsa Topes*, p. 313, and Plate IX, 2, and XXIII, 9.
Prakrit. Gift of the monk (*bhichhu*) Sagharakhita (*Samgharakshita*), pupil (*atēvāsin*) of Aya-Pasanaka (*Ārya-Prasannaka*).
156. Sōnāri Stūpa II. inscription on crystal box (No. 1).—1854 Cunningham, *Bhilsa Topes*, p. 121, 316, and Plate XXIV; 1905 Fleet, *Journ. Roy. As. Soc.* 1905, p. 688 ff.
Prakrit. (Relics) of the saint (*sapurisa*) Gotiputa (*Gautiputra*), the Hēlavata (*Haimavata*), (namely) of Dudabhisara (*Dundubhisvara*), an heir of the faith (*dāyāda*).
157. Sōnāri Stūpa II. inscription on steatite box (No. 2).—1854 Cunningham, *Bhilsa Topes*, p. 317, and Plate XXIV.
Prakrit. (Relics) of the saint (*sapurisa*) Majhima (*Madhyama*), the Koḍiniputa (*Kaundiniputra*).
158. Sōnāri Stūpa II. (now British Museum) inscription on steatite box (No. 3).—1854 Cunningham, *Bhilsa Topes*, p. 121, 317, and Plate XXIV; 1898 Rhys Davids, *Journ. Roy. As. Soc.* 1898, p. 579, Plate only; 1905 Fleet, *Journ. Roy. As. Soc.* 1905, p. 681.
Prakrit. (Relics) of the saint (*sapurisa*) Kotiputa (*Kauntiputra*) Kāsapagota (*Kāśyapagōtra*), the teacher (*āchariya*) of all Hēlavatas (*Haimavatas*).
159. Sōnāri Stūpa II. inscription on steatite box (No. 4).—1854 Cunningham, *Bhilsa Topes*, p. 318, and Plate XXIV.
Prakrit. (Relics) of the saint (*sapurisa*) Kōsikiputa (*Kausikiputra*).

160. Sōnāri Stūpa II. inscription on steatite box (No. 5).—1854 Cunningham, *Bhilsa Topes*, p. 318, and Plate XXIV.

Prakrit. (Relics) of the saint (*sapurisa*) Ālābagira.

161. S. 68.—Sāñchi Buddhist statue inscription of the time of *mahārāja rājātīrāja devaputra Shāhi Vāsashka*.—1893 mentioned by Bühler, *Vienna Orient. Journ.* Vol. VII. p. 293; 1894 Bühler, *Ep. Ind.* Vol. II. p. 369 f., and Plate; 1903 correction by Fleet, *Journ. Roy. As. Soc.* 1903, p. 325 ff.; 1904 note by Smith, *Early History of India*, p. 238, note; 1905 note by Fleet, *Journ. Roy. As. Soc.* 1905, p. 357 f.; 1905 note by Lüders, *Ep. Ind.* Vol. IX. p. 244 f.

. . . *sya rājātīrājasya* . . . *putrasya Shāh[ī] Vāsashkasya sam* [60] 8 *hē* 1 [di 5] [*ē*]*tasy[ām]* [*p*]*u[rv]**v[āyām]*.

Mixed dialect. Fragment. Records the erection of a statue of *bhagarat* . . . in the Dharmadēvavihāra by Madhurikā, daughter of Khara. The date of the year is quite uncertain.

162—568 Sāñchi Buddhist Stūpa I. Inscriptions.

162. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 463, No. 21, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 235, No. 1, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 97, No. 1.

Prakrit. Gift of Dhamasiva (*Dharmasiva*), the son of Kēkaṭēyaka (*Kaikaṭēyaka*).

163. 1854 Cunningham, *Bhilsa Topes*, p. 235, No. 2, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 370, No. 124.

Prakrit. Gift of the nuns (*bhichhunīs*) from [Vāḍi]vahana.

164. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 25, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 235, No. 3, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 370, No. 125.

Prakrit. Gift of Vajigata (*Vajrigupta*).

165. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 461, No. 5, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 236, No. 4, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 97, No. 2.

Prakrit. Gift of the mother of Dhamagirika (*Dharmagirika*). Compare No. 324.

166. 1854 Cunningham, *Bhilsa Topes*, p. 236, No. 5, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 97, No. 3.

Prakrit. Gift of Vijita, son-in-law of Kēkaṭēyaka (*Kaikaṭēyaka*).

167. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 15, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 236, No. 6, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 97, No. 4.

Prakrit. Gift of the monk (*bhichhu*) Kāda (*Kānda*).

168. 1854 Cunningham, *Bhilsa Topes*, p. 236, No. 7, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 370, No. 126.

Prakrit. Gift of the nun (*bhichhunī*) Dēvabhāgā, the Madhubanikā (inhabitant of *Madhuvana*).

169. 1838 Prinsep, *Journ. Benj. As. Soc.* Vol. VII. p. 564, No. 40, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 236, No. 8, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 370, No. 127.
Prakrit. Gift of the queen (*dēvi*) Vākalā (or, possibly, Vākilā), the mother of Ahimita (*Ahimitra*).
170. 1854 Cunningham, *Bhilsa Topes*, p. 236, No. 9, and Plate XVI.
Prakrit. Of Phagu (*Phalgu*), the Vasa . . rikā. Compare No. 236.
171. 1854 Cunningham, *Bhilsa Topes*, p. 236, No. 10, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 371, No. 128.
Prakrit. Gift of the monk (*bhichhu*) Nagadina (*Nagadatta*). Compare No. 235.
172. 1854 Cunningham, *Bhilsa Topes*, p. 237, No. 11, and Plate XVI.
Prakrit. Gift of the Vākiliyas from Ujēni (*Ujjayinī*). Compare No. 237.
173. 1854 Cunningham, *Bhilsa Topes*, p. 237, No. 12, and Plate XVI.
Prakrit. Gift of Gōpāla, the *visakama* (?), from Ujēni (*Ujjayinī*).
174. 1854 Cunningham, *Bhilsa Topes*, p. 237, No. 13, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 97, No. 5.
Prakrit. Gift of the monk (*bhichhu*) Aya-Pasanaka (*Ārya-Prasannaka*). There are three copies of this inscription.
175. 1854 Cunningham, *Bhilsa Topes*, p. 237, No. 14, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 97, No. 6.
Prakrit. Gift of the nun (*bhikhunī*) Achalā from Nadinagara (*Nandinagara*). Compare No. 462.
176. 1854 Cunningham, *Bhilsa Topes*, p. 237, No. 15, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 97, No. 7.
Prakrit. Gift of the monk (*bhikhu*) Kābōja (*Kāmbōja*) from Nādinagara (*Nandinagara*). Compare No. 472.
177. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 8, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 237, No. 16, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 97, No. 8.
Prakrit. Gift of Sōṇadēvā (*Śravaṇadēvā*), wife of Siharakhita (*Siṃharakshita*).
178. 1854 Cunningham, *Bhilsa Topes*, p. 237, No. 17, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 371, No. 129.
Prakrit. Gift of Sōṇadēvā (*Śravaṇadēvā*), Parijā and Agidēvā (*Agnidēvā*).
179. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 461, No. 7, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 237, No. 18, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 371, No. 130.
Prakrit. Gift of Subhagā and her sister.
180. 1854 Cunningham, *Bhilsa Topes*, p. 238, No. 19, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 98, No. 9.
Prakrit. Gift of the monk (*bhichhu*) Dhamarakhita (*Dharmarakshita*).

181. 1854 Cunningham, *Bhilsa Topes*, p. 238, No. 20, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 98, No. 10.
Prakrit. Gift of the labourer (? kamika) Aṭha (*Artha*).
182. 1854 Cunningham, *Bhilsa Topes*, p. 238, No. 21, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 371, No. 131.
Prakrit. Gift of Pusagiri (*Pushyagiri*), the Nāvagāmaka (inhabitant of *Navagrāma*).
The identity of Cunningham's and Bühler's inscriptions is doubtful. Compare No. 277.
183. 1854 Cunningham, *Bhilsa Topes*, p. 238, No. 22, and Plate XVI.
Prakrit. Fragment. Gift of the nun (*bhichhuni*) pasakama (?) Chaḍa (? *Chañḍā*).
184. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 461, No. 4, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 238, No. 23, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 98, No. 11.
Prakrit. Gift of Sāmanēra (*Śrāmaṇēra*), the Abēyaka banker (*seṭhin* of *Āmra* ?).
Compare No. 283.
185. 1854 Cunningham, *Bhilsa Topes*, p. 238, No. 24, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 98, No. 12.
Prakrit. Gift of the monk (*bhichhu*) Prātiṭhāna (*Prātishṭhāna*), pupil (*atēvāsīn*) of Hāṭiya.
186. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 22, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 239, No. 25, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 98, No. 13.
Prakrit. Gift of Siharakhita (*Siṃharakshita*), the Uḍubaraghariya (inhabitant of *Udumbaragriha*).
187. 1854 Cunningham, *Bhilsa Topes*, p. 239, No. 26, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 371, No. 132; 1895 referred to by Pischel, *Nachr. Gött. Ges. Wiss.* Phil. Hist. Kl. 1895, p. 214.
Prakrit. Gift of the nun (*bhichhuni*) Ōdātikā (*Avadātikā*), the Vēdisikā (inhabitant of *Vidiśā*).
188. 1854 Cunningham, *Bhilsa Topes*, p. 239, No. 27, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 371, No. 133.
Prakrit. Gift of Yasōpāla (*Yasāhpāla*), the Bhadata-Kaḍiya (pupil of *bhadanta Kaḍa* ?). Compare No. 314.
189. 1854 Cunningham, *Bhilsa Topes*, p. 239, No. 28, and Plate XVI; 1894, Bühler, *Ep. Ind.* Vol. II. p. 371, No. 134.
Prakrit. Gift of Sihagiri (*Siṃhagiri*) from Māhamōragi. Compare No. 313.
190. 1854 Cunningham, *Bhilsa Topes*, p. 239, No. 29, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 371, No. 135.
Prakrit. Gift of Pusa (*Pushya*), the Chahaṭiya monk (*bhichhu* from *Chahaṭa* ?).
Compare No. 316.
191. 1854 Cunningham, *Bhilsa Topes*, p. 239, No. 30, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 98, No. 15.

- Prakrit.** Gift of Dhamarakhitā (*Dharmarakṣitī*), the Maḍhuvanikā (inhabitant of *Madhucana*). Compare Nos. 312 and 460.
192. 1854 Cunningham, *Bhilsa Topes*, p. 239, No. 31, and Plate XVI.
Prakrit. Gift of the monk (*bhikkhu*) Dhana (?).
193. 1854 Cunningham, *Bhilsa Topes*, p. 239, No. 32, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 371, No. 136.
Prakrit. Gift of the householder (*gahapati*) Budhila (*Buddhila*).
194. 1854 Cunningham, *Bhilsa Topes*, p. 239, No. 33, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 98, No. 16.
Prakrit. Gift of the monk (*bhikkhu*) Bhaṇḍuka, son of a Gotī (*Gauptī*). Compare No. 442.
195. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI p. 462, No. 10, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 240, No. 34, and Plate XVI; 1891 Bühler, *Vienna Orient. Journ.* Vol. V. p. 231; 1892 Bühler, *Ep. Ind.* Vol. II. p. 98, No. 17.
Prakrit. Gift of the Vejaja village (*gāma*).
196. 1854 Cunningham, *Bhilsa Topes*, p. 240, No. 35, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 99, No. 18.
Prakrit. Gift of the monk (*bhikkhu*) Araḥguta (*Arhatijupta*), the Sāsādaka (inhabitant of *Sāsāda*).
197. 1854 Cunningham, *Bhilsa Topes*, p. 240, No. 36, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 99, No. 19.
Prakrit. Gift of Subhaga, the Kōraghara (inhabitant of *Kuravagrāha*).
198. 1854 Cunningham, *Bhilsa Topes*, p. 240, No. 37, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 371, No. 137.
Prakrit. Gift of the mother of Aya-Rahila (*Ārya-Rahila*), the Sāhinēyaka.
199. 1854 Cunningham, *Bhilsa Topes*, p. 240, No. 38, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 99, No. 20.
Prakrit. Gift of the female lay worshipper (*upasikī*) Vudinā (*Vyudirnī*).
200. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI p. 462, No. 18, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 241, No. 39, and Plate XVI; 1838 Fleet, *Corp. Inscr. Ind.* Vol. III. p. 31; 1892 Bühler, *Ep. Ind.* Vol. II. p. 99, No. 21, and Plate.
Prakrit. The measuring-staff (*paṇḍulāḥī*) of Bhagavat at Kākāṇḍya.
201. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 461, No. 6, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 241 f., No. 40, and Plate XVI, 1892 Bühler, *Ep. Ind.* Vol. II. p. 99, No. 22.
Prakrit. Gift of Vesāmanadatā (? *Vasīravanadattā*), daughter-in-law of Paṭiṭhiya (*Pratishṭhita*), householder (*gahapati*) from Tubavana (*Tumbavana*).
202. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 9 and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 242, No. 41, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 99, No. 23.
Prakrit. Gift of the householder (*gahapati*) Paṭiṭhiya (*Pratishṭhita*) from Tubavana (*Tumbavana*). Compare No. 449.

203. 1854 Cunningham, *Bhilsa Topes*, p. 242, No. 42, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 372, No. 138.
Prakrit. Gift of Disārakhita (*Diśārakshita*) from Navagāmaka (*Navagrāmaka*).
204. 1854 Cunningham, *Bhilsa Topes*, p. 242, No. 43, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 99, No. 24.
Prakrit. Gift of Nadāvu (*Nandāyu* ?) and Nādivirōhi (*Nandivirōhin*).
205. 1854 Cunningham, *Bhilsa Topes*, p. 242, No. 44, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 372, No. 139.
Prakrit. Gift of Poṭhadēvā (*Prōshhadēvā*).
206. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 565, No. 44, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 242, No. 45, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 372, No. 140.
Prakrit. Gift of Nāgā, the wife of the Kamdaḍigāmiya banker (*sethin* of *Kandaḍigrāma*).
207. 1854 Cunningham, *Bhilsa Topes*, p. 242, No. 46, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 372, No. 141.
Prakrit. Gift of Pusā (*Pushyā*), the wife of the Kamdaḍigāmiya banker (*sethin* of *Kandaḍigrāma*).
208. 1854 Cunningham, *Bhilsa Topes*, p. 243, No. 47, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 372, No. 142.
Prakrit. Gift of Vaḍha (*Vṛiddha*) from Kamdaḍigāma (*Kandaḍigrāma*).
209. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 30, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 243, No. 48, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 372, No. 143.
Prakrit. Gift of the clerk (*lēkhaka*) Muḷagiri (*Mūlagiri*).
210. 1854 Cunningham, *Bhilsa Topes*, p. 243, No. 49, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 372, No. 144.
Prakrit. Fragment. From Ujēni (*Ujjayinī*)
211. 1854 Cunningham, *Bhilsa Topes*, p. 243, No. 50, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 372, No. 145.
Prakrit. Gift of the monk (*bhikkhu*) Yakhadina (*Yakshadatta*).
212. 1854 Cunningham, *Bhilsa Topes*, p. 243, No. 51, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 372, No. 146.
Prakrit. Gift of a female lay-worshipper (*upāsikā*) from Ujēni (*Ujjayinī*).
213. 1854 Cunningham, *Bhilsa Topes*, p. 243, No. 52, and Plate XVI.
Prakrit. Gift of Isadāta (*Rishidatta*), the *rakasavānōdāsa* (?).
214. 1854 Cunningham, *Bhilsa Topes*, p. 243, No. 53, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 372, No. 147.
Prakrit. Gift of the Nāvagāmikā female lay-worshippers (*upāsikās* from *Navagrāma*).
215. 1854 Cunningham, *Bhilsa Topes*, p. 243, No. 54, and Plate XVI.
Prakrit. Gift of Vahila from Isimitā (?). Compare No. 418 (?).

216. 1854 Cunningham, *Bhilsa Topes*, p. 243, No. 55, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 373, No. 148.
Prakrit. Gift of Rōhaṇi (*Rōhinī*) from Ujēni (*Ujjayinī*).
217. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 29, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 243 f., No. 56, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 373, No. 149.
Prakrit. Gift of Dhamagiri (*Dharmagiri*) from Ujēni (*Ujjayinī*).
218. 1854 Cunningham, *Bhilsa Topes*, p. 244, No. 57, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 373, No. 150.
Prakrit. Gift of Sona (*Śravaṇa*) from Ujēni (*Ujjayinī*).
219. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 35, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 244, No. 58, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 94, note 28; 1894 Bühler, *Ep. Ind.* Vol. II. p. 373, No. 151.
Prakrit. Gift of Najā, the daughter-in-law of the Tāpasīyas, from Ujēni (*Ujjayinī*).
Compare No. 560.
220. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 32, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 244, No. 59, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 94, note 28; 1894 Bühler, *Ep. Ind.* Vol. II. p. 373, No. 152.
Prakrit. Gift of Isimita (*Ṛṣhimītra*) of the Tāpasīyas from Ujē[ni*] (*Ujjayinī*).
221. 1854 Cunningham, *Bhilsa Topes*, p. 244, No. 60, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 373, No. 153.
Prakrit. Gift of Mūladatā (*Mūladattā*) from Ujēni (*Ujjayinī*).
222. 1854 Cunningham, *Bhilsa Topes*, p. 244, No. 61, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 373, No. 154.
Prakrit. Gift of Balakā from Ujēni (*Ujjayinī*).
223. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 34, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 244 f., No. 62, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 373, No. 155.
Prakrit. Gift of Vayudatā (*Vāyudattā*), wife of Upedadata (*Upēndradatta*), from Ujēni (*Ujjayinī*). Compare No. 407.
224. 1854 Cunningham, *Bhilsa Topes*, p. 245, No. 63, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 373, No. 156.
Prakrit. Gift of Himadatā (*Himadattā*), sister of Upedadata (*Upēndradatta*), from Ujēni (*Ujjayinī*).
225. 1854 Cunningham, *Bhilsa Topes*, p. 245, No. 64, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 373, No. 157.
Prakrit. Gift of Budhā (*Buddhā*), sister of Upedadata (*Upēndradatta*), from Ujēni (*Ujjayinī*).
226. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 39, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 245, No. 65, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 374, No. 158.
Prakrit. Gift of the nun (*bhichhunī*) Kāḍī (*Kāṇḍī*) from Ujēni (*Ujjayinī*).

227. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 31, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 245, No. 66, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 374, No. 159.
Prakrit. Gift of the mother of Chheta (*Kshētra*) from Ujēni (*Ujjayinī*).
228. 1854 Cunningham, *Bhilsa Topes*, p. 245, No. 67, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 94, note 28; 1894 Bühler, *Ep. Ind.* Vol. II. p. 374, No. 160.
Prakrit. Gift of Simhadatā (*Simhadattā*) of the Tāpasīyas from Ujēni (*Ujjayinī*).
229. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 33, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 245, No. 68, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 374, No. 161.
Prakrit. Gift of Isika (*Rishika*) of the Saphinēyakas from Ujēni (*Ujjayinī*).
230. 1854 Cunningham, *Bhilsa Topes*, p. 246, No. 69, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 374, No. 162.
Prakrit. Gift of Isimita (*Rishimitrā*) from Kuraghara (*Kuraragriha*).
231. 1854 Cunningham, *Bhilsa Topes*, p. 246, No. 70, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 374, No. 163.
Prakrit. Gift of Vāsulā (or Vipulā) from Ujēni (*Ujjayinī*).
232. 1854 Cunningham, *Bhilsa Topes*, p. 246, No. 71, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 374, No. 164.
Prakrit. Gift of Narā from Kuraghara (*Kuraragriha*).
233. 1854 Cunningham, *Bhilsa Topes*, p. 246, No. 72, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 374, No. 165.
Prakrit. Gift of Nagamitā (*Nagamitrā*) from Kuraghara (*Kuraragriha*). Compare No. 426.
234. 1854 Cunningham, *Bhilsa Topes*, p. 246, No. 73, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 99, No. 25.
Prakrit. Gift of the Bauddha committee (*Bodhagoṭhī*) from Dhamavaḍhana (*Dharmavardhana*). Compare No. 351.
235. 1854 Cunningham, *Bhilsa Topes*, p. 246, No. 74, and Plate XVII.
Prakrit. Gift of the monk (*bhichhu*) Nagadina (*Nagadutta*). Compare No. 171.
236. 1854 Cunningham, *Bhilsa Topes*, p. 246, No. 75, and Plate XVII.
Prakrit. Of Phagu (*Phalgu*), the Vasa . . rikā. Compare No. 170.
237. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 28, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 246, No. 76, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 100, No. 27.
Prakrit. Gift of the Vākiliyas from Ujēni (*Ujjayinī*). Compare No. 172.
238. 1854 Cunningham, *Bhilsa Topes*, p. 246, No. 77, and Plate XVII.
Prakrit. Gift of Gōhila (*Gōbhīla*) and Visa (*Viśva*) from Ujēni (*Ujjayinī*).
239. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 14, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 246, No. 78, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 100, No. 28.
Prakrit. Gift of the nun (*bhichhunī*) Chirātī (*Kirātī*).

240. 1854 Cunningham, *Bhilsa Topes*, p. 247, No. 79, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 100, No. 29.
Prakrit. Gift of the monk (*bhikkhu*) Sadhana.
241. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 41, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 247, No. 80, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 100, No. 30.
Prakrit. Gift of Asvadēvā (*Āsvadēvā*), mother of Bahadata (*Brahmadatta*).
242. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 38, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 247, No. 81, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 100, No. 31.
Prakrit. Gift of Svatiguta (*Svātīgupta*), the Ugirēyaka (inhabitant of *Ugirā*).
243. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 13, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 247, No. 82, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 100, No. 32.
Prakrit. Gift of Arahagutā (*Arhadguptā*).
244. 1854 Cunningham, *Bhilsa Topes*, p. 247, No. 83, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 374, No. 166.
Prakrit. Gift of Asvadēvā (*Āsvadēvā*), mother of Samika (*Scāmika*).
245. 1854 Cunningham, *Bhilsa Topes*, p. 248, No. 84, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 100, No. 33; 1895 referred to by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 214.
Prakrit. Gift of Saṃgharakhitā (*Samgharakshitā*), female pupil (*atēyasini*) of Yasilā (*Yasīlā*).
246. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 17, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 247 f., No. 85, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 374, No. 167.
Prakrit. Gift of Kaniyāsi (*Kaniyāsī*), the mother of the banker (*sethin*).
247. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 27, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 248, No. 86, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 100, No. 34.
Prakrit. Gift of Yasilā (*Yasīlā*).
248. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 563, No. 26, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 248, No. 87, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 100, No. 35.
Prakrit. Gift of the banker (*sethin*), the executor of repairs.
249. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 563, No. 24, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 248, No. 88, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 375, No. 168.
Prakrit. Gift of Vasulā. Compare No. 510.
250. 1854 Cunningham, *Bhilsa Topes*, p. 249, No. 89, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 375, No. 169.
Prakrit. Gift of Īdadata (*Indradatta*), the Pāvīḍaka (inhabitant of *Paviḍa*).

251. 1854 Cunningham, *Bhilsa Topes*, p. 249, No. 90, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 101, No. 36.
Prakrit. Gift of Upidadata (*Upēndradatta*).
252. 1854 Cunningham, *Bhilsa Topes*, p. 249, No. 91, and Plate XVII.
Prakrit. Gift of the daughter of Sēmākā (?). Compare No. 382.
253. 1854 Cunningham, *Bhilsa Topes*, p. 249, No. 92, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 101, No. 37.
Prakrit. Gift of the nun (*bhichhuni*) Saghadinā (*Saṅghadattā*) from Vāghumata.
254. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 565, No. 42, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 249, No. 93, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 101, No. 38; 1895 referred to by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895. p. 214.
Prakrit. Gift of the nun (*bhichhuni*) Yakhi (*Yakṣī*) from Vedisa (*Vidiśā*).
255. 1854 Cunningham, *Bhilsa Topes*, p. 249, No. 94, and Plate XVII; 1892 correction by Maisey, *Sānchi and its Remains*, p. 103:¹ 1894 Bühler, *Ep. Ind.* Vol. II. p. 375 No. 170.
Prakrit. Gift of Kujara (*Kuñjara*), the brother of the banker (*sethin*).
256. 1854 Cunningham, *Bhilsa Topes*, p. 249, No. 95, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 101, No. 39.
Prakrit. Gift of Kurari, mother of Tāpasī.
257. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 565, No. 45, and Plate: 1854 Cunningham, *Bhilsa Topes*, p. 249, No. 96, and Plate XVII; 1894 Bühler *Ep. Ind.* Vol. II. p. 375, No. 171.
Prakrit. Fragment. Gift of Isidatā (*Ṛishidattī*), wife of Sakadina (*Śakradatta*).
258. 1854 Cunningham, *Bhilsa Topes*, p. 250, No. 97, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 375, No. 172.
Prakrit. Gift of Bhadagata (*Bhadragupta*), the Sānukagāminā (inhabitant of *Sānukagāminā*).
259. 1854 Cunningham, *Bhilsa Topes*, p. 250, No. 98, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 375, No. 173.
Prakrit. Gift of Sātīla (*Śāntīla* or *Svātīla*) from Dharakina.
260. 1854 Cunningham, *Bhilsa Topes*, p. 250, No. 99, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 101, No. 40.
Prakrit. Gift of Araha (*Arhat*) from Kāpāsīgāma (*Kārpāsigrāma*). There are two copies of this inscription.
261. 1854 Cunningham, *Bhilsa Topes*, p. 250, No. 100, and Plate XVII.
Prakrit. Gift of Arahadāsa (*Arhaddīsa*), the Kaṭakañyaka (inhabitant of *Kaṭakañyu*).

¹ This work, the publication of which in 1892 was altogether an anachronism, I have referred to only in a few cases where the author has given his own transcripts or evident corrections. For the most part the readings of the inscriptions have been taken over from Cunningham's *Bhilsa Topes*, and it therefore seemed to me unnecessary to quote them here.

262. 1854 Cunningham, *Bhilsa Topes*, p. 250, No. 101, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 101, No. 41.
Prakrit. Gift of Bhadaka (*Bhadraka*) from Kaṭakañu.
263. 1854 Cunningham, *Bhilsa Topes*, p. 250, No. 102, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 101, No. 42.
Prakrit. Gift of Apathaka (*Apārthaka*).
264. 1854 Cunningham, *Bhilsa Topes*, p. 250, No. 103, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 101, No. 43.
Prakrit. Gift of Ajitiguta (*Aditigupta* or *Añtigupta*), the Bhōgavadhanaka (inhabitant of *Bhōgavardhana*).
265. 1854 Cunningham, *Bhilsa Topes*, p. 250, No. 104, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 101, No. 44.
Prakrit. Gift of Arabadina (*Arabadatta*) in Mōrasihikāṭa (*Mayūrasinhikāṭa*).
266. 1854 Cunningham, *Bhilsa Topes*, p. 250, No. 105, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 101, No. 45.
Prakrit. Gift of Dhamarakhitā (*Dharmarakshitā*), mother of Sivanadi (*Śivanandin*), from Bhogavadhana (*Bhōgavardhana*). There are two copies of this inscription.
267. 1854 Cunningham, *Bhilsa Topes*, p. 251, No. 106, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 375, No. 174.
Prakrit. Gift of Saghā (*Samghā*).
268. 1854 Cunningham, *Bhilsa Topes*, p. 251, No. 107, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 102, No. 46.
Prakrit. Gift of Navagamaka-Samikā (*Śrīmikā*, inhabitant of *Navagrāma*) from Ujñihāra (the district of *Ujjayinī*).
269. 1854 Cunningham, *Bhilsa Topes*, p. 251, No. 108, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 102, No. 47.
Prakrit. Gift of the merchant (*vānija*) Siriguta (*Śrīgupta*).
270. 1854 Cunningham, *Bhilsa Topes*, p. 251, No. 109, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 102, No. 48.
Prakrit. Gift of Majhimā (*Madhyamā*), wife of Subāhita. Compare No. 544.
271. 1854 Cunningham, *Bhilsa Topes*, p. 251, No. 110, and Plate XVII; 1892 Cunningham-Maisey, *Sanchi and its Remains*, p. 95; 1892 Bühler, *Ep. Ind.* Vol. II. p. 102, No. 49.
Prakrit. Gift of the royal scribe (*rājapūṭīkara*) Subāhita, son of a Gotī (*Gauptī*).
272. 1854 Cunningham, *Bhilsa Topes*, p. 251, No. 111, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 102, No. 50, and Plate; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 585.
Prakrit. Fragment. [Gift] of the female lay-worshipper (*upāsikā*) Nāgā from Tiriḍapada. Compare No. 446.
273. 1854 Cunningham, *Bhilsa Topes*, p. 251, No. 112, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 102, No. 51.
Prakrit. Gift of the Barulamisa committee (*gotṭi*) from Vedisā (*Vidīsā*).

274. 1854 Cunningham. *Bhilsa Topes*, p. 252, No. 113, and Plate XVII; 1892 Bühler. *Ep. Ind.* Vol. II. p. 102, No. 52.
Prakrit. Gift of the nun (*bhichhunī*) Dhamarakhitā (*Dharmarakshitā*) in Kāchupatha.
275. 1854 Cunningham. *Bhilsa Topes*, p. 252, No. 114, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 102, No. 53.
Prakrit. Gift of the monk (*bhichhu*) Dhamarakhita (*Dharmarakshita*), the Kāchupatha (inhabitant of *Kāchupatha*).
276. 1854 Cunningham, *Bhilsa Topes*, p. 252, No. 115, and Plate XVII; 1892 Bühler. *Ep. Ind.* Vol. II. p. 103, No. 54; 1895 referred to by Pischel, *Nachr. Gott. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 214.
Prakrit. Gift of the monk (*bhichhu*) Saṁdhāna.
277. 1854 Cunningham. *Bhilsa Topes*, p. 252, No. 116, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 103, No. 55.
Prakrit. Gift of Pusagiri (*Pushyagiri*), the Nāvagāmaka (inhabitant of *Navagāma*). Compare No. 182.
278. 1854 Cunningham, *Bhilsa Topes*, p. 252, No. 117, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 103, No. 56.
Prakrit. Gift of Bhichhuka (*Bhikshuka*), the Pādāniya (inhabitant of *Pādāna*).
279. 1854 Cunningham, *Bhilsa Topes*, p. 252, No. 118, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 375, No. 175.
Prakrit. Fragment. Gift of Kāchā from Vāghumata. The identity of Cunningham's and Bühler's inscriptions is not absolutely certain.
280. 1854 Cunningham, *Bhilsa Topes*, p. 252, Nos. 119-121, and Plates IX and XVII; 1894 Bühler. *Ep. Ind.* Vol. II. p. 375, No. 176; 1895 referred to by Pischel, *Nachr. Gott. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 212.
Prakrit. Three (rails), the gift of Samika (*Svāmika*), the musician (? *vānika*), and of his son Siripāla (*Śrīpāla*). Compare No. 532.
281. 1854 Cunningham, *Bhilsa Topes*, p. 253, No. 122, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 376, No. 177.
Prakrit. Gift of bhādanta (*bhadanta*) Rājuka.
282. 1854 Cunningham. *Bhilsa Topes*, p. 253, No. 123, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 376, No. 178.
Prakrit. Gift of the monk (*bhichhu*) Visākha (*Viśākha*).
283. 1837 Prinsep. *Journ. Beng. As. Soc.* Vol. VI. p. 461, No. 11, and Plate XXVII; 1854 Cunningham. *Bhilsa Topes*, p. 253, No. 124, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 103, No. 57.
Prakrit. Gift of Sāmanēra (*Śrāmaṇēra*), the Abeyaka banker (*seṭhīn* of *Āmra* ?). Compare No. 184.
284. 1837 Prinsep. *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 12, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 253, No. 125, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 103, No. 58.
Prakrit. Gift of the monk (*bhichhu*) Nadiguta (*Nandigupta*).

285. 1854 Cunningham, *Bhilsa Topes*, p. 253, No. 126, and Plate XVIII.
Prakrit. Fragment. Gift of Nada from Podakaḍa.
286. 1854 Cunningham, *Bhilsa Topes*, p. 253, No. 127, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 103, No. 59.
Prakrit. Fragment. Gift of [the mother of] Arahadina (*Arhaddatta*) from Arāpāna.
287. 1854 Cunningham, *Bhilsa Topes*, p. 253, No. 128, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 103, No. 60; 1894 correction by Bühler, *Ep. Ind.* Vol. II. p. 405, note 24.
Prakrit. Gift of Kujara (*Kuñjara*) from Tambalamada.
288. 1854 Cunningham, *Bhilsa Topes*, p. 253, No. 129, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 103, No. 61.
Prakrit. Gift of the monk (*bhichhu*) Dhamaguta (*Dharmagupta*) from [Ma]dhuvana.
289. 1854 Cunningham, *Bhilsa Topes*, p. 253, No. 130, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 376, No. 179.
Prakrit. Fragment. Gift of Nāmda from Kurara.
290. 1854 Cunningham, *Bhilsa Topes*, p. 253, No. 131, and Plates IX and XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 103, No. 62.
Prakrit. Gift of the monk (*bhichhu*) Mahāgiri.
291. 1854 Cunningham, *Bhilsa Topes*, p. 254, No. 132, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 376, No. 180.
Prakrit. Gift of the nun (*bhichhuni*) Isidatā (*Rishidattā*) from Madhuvana.
292. 1854 Cunningham, *Bhilsa Topes*, p. 254, No. 133, and Plates IX and XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 376, No. 181.
Prakrit. Gift of the nun (*bhichhuni*) Isidatā (*Rishidattā*), the Kurari (inhabitant of Kurara).
293. 1854 Cunningham, *Bhilsa Topes*, p. 254, No. 134, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 376, No. 182.
Prakrit. Gift of Dhamapāla (*Dharmapāla*), the Kothukapadiya (inhabitant of Kothukapāla).
294. 1854 Cunningham, *Bhilsa Topes*, p. 254, No. 135, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 103 f., No. 63.
Prakrit. Gift of the monk (*bhichhu*) Upasijha (*Upasidhya*), brother of Phaguna (*Phālguna*).
295. 1854 Cunningham, *Bhilsa Topes*, p. 254, No. 136, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 104, No. 64.
Prakrit. Gift of Isirakhita (*Rishirakshita*) from Bhōgavardhana (*Bhōgavardhana*).
296. 1854 Cunningham, *Bhilsa Topes*, p. 254, No. 137, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 389, No. 309.
Prakrit. Fragment. [Gift] of Dhañikā (*Dhanyukā*) from Bhōgavardhana (*Bhōgavardhana*).

297. 1854 Cunningham, *Bhilsa Topes*, p. 254, No. 133, and Plate XVIII.
Prakrit. Gift of Vimala, the Kurariya (inhabitant of Kurara).
298. 1854 Cunningham, *Bhilsa Topes*, p. 254, No. 139, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 104, No. 65.
Prakrit. Gift of the monk (*bhichhu*) Samidata (*Svīmidatta*). Compare No. 535.
299. 1854 Cunningham, *Bhilsa Topes*, p. 254, Nos. 140 and 141, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 104, No. 66.
Prakrit. Fragment. [Gift] of the monk (*bhichhu*) Dēvagiri, who knows the five *nikāyas* (*pachanēkayika*), and his pupil (*atēvasin*).
300. 1854 Cunningham, *Bhilsa Topes*, p. 254, No. 142, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 104, No. 67.
Prakrit. Gift of the monk (*bhichhu*) Pusaka (*Pushyaka*).
301. 1854 Cunningham, *Bhilsa Topes*, p. 254, No. 143, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 104, No. 68.
Prakrit. Gift of the monks (*bhichhu*) Chuḍa (*Kshudra*) and Dhamarakhita (*Dharmarakshita*).
302. 1854 Cunningham, *Bhilsa Topes*, p. 254, No. 144, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 104, No. 69.
Prakrit. Gift of Agisinā (*Agnīśarmā*) in Ujēni (*Ujjayinī*).
303. 1854 Cunningham, *Bhilsa Topes*, p. 255, No. 145, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 104, No. 70.
Prakrit. Gift of the monk (*bhichhu*) Prātiṭhāna (*Prātishṭhāna*), the pupil (*amṭēvasin*) of Aya-Tisaka (*Ārya-Tishyaka*).
304. 1854 Cunningham, *Bhilsa Topes*, p. 255, No. 146, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 104, No. 71.
Prakrit. Gift of the monk (*bhichhu*) Budharakhita (*Buddharakshita*), the Ējāvata (inhabitant of *Ējāvati*).
305. 1854 Cunningham, *Bhilsa Topes*, p. 255, No. 147, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 376, No. 183.
Prakrit. Gift of the nun (*bhichhunī*) Isidinā (*Ṛishidattā*), the Namdināgārikā (inhabitant of *Nandinagara*).
306. 1854 Cunningham, *Bhilsa Topes*, p. 255, No. 148, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 105, No. 72.
Prakrit. Gift of the mother of Asāḍa (*Ashāḍha*) from Arāpāna.
307. 1854 Cunningham, *Bhilsa Topes*, p. 255, No. 149, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 105, No. 73; 1895 referred to by Fischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 214.
Prakrit. Gift of Mitā (*Mitrā*), daughter-in-law of the Tāpasīyas from Ujēni (*Ujjayinī*).
308. 1854 Cunningham, *Bhilsa Topes*, p. 255, No. 150 f., and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 105, No. 74.
Prakrit. Gift of the saint (*sapurisa*) Bharaḍiya, the *yugapajaka* (?).

309. 1854 Cunningham, *Bhilsa Topes*, p. 256, No. 151, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II, p. 376, No. 184.
Prakrit. Gift of the monk (*bhikkhu*) Aya-Dhanaka (*Ārya-Dhanaka*).
310. 1854 Cunningham, *Bhilsa Topes*, p. 256, No. 152, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II, p. 384, No. 258. The identity of Cunningham's and Bühler's inscriptions is not absolutely certain.
Prakrit. Gift of the monk (*bhikkhu*) Jonhaka (*Jyotsnaka*). Compare No. 311.
311. 1854 Cunningham, *Bhilsa Topes*, p. 256, No. 153, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II, p. 105, No. 75.
Prakrit. Gift of the monk (*bhikkhu*) Jonhaka (*Jyotsnaka*). Compare No. 310.
312. 1854 Cunningham, *Bhilsa Topes*, p. 256, No. 154, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II, p. 105, No. 76.
Prakrit. Gift of Dhamarakhatā (*Dharmarakṣitā*), the Maḍhuvanākā (inhabitant of *Maḍhuvana*). Compare Nos. 191 and 200.
313. 1854 Cunningham, *Bhilsa Topes*, p. 256, No. 155, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II, p. 105, No. 77.
Prakrit. Gift of Sihagiri (*Sihlagiri*) from Māhamaragi. Compare No. 189.
314. 1854 Cunningham, *Bhilsa Topes*, p. 256, No. 156, and Plate XVIII.
Prakrit. Gift of Yasopāla (*Yasāpāla*) from Dhasikaḍḍhi (*ḍ*). Compare No. 193.
315. 1854 Cunningham, *Bhilsa Topes*, p. 256, No. 157, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II, p. 376, No. 185.
Prakrit. Gift of Dhanagiri.
316. 1854 Cunningham, *Bhilsa Topes*, p. 256, No. 158, and Plate XVIII.
Prakrit. Gift of Pusa (*Pusya*), the Chakatiya monk (*bhikkhu* from *Chakata*). Compare No. 190.
317. 1854 Cunningham, *Bhilsa Topes*, p. 257, No. 159, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II, p. 376, No. 186.
Prakrit. Gift of the nun (*bhikkhunī*) Balikā, the Maḍalāchhikatikā (inhabitant of *Maḍalāchhikata*).
318. 1854 Cunningham, *Bhilsa Topes*, p. 257, No. 160, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II, p. 105, No. 78.
Prakrit. Gift of the nun (*bhikkhunī*) Dhamasiri (*Dharmasri*), the Maḍalāchhikatikā (inhabitant of *Maḍalāchhikata*).
319. 1854 Cunningham, *Bhilsa Topes*, p. 257, No. 161, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II, p. 105, No. 79.
Prakrit. Gift of Avisiṇā (*Avisiṇa*), who is versed in the *sūtrāntas* (*sūtrāntin*), the Maḍalāchhikatikā (inhabitant of *Maḍalāchhikata*). Compare No. 352.
320. 1854 Cunningham, *Bhilsa Topes*, p. 257, No. 162, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II, p. 106, No. 81.
Prakrit. Gift of the merchant (*vāpika*) Saghadēva (*Samghadēva*), the Vērchakata (inhabitant of *Vērchakata*).

321. 1854 Cunningham, *Bhilsa Topes*, p. 257, No. 163, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 377, No. 187.
Prakrit. Gift of Saṃghila, the Bhāḍikiya (pupil of *Bhāḍika*).
322. 1854 Cunningham, *Bhilsa Topes*, p. 257, No. 164, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 377, No. 188.
Prakrit. Fragment. Gift of the monk (*bhī. .*) Arahatapālita (*Arhatpālita*).
323. 1854 Cunningham, *Bhilsa Topes*, p. 258, No. 165, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 377, No. 189.
Prakrit. Gift of Arahaka (*Arhaka*), the Paripānaka (inhabitant of *Paripāna* ?).
324. 1854 Cunningham, *Bhilsa Topes*, p. 258, No. 166, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 377, No. 190.
Prakrit. Gift of the mother of Dhamagirika (*Dharmagirika*). Compare No. 165.
325. 1854 Cunningham, *Bhilsa Topes*, p. 258, No. 167, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 106, No. 82.
Prakrit. Gift of Oḍi, the Nandināgarikā (inhabitant of *Nandinagara*).
326. 1854 Cunningham, *Bhilsa Topes*, p. 258, No. 168, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 377, No. 191.
Prakrit. Fragment. Gift of Siddhatha (*Siddhārtha*).
327. 1854 Cunningham, *Bhilsa Topes*, p. 258, No. 169, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 377, No. 192.
Prakrit. Gift of the nun (*bhichhunī*) Isidāsī (*Īśhidāsī*), the Nandināgarikā (inhabitant of *Nandinagara*). Compare No. 402.
328. 1854 Cunningham, *Bhilsa Topes*, p. 253, No. 170, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 377, No. 193.
Prakrit. Gift of the nun (*bhichhunī*) Dupasahā (*Dushprasahā* ?) from Nandinagara.
329. 1854 Cunningham, *Bhilsa Topes*, p. 258, No. 171, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 377, No. 194.
Prakrit. Gift of the nun (*bhichhunī*) Yakhadāsī (*Yakshadāsī*).
330. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 463, and Plate XXV; 1854 Cunningham, *Bhilsa Topes*, p. 258, No. 172, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 377, No. 195.
Prakrit. Gift of Data (*Datta*) Kalavaḍa.
331. 1854 Cunningham, *Bhilsa Topes*, p. 258, No. 173, and Plate XVIII (No. 174); 1894 Bühler, *Ep. Ind.* Vol. II. p. 378, No. 196.
Prakrit. Gift of the weaver (*sotika*) Damaka, father of Kusuka. There are perhaps two copies of this inscription.
332. 1854 Cunningham, *Bhilsa Topes*, p. 258, No. 174, and Plate XVIII (No. 173).
Prakrit. Gift of Dhamadata (*Dharmadatta*).
333. 1854 Cunningham, *Bhilsa Topes*, p. 259, No. 175, and Plate XVIII.
Prakrit. Gift of the nun (*bhichhunī*) Arahadāsī (*Arhadāsī*).

334. 1854 Cunningham, *Bhilsa Topes*, p. 259, No. 176, and Plate XVIII.
Prakrit. Gift of Sāmidarā (? *Svāmidattā* ?).
335. 1854 Cunningham, *Bhilsa Topes*, p. 262, No. 178, and Plate XIX.
Prakrit. Gift of the monk (*bhikku*) Dhamagiri (*Dharmagiri*).
336. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 16, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 262, No. 179, and Plate XIX; 1894 Bühler, *Ep. Ind.* Vol. II. p. 378, No. 197.
Prakrit. Gift of Isipālita (*Ṛishipālita*) and of Samaṇa (*Śramaṇa*).
337. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 20, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 262, No. 180, and Plate XIX; 1892 Bühler, *Ep. Ind.* Vol. II. p. 106, No. 83.
Prakrit. Gift of the monk (*bhikku*) Arahadina (*Arhaddatta*), the Pokharēyaka (inhabitant of *Pushkara*).
338. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 565, No. 47, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 263, No. 181, and Plate XIX; 1892 Bühler, *Ep. Ind.* Vol. II. p. 106, No. 84.
Prakrit. Gift of a pillar (*thabha*) by all the relatives of *bhadatta* (*bhadanta*) Nāgila.
339. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 461, No. 3, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 263, No. 182, and Plate XIX; 1868 Fergusson-Cunningham, *Tree and Serpent Worship*, p. 115, and Plate XXV, 3; 1892 Bühler, *Ep. Ind.* Vol. II. p. 106, No. 85.
Prakrit. Gift of a pillar (*thabha*) by Nāgapiya (*Nāgapriya*), the Kōrara (native of *Kurara*), banker (*sethin*) at Achhāvada. Compare No. 343.
340. 1854 Cunningham, *Bhilsa Topes*, p. 263, No. 183, and Plate XIX; 1892 Maisey, *Sānchi and its Remains*, p. 97, with facsimile; 1893 mentioned by Bühler, *Vienna Orient. Journ.* Vol. VII. p. 292; 1894 Bühler, *Ep. Ind.* Vol. II. p. 396, No. 377, and Plate.
Prakrit. Fragment. Imprecation against him who takes away or causes to be taken away an arch (*tōraṇa*) or rail (*vēdikā*) from this Kākapa[va], or causes it to be transferred to another temple of the teacher (*āchariyakula*).
341. 1854 Cunningham, *Bhilsa Topes*, p. 263 f., No. 184, and Plate XIX; 1892 Bühler, *Ep. Ind.* Vol. II. p. 106, No. 86.
Prakrit. Gift of the nun (*bhikkhuni*) Budhapālita (*Buddhapālita*).
342. 1854 Cunningham, *Bhilsa Topes*, p. 264, No. 185, and Plate XIX; 1892 Bühler, *Ep. Ind.* Vol. II. p. 106, No. 87.
Prakrit. Gift of the monk (*bhikku*) Poṭhaka (*Prōshṭhaka*).
343. 1854 Cunningham, *Bhilsa Topes*, p. 264, No. 186, and Plate XIX; 1894 Bühler, *Ep. Ind.* Vol. II. p. 378, No. 198.
Prakrit. Gift of the monk (*bhikku*) Vira.
344. 1854 Cunningham, *Bhilsa Topes*, p. 264, Nos. 187 and 188, and Plate XIX; 1894 Bühler, *Ep. Ind.* Vol. II. p. 378, No. 199.
Prakrit. Gift of the nun (*bhikkhuni*) Yakhi (*Yaksū*), the Vāṇivahanikā (inhabitant of *Vāṇivahana*).

345. 1854 Cunningham, *Bhilsa Topes*, p. 264, No. 189, and Plates XII and XIX; 1868 noticed by Fergusson, *Tree and Serpent Worship*, p. 125, and Plate XXX, 1; 1882 Hoernle, *Ind. Ant.* Vol. XI. p. 30, note 24; 1894 Bühler, *Ep. Ind.* Vol. II. p. 378, No. 200.
Prakrit. Records that the carving (*rupakamma*) was done by the Vedisaka workers in ivory (*daṁtakāras* of *Vidīṣā*).
346. 1854 Cunningham, *Bhilsa Topes*, p. 264 f., No. 190, and Plate XIX; 1882 Bhagvanlal Indraji, *Arch. Surv. South. Ind.* No. III. p. 56; 1892 Cunningham-Maisey, *Sanchi and its Remains*, p. 95; 1892 correction by Bühler, *Ep. Ind.* Vol. II. p. 88.
Prakrit. Gift of Ānanda, the son of Vāsiṣṭhi (*Vāsishṭhi*), the foreman of the artisans (*āvāsani*) of *rājan* Siri-Sātakaṇi.
347. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 563, No. 23, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 266, No. 191, and Plate XIX.
Prakrit. Gift of Balamita (*Balamitra*), the pupil (*atēvāsin*) of Aya-Chuḍa (*Ārya-Kshudra*), the preacher of the Law (*dhamakathika*). Compare No. 349.
348. 1854 Cunningham, *Bhilsa Topes*, p. 267, No. 192, and Plate XIX; 1894 Bühler, *Ep. Ind.* Vol. II, p. 378, No. 201.
Prakrit. Gift of Nāgap[i*]ya (*Nāgapriya*), the Kurar[i*]ya (native of *Kurara*) banker (*sethin*) at Achhāvaḍa, and of his son Saṅgha. Compare No. 339.
349. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 563. No. 22, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 267, No. 193, and Plate XIX; 1892 Bühler, *Ep. Ind.* Vol. II. p. 106, No. 88.
Prakrit. Gift of a pillar (*thabha*) by Balamitra, pupil (*atēvāsin*) of Aya-Chuḍa (*Ārya-Kshudra*). Compare No. 347.
350. 1854 Cunningham, *Bhilsa Topes*, p. 267, Nos. 194-196, and Plate XIX; 1893 mentioned by Bühler, *Vienna Orient. Journ.* Vol. VII. p. 292; 1894 Bühler, *Ep. Ind.* Vol. II. p. 396, No. 378, and Plate; 1896 corrections by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 586.
Prakrit. Fragment. Gift of a pillar (*thabha*) and imprecation against him who takes away or causes to be taken away the stonework (*sēlakamā*) from this Kākaṇāva, or causes it to be transferred to another temple of the teacher (*āchariyakula*).
351. 1892 Bühler, *Ep. Ind.* Vol. II. p. 100, No. 26.
Prakrit. Gift of the Bauddha committee (*Bodhagoṭhi*) from Dhamavardhanana (*Dharmavardhana*). Compare No. 234.
352. 1892 Bühler, *Ep. Ind.* Vol. II. p. 106, No. 80; 1895 referred to by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 214.
Prakrit. Gift of Avisinā (*Avishannā*), who is versed in the *sūtrāntas* (*sutāntikī*), the Maḍalachhikaṭikā (inhabitant of *Maṇḍalākshikaṭa*). Compare No. 319.
353. 1892 Bühler, *Ep. Ind.* Vol. II. p. 107, No. 89.
Prakrit. Gift of Dēvaka from Arapāna.
354. 1892 Bühler, *Ep. Ind.* Vol. II. p. 107, No. 90.
Prakrit. Gift of Arahadina (*Arhadhatta*), the Ramōrajahikaḍi[ka] (? inhabitant of *Ramōrajahikaḍa* ?).

355. 1892 Bühler, *Ep. Ind.* Vol. II. p. 107, No. 91.
Prakrit. Gift of the merchant (*vaṇija*) Isiguta (*Ṛishigupta*) from Asvavati (*Asvavati*).
356. 1892 Bühler, *Ep. Ind.* Vol. II. p. 107, No. 92.
Prakrit. Gift of the monk (*bhikkhu*) Isika (*Ṛishika*).
357. 1891 Bühler, *Vienna Orient. Journ.* Vol. V. p. 231; 1892 Bühler, *Ep. Ind.* Vol. II. p. 107, No. 93.
Prakrit. Gift of Isika (*Ṛishika*), the Rōhāṇipadiya (inhabitant of *Rōhāṇipada*).
358. 1892 Bühler, *Ep. Ind.* Vol. II. p. 107, No. 94.
Prakrit. Gift of Isirakhita (*Ṛishirakshita*). Compare No. 404.
359. 1892 Bühler, *Ep. Ind.* Vol. II. p. 107, No. 95.
Prakrit. Gift of Mūlā (*Mūlā*), wife of Visvadēva (*Viśvadēva*), from Ujēni (*Ujjayini*).
360. 1892 Bühler, *Ep. Ind.* Vol. II. p. 107, No. 96.
Prakrit. Gift of Sachamita (*Satyamitra*), the Udumbaraghariya (inhabitant of *Udumbaragriha*).
361. 1892 Bühler, *Ep. Ind.* Vol. II. p. 107, No. 97.
Prakrit. Gift of the monk (*bhikkhu*) Aya-Patūḍa (*Ārya-Patūḍa*), the Kaṭakañṇa-yaka (inhabitant of *Kaṭakañṇu*).
362. 1892 Bühler, *Ep. Ind.* Vol. II. p. 108, No. 98.
Prakrit. Gift of Saṃvalita from Kurāra.
363. 1892 Bühler, *Ep. Ind.* Vol. II. p. 108, No. 99.
Prakrit. Gift of the banker (*seṭhin*) Siha (*Siṃha*), the Kōraghara (inhabitant of *Kuraghara*).
364. 1892 Bühler, *Ep. Ind.* Vol. II. p. 108, No. 100.
Prakrit. Gift of the nun (*bhikkhunī*) Girigutā (*Girigutā*).
365. 1892 Bühler, *Ep. Ind.* Vol. II. p. 108, No. 101.
Prakrit. Gift of the nun (*bhikkhunī*) Jitamitā (*Jitamitrā*), the Vāḍivahanikā (inhabitant of *Vāḍivahana*).
366. 1892 Bühler, *Ep. Ind.* Vol. II. p. 108, No. 102.
Prakrit. Gift of Dhamatā (*Dharmadattā*), the Puṇṇavāḍhanīyā (inhabitant of *Puṇyavardhana*).
367. 1892 Bühler, *Ep. Ind.* Vol. II. p. 108, No. 103.
Prakrit. Gift of the monk (*bhikkhu*) Dhamadata (*Dharmadatta*), the Āya-Bhaḍukiya (pupil of *Ārya-Bhaṇḍuka*).
368. 1892 Bühler, *Ep. Ind.* Vol. II. p. 108, No. 104.
Prakrit. Gift of Piyadhamā (*Prīyadharmī*) and Bōdhi, the Kōraghari nuns (*bhikkhunis* from *Kuraragriha*).
369. 1892 Bühler, *Ep. Ind.* Vol. II. p. 108, No. 105.
Prakrit. Gift of the nun (*bhikkhunī*) Pusā (*Pushyī*), the Nadinagarikā (inhabitant of *Nandinagara*).

370. 1892 Bühler, *Ep. Ind.* Vol. II. p. 108, No. 106.
Prakrit. Gift of Himagiri from Pokhara (*Pushkara*).
371. 1892 Bühler, *Ep. Ind.* Vol. II. p. 108, No. 107; 1894 correction by Bühler, *Ep. Ind.* Vol. II. p. 407, note 27.
Prakrit. Gift of Dhammasiva (*Dharmasīva*), the Pōravijhaka (inhabitant of *Pōravijha*).
372. 1892 Bühler, *Ep. Ind.* Vol. II. p. 109, No. 108.
Prakrit. Gift of the mother of Namdigiri from Bēdakara.
373. 1892 Bühler, *Ep. Ind.* Vol. II. p. 109, No. 109.
Prakrit. Fragment. Gift of Mahi[da] (*Mahēndra*), the Bhōgavaçhanaka (inhabitant of *Bhōgavardhana*).
374. 1892 Bühler, *Ep. Ind.* Vol. II. p. 109, No. 110.
Prakrit. Gift of the nun (*bhichhunī*) Budharakhitā (*Buddharakshitā*), the Madhuvanikā (inhabitant of *Madhuvana*).
375. 1892 Bühler, *Ep. Ind.* Vol. II. p. 109, No. 111.
Prakrit. Gift of Dēvabhaga from Mahisati (*Māhishmatī*).
376. 1892 Bühler, *Ep. Ind.* Vol. II. p. 109, No. 112.
Prakrit. Gift of the monk (*bhichhu*) Yakhila (*Yakshila*), pupil (*atēvīsin*) of Āya-Dēvagiri (*Ārya-Dēvagiri*).
377. 1892 Bühler, *Ep. Ind.* Vol. II. p. 109, No. 113.
Prakrit. Gift of Nigaḍi, the Rōhaṇipadiya (inhabitant of *Rōhīṇīpada*).
378. 1892 Bühler, *Ep. Ind.* Vol. II. p. 109, No. 114.
Prakrit. Gift of Balika, the Rōhaṇipadiya (inhabitant of *Rōhīṇīpada*).
379. 1892 Bühler, *Ep. Ind.* Vol. II. p. 109, No. 115.
Prakrit. Gift of the banker (*sethin*) Nāgadina (*Nāgadatta*), the Rōhaṇipadiya (inhabitant of *Rōhīṇīpada*).
380. 1892 Bühler, *Ep. Ind.* Vol. II. p. 110, No. 116.
Prakrit. Gift of the monk (*bhichhu*) Chhaḍika (*Chhardika*) from Vāḍivahana.
381. 1892 Bühler, *Ep. Ind.* Vol. II. p. 110, No. 117; 1894 correction by Bühler, *Ep. Ind.* Vol. II. p. 405, note 25.
Prakrit. Gift of Nāgadatā (*Nāgadattā*), wife of the cavallerist (*asavāraka*) Pusarakhita (*Pushyarakshita*), the Vedisaka (inhabitant of *Vidiśā*).
382. 1892 Bühler, *Ep. Ind.* Vol. II. p. 110, No. 118.
Prakrit. Gift of Samikā (*Svīmikī*) and her daughter. Compare No. 252.
383. 1892 Bühler, *Ep. Ind.* Vol. II. p. 110, No. 119.
Prakrit. Gift of the nun (*bhichhunī*) Siridinā (*Śrīdattā*), the Nādināgarikā (inhabitant of *Nandinagara*). Compare No. 536.
384. 1892 Bühler, *Ep. Ind.* Vol. II. p. 110, No. 120; 1894 correction by Bühler, *Ep. Ind.* Vol. II. p. 405, note 26.
Prakrit. Gift of Sōyasa (*Sauyasāsa*) [or Sēyasa (*Srēyas*)], the Bhādanakaṭiya (inhabitant of *Bhādanakaṭa*).

385. 1892 Bühler, *Ep. Ind.* Vol. II. p. 110. No. 121.
Prakrit. Gift of the female lay-worshipper (*upasikā*) Rēvā. the Ujēnikā (inhabitant of *Ujjayini*).
386. 1892 Bühler, *Ep. Ind.* Vol. II. p. 110. No. 122.
Prakrit. Fragment. Gift of the monk (*bhichhu*), the Aya-Bhaṇḍukiya (pupil of *Ārya-Bhaṇḍuka*).
387. 1892 Bühler, *Ep. Ind.* Vol. II. p. 110. No. 123.
Prakrit. Fragment. No name can be made out.
388. 1894 Bühler, *Ep. Ind.* Vol. II. p. 378, No. 202.
Prakrit. Gift of the mother of Chirātī (*Kirātī*) from Achhāvāṭa. There are perhaps two copies of this inscription.
389. 1894 Bühler, *Ep. Ind.* Vol. II. p. 378, No. 203.
Prakrit. Gift of Ajarānī (*Ajarānī*).
390. 1894 Bühler, *Ep. Ind.* Vol. II. p. 378, No. 204.
Prakrit. Gift of the monk (*bhichhu*) Gagandata (*Gaṅgādatta*), the Aṭhakanagara (inhabitant of *Aṭhakanagara*).
391. 1894 Bühler, *Ep. Ind.* Vol. II. p. 379, No. 205.
Prakrit. Fragment. Gift of Apa yaha (?).
392. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 59, No. 18. 1894 Bühler, *Ep. Ind.* Vol. II. p. 379, No. 206.
Prakrit. Gift of Apākānī.
393. 1894 Bühler, *Ep. Ind.* Vol. II. p. 379, No. 207.
Prakrit. Gift of the monk (*bhichhu*) Aya-Kana (*Ārya-Kana*), the Aya-Bhaṇḍukiya (pupil of *Ārya-Bhaṇḍuka*).
394. 1894 Bühler, *Ep. Ind.* Vol. II. p. 379, No. 208.
Prakrit. Gift of the monk (*bhichhu*) Aya-Jēta (*Ārya-Jayanta*).
395. 1894 Bühler, *Ep. Ind.* Vol. II. p. 379, No. 209.
Prakrit. Gift of the monk (*bhichhu*) Khēmaka (*Kshēmaka*), the companion (*sīdhī-vihārīn*) of Aya-Phaguna (*Ārya-Phīlguṇa*).
396. 1894 Bühler, *Ep. Ind.* Vol. II. p. 379, No. 210.
Prakrit. Fragment. Gift of Asāḍa (*Aśhīḍha*) from Arapana.
397. 1894 Bühler, *Ep. Ind.* Vol. II. p. 379, No. 211.
Prakrit. Fragment. Gift of somebody from Arapana.
398. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 36. and Plate XXIII, 1894 Bühler, *Ep. Ind.* Vol. II. p. 379, No. 212.
Prakrit. Gift of Sihā (*Siṃhā*), the Arapānī (inhabitant of *Arapāna*).
399. 1894 Bühler, *Ep. Ind.* Vol. II. p. 379, No. 213.
Prakrit. Gift of Asaguta (*Aśvagupta*).
400. 1894 Bühler, *Ep. Ind.* Vol. II. p. 379, No. 214.

- Prakrit. Gift of the nun (*bhichhunī*) Asabhā (*Ṛishabhā*), the Ujēnikā (inhabitant of *Ujjayinī*).
401. 1894 Bühler, *Ep. Ind.* Vol. II. p. 379, No. 215.
Prakrit. Fragment. Gift of the village (*gāma*) of Asvavati (*Āsvavatī*).
402. 1894 Bühler, *Ep. Ind.* Vol. II. p. 380, No. 216.
Prakrit. Gift of the nun (*bhichhunī*) Isidasī (*Ṛishidāsī*), the Nādināgarikā (inhabitant of *Nandinagara*). Compare No. 327.
403. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 12; 1894 Bühler, *Ep. Ind.* Vol. II. p. 380, No. 217.
Prakrit. Gift of Isinadana (*Ṛishinandana*), the Puṇavaḍhaniya (inhabitant of *Punyavardhana*).
404. 1894 Bühler, *Ep. Ind.* Vol. II. p. 380, No. 218.
Prakrit. Gift of Isirakhita (*Ṛishirakshita*). Compare No. 358.
405. 1894 Bühler, *Ep. Ind.* Vol. II. p. 380, No. 219.
Prakrit. Gift of Asvarakhitā (*Āsvarakshitā*) in Ujēnī (*Ujjayinī*).
406. 1894 Bühler, *Ep. Ind.* Vol. II. p. 380, No. 220.
Prakrit. Gift of the female lay-worshipper (*upasikā*) Sirikā (*Śrikā*) from Ujēnī (*Ujjayinī*).
407. 1894 Bühler, *Ep. Ind.* Vol. II. p. 380, No. 221.
Prakrit. Gift of Vāyudatā (*Vāyudattā*), wife of Opedadata (*Upēndradatta*), from Ujēnī (*Ujjayinī*). Compare No. 223.
408. 1894 Bühler, *Ep. Ind.* Vol. II. p. 380, No. 222.
Prakrit. Gift of Bumu, son of Kalura, from Ujēnī (*Ujjayinī*).
409. 1894 Bühler, *Ep. Ind.* Vol. II. p. 380, No. 223.
Prakrit. Fragment. Gift of Dhamadatā (*Dharmadattā*) . . . of the Tāpasīyas from Ujēnī (*Ujjayinī*).
410. 1894 Bühler, *Ep. Ind.* Vol. II. p. 380, No. 224.
Prakrit. Gift of the mother of the nun (*bhichhunī*) Dhamayasā (*Dharmayasā*) from Ujēnī (*Ujjayinī*).
411. 1894 Bühler, *Ep. Ind.* Vol. II. p. 381, No. 225.
Prakrit. Gift of the mother of Balikā from Ujēnī (*Ujjayinī*).
412. 1894 Bühler, *Ep. Ind.* Vol. II. p. 381, No. 226.
Prakrit. Fragment. Gift of the nun (*bhichhu[nī]*) Mitā (*Mitrā*) in Ujēnī (*Ujjayinī*).
413. 1894 Bühler, *Ep. Ind.* Vol. II. p. 381, No. 227.
Prakrit. Gift of Vasulā from Ujēnī (*Ujjayinī*).
414. 1894 Bühler, *Ep. Ind.* Vol. II. p. 381, No. 228.
Prakrit. Gift of Saṃghadata (*Saṃghadattā*) from Ujēnī (*Ujjayinī*).
415. 1894 Bühler, *Ep. Ind.* Vol. II. p. 381, No. 229.
Prakrit. Gift of Sulāsa from Ujēnī (*Ujjayinī*).

416. 1894 Bühler, *Ep. Ind.* Vol. II. p. 381, No. 230, and Plate.
Prakrit. Gift of the surveyor (*rajuka*) Utara (*Uttara*).
417. 1894 Bühler, *Ep. Ind.* Vol. II. p. 381, No. 231.
Prakrit. Fragment. Gift of the female lay-worshippers (*upāsikās*) from Ējāvati.
418. 1894 Bühler, *Ep. Ind.* Vol. II. p. 381, No. 232.
Prakrit. Gift of Vāhila from Ējāvati. Compare No. 215 (?).
419. 1894 Bühler, *Ep. Ind.* Vol. II. p. 381, No. 233.
Prakrit. Gift of Īdadēva (*Indradēva*), the Kaṭakañuyaka (inhabitant of *Kaṭakañu*).
420. 1894 Bühler, *Ep. Ind.* Vol. II. p. 381, No. 234.
Prakrit. Gift of Araha (*Arhat*) from Kaṭakañu.
421. 1894 Bühler, *Ep. Ind.* Vol. II. p. 381, No. 235.
Prakrit. Fragment. Gift of some person from Katakāñu.
422. 1894 Bühler, *Ep. Ind.* Vol. II. p. 382, No. 236.
Prakrit. Fragment. Mentions the banker (*sethin*) from Kaṇḍaḍigāma (*Kaṇḍaḍigrāma*).
423. 1894 Bühler, *Ep. Ind.* Vol. II. p. 382, No. 237.
Prakrit. Gift of Dēvabhāgā, wife of the Kaṇḍaḍigāmiya banker (*sethin* of *Kaṇḍaḍigrāma*).
424. 1894 Bühler, *Ep. Ind.* Vol. II. p. 382, No. 238.
Prakrit. Gift of the monk (*bhichhu*) Kāpa.
425. 1894 Bühler, *Ep. Ind.* Vol. II. p. 382, No. 239.
Prakrit. Gift of Ghōsaka (*Ghōshaka*) from Kuraghara (*Kuraragriha*).
426. 1894 Bühler, *Ep. Ind.* Vol. II. p. 382, No. 240.
Prakrit. Gift of Nagamitā (*Nagamitrā*) from Kuraghara (*Kuraragriha*). Compare No. 233.
427. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 3; 1894 Bühler, *Ep. Ind.* Vol. II. p. 382, No. 241.
Prakrit. Fragment. Gift of the nun (*[bhi]khuni*) Sātisiri (*Śāntisīri* or *Svātisīri*), the Kuraghari (inhabitant of *Kuraragriha*).
428. 1894 Bühler, *Ep. Ind.* Vol. II. p. 382, No. 242.
Prakrit. Gift of Arahaguta (*Arhadgupta*) from Kurara. Compare No. 429.
429. 1894 Bühler, *Ep. Ind.* Vol. II. p. 382, No. 243.
Prakrit. Gift of Arahaguta (*Arhadgupta*) from Kurara. Compare No. 428.
430. 1894 Bühler, *Ep. Ind.* Vol. II. p. 382, No. 244.
Prakrit. Gift of the nun (*bhikhuni*) Achhāvati (*Rīkshāvati*) in Kurarā.
431. 1894 Bühler, *Ep. Ind.* Vol. II. p. 383, No. 245.
Prakrit. Gift of Nāgadinā (*Nāgadattā*) in Kurarā.
432. 1894 Bühler, *Ep. Ind.* Vol. II. p. 383, No. 246.
Prakrit. Gift of Dhamaka (*Dharmaka*) in Kurarā.

433. 1894 Bühler, *Ep. Ind.* Vol. II. p. 383, No. 247.
Prakrit. Fragment. Contains the name Kurārā (*Kurarā*).
434. 1894 Bühler, *Ep. Ind.* Vol. II. p. 383, No. 248.
Prakrit. Gift of the nun (*bhikhunī*) Saghārahkhītā (*Samgharakshītā*) in Kurārā.
435. 1894 Bühler, *Ep. Ind.* Vol. II. p. 383, No. 249.
Prakrit. Fragment. Gift of Arahagutā (*Arhadguptā*), the Kurari (inhabitant of *Kurara*).
436. 1894 Bühler, *Ep. Ind.* Vol. II. p. 383, No. 250.
Prakrit. Gift of Arahadinā (*Arhaddattā*), the Kurari (inhabitant of *Kurara*).
437. 1894 Bühler, *Ep. Ind.* Vol. II. p. 383, No. 251.
Prakrit. Fragment. [Gift] of Saghā . . . , the Kurariya (inhabitant of *Kurara*).
438. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 6; 1894 Bühler, *Ep. Ind.* Vol. II. p. 383, No. 252.
Prakrit. Gift of the nun (*bhikh[u*]n[ī*]*) Gaḍā.
439. 1894 Bühler, *Ep. Ind.* Vol. II. p. 383, No. 253.
Prakrit. Gift of the nun (*bhikh[u*]nī*) Gaḍā, the Vedisikā (inhabitant of *Vidiśī*).
440. 1894 Bühler, *Ep. Ind.* Vol. II. p. 383, No. 254.
Prakrit. Fragment. Gift of . . . li, wife of Girika.
441. 1894 Bühler, *Ep. Ind.* Vol. II. p. 383, No. 255.
Prakrit. Fragment. [Gift] of Isinikā (*Rishikā*), the Gōtamī (*Gautamī*).
442. 1894 Bühler, *Ep. Ind.* Vol. II. p. 384, No. 256, and Plate.
Prakrit. Gift of the monk (*bhichhu*) Bhaḍuka (*Bhaṇḍuka*), the son of a Goti (*Gauptī*)
Compare No. 194.
443. 1894 Bühler, *Ep. Ind.* Vol. II. p. 384, No. 257, and Plate.
Prakrit. Gift of Jitamitā (*Jitamitrā*).
444. 1894 Bühler, *Ep. Ind.* Vol. II. p. 384, No. 259.
Prakrit. Gift of Samgharakhita (*Samgharakshita*) from Tākārāpada.
445. 1894 Bühler, *Ep. Ind.* Vol. II. p. 384, No. 260.
Prakrit. Gift of the ascetic (*tāpasa*) Gōnarmāda.
446. 1894 Bühler, *Ep. Ind.* Vol. II. p. 384, No. 261.
Prakrit. Gift of the female lay-worshipper (*upāsikā*) Nāgā from Tiridāpada. Compare No. 272.
447. 1894 Bühler, *Ep. Ind.* Vol. II. p. 384, No. 262.
Prakrit. Gift of Tisa (*Tishya*).
448. 1894 Bühler, *Ep. Ind.* Vol. II. p. 384, No. 263.
Prakrit. Gift of Tuḍa (*Tuṇḍa*), the Phujākapalliya (? inhabitant of *Phujākapallī*).
449. 1894 Bühler, *Ep. Ind.* Vol. II. p. 384, No. 264.
Prakrit. Gift of the householder (*gahapati*) Patīṭhiya (*Pratishṭhita*) from Tumbavana
Compare No. 202

450. 1894 Bühler, *Ep. Ind.* Vol. II. p. 384, No. 265.
Prakrit. Gift of Dhañā (*Dhanyā*), wife of the brother of the householder (*gahapati*) Patithiya (*Pratishṭhita*) from Tumbavana.
451. 1894 Bühler, *Ep. Ind.* Vol. II. p. 385, No. 266.
Prakrit. Gift of the elder (*thēra*) Aya-Nāga (*Ārya-Nāga*), the Ujjenika monk (*bhichhu* from *Ujjayini*).
452. 1894 Bühler, *Ep. Ind.* Vol. II. p. 385, No. 267.
Prakrit. Gift of the nun (*bhichhunī*) Datā (*Dattā*), the Ma[ḍalachh]ikaṭikā (inhabitant of *Maṇḍalākshikaṭa*).
453. 1894 Bühler, *Ep. Ind.* Vol. II. p. 385, No. 268.
Prakrit. Gift of the monk (*bhichhu*) Dēvarakhita (*Dēvarakshita*), the Mōrajahakaṭiya (inhabitant of *Mōrajahakaṭa*).
454. 1894 Bühler, *Ep. Ind.* Vol. II. p. 385, No. 269.
Prakrit. Gift of the monks (*bhichhus*) Dhanagiri and Chaḍipiya (? *Ohāṇḍipriya*).
455. 1894 Bühler, *Ep. Ind.* Vol. II. p. 385, No. 270.
Prakrit. Gift of Dhamaka (*Dharmaka*), the Vejajaka (inhabitant of *Vejaja*).
456. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 1; 1894 Bühler, *Ep. Ind.* Vol. II. p. 385, No. 271.
Prakrit. Gift of Dhamagiri (*Dharmagiri*) and Dhamasēna (*Dharmasēna*).
457. 1894 Bühler, *Ep. Ind.* Vol. II. p. 385, No. 272.
Prakrit. Gift of Dhamadinā (*Dharmadattā*).
458. 1894 Bühler, *Ep. Ind.* Vol. II. p. 385, No. 273.
Prakrit. Gift of Dhammapāla (*Dharmapāla*) [and] of Mahipāla (*Mahipāla*).
459. 1894 Bühler, *Ep. Ind.* Vol. II. p. 385, No. 274.
Prakrit. Fragment. Gift of Dhamarakhita (*Dharmarakshita*), the
rakaraka.
460. 1894 Bühler, *Ep. Ind.* Vol. II. p. 385, No. 275.
Prakrit. Gift of Dhamarakhitā (*Dharmarakshitā*), the Madhuvanikā (inhabitant of *Madhuvana*). Compare Nos. 191 and 312.
461. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 7; 1894 Bühler, *Ep. Ind.* Vol. II. p. 386, No. 276.
Prakrit. Fragment. Gift of the family of Dhamu[tara] (*Dharmōttara*).
462. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 10; 1894 Bühler, *Ep. Ind.* Vol. II. p. 386, No. 277.
Prakrit. Gift of the nun (*bhichhunī*) Achalā from Nadinagara (*Nandinagara*). Compare No. 175.
463. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 13; 1894 Bühler, *Ep. Ind.* Vol. II. p. 386, No. 278.
Prakrit. Gift of Amagā (?) from Nandinagara.

464. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 14; 1894 Bühler, *Ep. Ind.* Vol. II. p. 386, No. 279.
Prakrit. Gift of Uṭaradatā (*Uttaradattā*) from Nāṃdinagara.
465. 1894 Bühler, *Ep. Ind.* Vol. II. p. 386, No. 280.
Prakrit. Gift of Uṭaramitā (*Uttaramitrā*) from Nāṃdinagara.
466. 1894 Bühler, *Ep. Ind.* Vol. II. p. 386, No. 281.
Prakrit. Gift of the lay-worshipper (*upāsaka*) Yamada[ta*] (*Yamadatta*) from Nāṃdinagara.
467. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 11; 1894 Bühler, *Ep. Ind.* Vol. II. p. 386, No. 282.
Prakrit. Gift of Rōhaṇadēvā (*Rōhiṇīdēvā*) from Nāḍinagara (*Nandinagara*).
468. 1894 Bühler, *Ep. Ind.* Vol. II. p. 386, No. 283.
Prakrit. Gift of the nun (*bhikkhunī*) Nāṃdutarā (*Nandottarā*), the Vēdisikā (inhabitant of *Vidiśā*).
469. 1894 Bühler, *Ep. Ind.* Vol. II. p. 386, No. 284.
Prakrit. Gift of Nāgadatta (*Nāgadatta*) and Saḡharakhita (*Samgharakshita*), the Kōragharas (inhabitants of *Kuraragrīha*).
470. 1894 Bühler, *Ep. Ind.* Vol. II. p. 387, No. 285.
Prakrit. Gift of the banker (*seṭhin*) Nāgila.
471. 1894 Bühler, *Ep. Ind.* Vol. II. p. 387, No. 286.
Prakrit. Gift of the nun (*bhikkhunī*) Nāṭī, the Kōraghari (inhabitant of *Kuraragrīha*).
472. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 8; 1894 Bühler, *Ep. Ind.* Vol. II. p. 387, No. 287.
Prakrit. Gift of the monk (*bhichhu*) Kābōja (*Kāmbōja*) from Nāḍinagara (*Nandinagara*). Compare No. 176.
473. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 23, and Plate XXVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 387, No. 288, and Plate; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 585 f.
Prakrit. Fragment. Gift of the monk (*bhichhu*) Paṃthaka (*Pānthaka*)
[and] of the monk (*bhichhu*) Būdhapālita (*Buddhapālita*).
474. 1894 Bühler, *Ep. Ind.* Vol. II. p. 387, No. 289.
Prakrit. Gift of Pātiṭhāna (*Prātishṭhāna*).
475. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 2; 1894 Bühler, *Ep. Ind.* Vol. II. p. 387, No. 290.
Prakrit. Gift of the sons of Disāgiri (*Disāgiri*) from Puraviḍa.
476. 1894 Bühler, *Ep. Ind.* Vol. II. p. 387, No. 291.
Prakrit. Gift of Pusaka (*Pushyaka*).
477. 1894 Bühler, *Ep. Ind.* Vol. II. p. 387, No. 292.
Prakrit. Gift of Pusadata (*Pushyadatta*), the Navagamakiya (inhabitant of *Nava-grāma*).

478. 1894 Bühler, *Ep. Ind.* Vol. II. p. 387, No. 293.
Prakrit. Gift of the nun (*bhichhuni*) Supathāmā (*Suprasthāmā* ?), the Pēmutikā (inhabitant of *Pēmuta*).
479. 1894 Bühler, *Ep. Ind.* Vol. II. p. 387, No. 294.
Prakrit. Gift of Isidatā (*Rishidattā*), the wife of Lēva, from Pokhara (*Pushkara*).
480. 1894 Bühler, *Ep. Ind.* Vol. II. p. 388, No. 295.
Prakrit. Fragment. Gift of Isidatā (*Rishidattā*) from Pokhara (*Pushkara*).
481. 1894 Bühler, *Ep. Ind.* Vol. II. p. 388, No. 296.
Prakrit. Fragment. Gift of Tuḍā (*Tuṇḍā*) and Tuḍa (*Tuṇḍa*) from Pokhara (*Pushkara*).
482. 1894 Bühler, *Ep. Ind.* Vol. II. p. 388, No. 297.
Prakrit. Gift of Saṃgha[ra*]khi[ta*] (*Samgharakshita*) from Pokhara (*Pushkara*).
483. 1894 Bühler, *Ep. Ind.* Vol. II. p. 388, No. 298.
Prakrit. Gift of Isidina (*Rishidatta*), the Pōḍavijhaka (inhabitant of *Pōḍavijha*).
484. 1894 Bühler, *Ep. Ind.* Vol. II. p. 388, No. 299.
Prakrit. Fragment. [Gift] of the monk (*bhichhu*) Badhaka (*Baddhaka*), the Kōḍijilaka (inhabitant of *Kōḍijila*).
485. 1894 Bühler, *Ep. Ind.* Vol. II. p. 388, No. 300.
Prakrit. Gift of Baladatā (*Baladattā*), the Chuḍaphalagiriya (inhabitant of *Kshudraphalagiri*).
486. 1894 Bühler, *Ep. Ind.* Vol. II. p. 388, No. 301, and Plate.
Prakrit. Gift of the father of Bōhumula.
487. 1894 Bühler, *Ep. Ind.* Vol. II. p. 388, No. 302.
Prakrit. Gift of Budharakhita (*Buddharakshita*).
488. 1894 Bühler, *Ep. Ind.* Vol. II. p. 388, No. 303.
Prakrit. Gift of the monk (*bhikhu*) Budharakhita (*Buddharakshita*), the Aya-Bhaṃḍukiya (pupil of *Ārya-Bhaṇḍuka*).
489. 1894 Bühler, *Ep. Ind.* Vol. II. p. 388, No. 304.
Prakrit. Gift of the nun (*bhikhuni*) Budharakhata (*Buddharakshitā*).
490. 1894 Bühler, *Ep. Ind.* Vol. II. p. 389, No. 305.
Prakrit. Gift of Bōdhi.
491. 1894 Bühler, *Ep. Ind.* Vol. II. p. 389, No. 306.
Prakrit. Gift of the monk (*bhikhu*) Bhaḍika, the Kuraghar[iya] (inhabitant of *Kuraragriha*).
492. 1894 Bühler, *Ep. Ind.* Vol. II. p. 389, No. 307.
Prakrit. Fragment. Gift of the monk ([*bhi*]khu) Bhaḍ[ika], the Kōraghara (inhabitant of *Kuraragriha*).
493. 1894 Bühler, *Ep. Ind.* Vol. II. p. 389, No. 308.
Prakrit. Gift of the wife of Bhaḍu (*Bhaṇḍu*).

494. 1894 Bühler, *Ep. Ind.* Vol. II. p. 389, No. 310.
Prakrit. Gift of Nādinī (*Nandinī*) from Machhavaṭṭa (*Matsyavarta*).
495. 1894 Bühler, *Ep. Ind.* Vol. II. p. 389, No. 311.
Prakrit. Gift of the carpenter (*vaḍakin*) Manōrama.
496. 1894 Bühler, *Ep. Ind.* Vol. II. p. 389, No. 312.
Prakrit. Of Mahānāma (*Mahānāman*).
497. 1894 Bühler, *Ep. Ind.* Vol. II. p. 389, No. 313.
Prakrit. Gift of Arihadatā (*Arhaddattā*) from Māh[i]sati (*Māhishmati*).
498. 1894 Bühler, *Ep. Ind.* Vol. II. p. 389, No. 314.
Prakrit. Fragment. Gift of Ji from Māhisati (*Māhishmati*).
499. 1894 Bühler, *Ep. Ind.* Vol. II. p. 390, No. 315.
Prakrit. Gift of the nun (*bhikkhunī*) Mitasiri (*Mitrasīri*), the Kōrari (inhabitant of *Kurara*).
500. 1894 Bühler, *Ep. Ind.* Vol. II. p. 390, No. 316.
Prakrit. Gift of the nun (*bhikkhunī*) Yakhi (*Yakshi*) from Vedisa (*Vidiśā*).
501. 1894 Bühler, *Ep. Ind.* Vol. II. p. 390, No. 317.
Prakrit. Gift of Ratini from Māhisati (*Māhishmati*).
502. 1894 Bühler, *Ep. Ind.* Vol. II. p. 390, No. 318.
Prakrit. Gift of Rēbila, the Nandinagāraka (inhabitant of *Nandinagara*).
503. 1894 Bühler, *Ep. Ind.* Vol. II. p. 390, No. 319.
Prakrit. Gift of Rēvatimitā (*Rēvatimitrā*), wife of Balaka.
504. 1894 Bühler, *Ep. Ind.* Vol. II. p. 390, No. 320.
Prakrit. Gift of the nun (*bhikkhunī*) Vajini (*Vajriṇī*).
505. 1894 Bühler, *Ep. Ind.* Vol. II. p. 390, Nos. 321 and 322.
Prakrit. Gift of Varadata (*Varadatta*) and gift of his sister Varasēnā.
506. 1894 Bühler, *Ep. Ind.* Vol. II. p. 390, No. 323.
Prakrit. Gift of Isalā (*Rishilā*), wife of Varadata (*Varadatta*).
507. 1894 Bühler, *Ep. Ind.* Vol. II. p. 391, No. 324.
Prakrit. Gift of Rōhā, wife of Varadata (*Varadatta*).
508. 1894 Bühler, *Ep. Ind.* Vol. II. p. 391, No. 325.
Prakrit. Gift of Varuṇa.
509. 1894 Bühler, *Ep. Ind.* Vol. II. p. 391, No. 326.
Prakrit. Gift of the nun (*bhikkhunī*) Vasumitā (*Vasumitrā*), the Ujēnikā (inhabitant of *Ujjayini*).
510. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 563, No. 25, and Plate XXIII;
1894 Bühler, *Ep. Ind.* Vol. II. p. 391, No. 327.
Prakrit. Gift of Vasulā. Compare No. 249.

511. 1894 Bühler, *Ep. Ind.* Vol. II. p. 391, No. 328.
Prakrit. Gift of Oḍaka (*Ādraka*) from Vāḍivahana.
512. 1894 Bühler, *Ep. Ind.* Vol. II. p. 391, No. 329.
Prakrit. Gift of the nun (*bhichhunī*) Vāsavā from Nāṃdinagara.
513. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 5; 1894 Bühler, *Ep. Ind.* Vol. II. p. 391, No. 330.
Prakrit. Gift of Bhutarakhita (*Bhūtarakshita*) from Vitirīṇahā.
514. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 4; 1894 Bühler, *Ep. Ind.* Vol. II. p. 391, No. 331.
Prakrit. Gift of Mahirakhita (*Mahīrakshita*) from Vitirīṇahā.
515. 1894 Bühler, *Ep. Ind.* Vol. II. p. 391, No. 332.
Prakrit. Gift of the nun (*bhichhunī*) Vipulā from Kāpāsīgāma (*Kārpāsigrāma*).
516. 1894 Bühler, *Ep. Ind.* Vol. II. p. 392, No. 333.
Prakrit. Gift of the house-wife (*gharini*) Sijhā (*Śaikshā*) from Virōhakata.
517. 1894 Bühler, *Ep. Ind.* Vol. II. p. 392, No. 334.
Prakrit. Gift of Visākharakhita (*Viśākharakshita*).
518. 1894 Bühler, *Ep. Ind.* Vol. II. p. 392, No. 335.
Prakrit. Gift of the monk (*bhichhu*) Visakharakhita (*Viśākharakshita*).
519. 1894 Bühler, *Ep. Ind.* Vol. II. p. 392, No. 336.
Prakrit. Gift of Virasēnā.
520. 1894 Bühler, *Ep. Ind.* Vol. II. p. 392, No. 337.
Prakrit. Gift of the nun (*bhichhunī*) Virā, the Tobavanikā (inhabitant of *Tumbavana*).
521. 1894 Bühler, *Ep. Ind.* Vol. II. p. 392, No. 338.
Prakrit. Gift of Arahatarakhita (*Arhadarakshita*) from Vedisa (*Vidiśā*).
522. 1894 Bühler, *Ep. Ind.* Vol. II. p. 392, No. 339.
Prakrit. Gift of Data (*Datta*) Kalavaḍa from Ved[i*]sa (*Vidiśā*). Compare No. 523.
523. 1894 Bühler, *Ep. Ind.* Vol. II. p. 392, No. 340.
Prakrit. Gift of Data (*Datta*) Kalavaḍa from Vedisa (*Vidiśā*). Compare No. 522.
524. 1894 Bühler, *Ep. Ind.* Vol. II. p. 392, No. 341.
Prakrit. Gift of the nun (*bhichhunī*) Mōhikā from Vedisa (*Vidiśā*).
525. 1894 Bühler, *Ep. Ind.* Vol. II. p. 392, No. 342.
Prakrit. Gift of Sakarakhita (*Śakarakshita*).
526. 1894 Bühler, *Ep. Ind.* Vol. II. p. 392, No. 343.
Prakrit. Gift of the nun (*bhichhunī*) Saṃgharakhitā (*Samgharakshita*), the Kōramikā (inhabitant of *Kurama* ?).
527. 1894 Bühler, *Ep. Ind.* Vol. II. p. 393, No. 344.
Prakrit. Fragment. Of Saṃghā.

528. 1894 Bühler, *Ep. Ind.* Vol. II. p. 393, No. 345.
Prakrit. Gift of Saṃghā, mother of Dāsaka.
529. 1894 Bühler, *Ep. Ind.* Vol. II. p. 393, No. 346.
Prakrit. Gift of Satiguta (*Śaktigupta* or *Svātigupta*).
530. 1894 Bühler, *Ep. Ind.* Vol. II. p. 393, No. 347.
Prakrit. Gift of the monk (*bhichhu*) Samaṇa (*Śramaṇa*), pupil (*atēvasin*) of Ay-Utara (*Ārya-Uttara*).
531. 1894 Bühler, *Ep. Ind.* Vol. II. p. 393, No. 348.
Prakrit. Gift of Samika (*Svāmika*), pupil (*atēvasin*) of Aya-Naga (*Ārya-Nāga*).
532. 1894 Bühler, *Ep. Ind.* Vol. II. p. 393, No. 349.
Prakrit. Gift of the musician (? *vanika*) Samika (*Svāmika*) and his son Sihadēva (*Siṃhadēva*). Compare No. 280.
533. 1894 Bühler, *Ep. Ind.* Vol. II. p. 393, No. 350.
Prakrit. Gift of the nun (*bhichhunī*) Samikā (*Svāmikā*).
534. 1894 Bühler, *Ep. Ind.* Vol. II. p. 393, No. 351.
Prakrit. Gift of the nun (*bhichhunī*) Sāmikā (*Svāmikā*).
535. 1894 Bühler, *Ep. Ind.* Vol. II. p. 393, No. 352.
Prakrit. Gift of the monk (*bhichhu*) [Sā*]midata (*Svāmidatta*). Compare No. 298.
536. 1894 Bühler, *Ep. Ind.* Vol. II. p. 393, No. 353.
Prakrit. Gift of the nun (*bhichhunī*) Siridinā (*Śrīdattā*), the Nādināgarikā (inhabitant of *Nandinagara*). Compare No. 383.
537. 1894 Bühler, *Ep. Ind.* Vol. II. p. 394, No. 354.
Prakrit. Fragment. [Gift] of Siribhāga (*Śribhāga*).
538. 1894 Bühler, *Ep. Ind.* Vol. II. p. 394, No. 355.
Prakrit. Gift of the nun (*bhichhunī*) Sirimitā (*Śrimitrā*), the Nādināgarikā (inhabitant of *Nandinagara*).
539. 1894 Bühler, *Ep. Ind.* Vol. II. p. 394, No. 356.
Prakrit. Gift of the nun (*bhichhunī*) Siri (*Śrī*).
540. 1894 Bühler, *Ep. Ind.* Vol. II. p. 394, No. 357.
Prakrit. Of Sivati.
541. 1894 Bühler, *Ep. Ind.* Vol. II. p. 394, No. 358, and Plate.
Prakrit. Of Sihā (*Siṃhā*).
542. 1894 Bühler, *Ep. Ind.* Vol. II. p. 394, No. 359.
Prakrit. Gift of the nuns (*bhichhunī*) Sihā (*Siṃhā*) and Dēvadatā (*Dēvadattā*) from Kuraghara (*Kuragrāha*).
543. 1894 Bühler, *Ep. Ind.* Vol. II. p. 394, No. 360.
Prakrit. Gift of Sihā (*Siṃhā*), Samātikā (*Samāptikā* ?), Vajinikā (*Vajrinikā*).
544. 1894 Bühler, *Ep. Ind.* Vol. II. p. 394, No. 361.
Prakrit. Fragment. [Gift] of the wife of Subāhita. Compare No. 270.

545. 1894 Bühler, *Ep. Ind.* Vol. II. p. 394, No. 362.
Prakrit. Gift of Suriyā (*Sūryā*) and (?) Budhadēvā (*Buddhadēvā*), the Pēmatikā (inhabitant of *Pēmata*).
546. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 363.
Prakrit. Gift of the nun (*bhikkhūnī*) Suriyā (*Sūryā*).
547. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 364.
Prakrit. Gift of Yōna (*Yavana*), the Sētapathiya (inhabitant of *Śvētapaṭha*).
548. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 365.
Prakrit. Gift of Hālā, the Dakṣiṇāji (*Dākṣiṇītyā* ?).
549. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 366.
Prakrit. Fragment. Of the family of Ajitiguta (*Aditigupta* or *Ajitigupta*).
550. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 367.
Prakrit. Fragment. Of Asvadē[vā] (*Asvadēvā*) from Sakakachha.
551. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 368.
Prakrit. Fragment. Of Lēva.
552. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 369.
Prakrit. Fragment. Gift of . . . the Kurara (inhabitant of *Kurara*).
553. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 370.
Prakrit. Fragment. Gift of Nāgila.
554. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 371.
Prakrit. Fragment. Only the name Ējāvati can be made out.
555. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 372.
Prakrit. Fragment. No name is preserved.
556. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 373.
Prakrit. Fragment. Only Kuthupadaka (inhabitant of *Kuthupada* ?) can be read.
557. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 374.
Prakrit. Fragment. Gift of the nun (*bhikkhūnī*) Saṃghapālītā.
558. 1894 Bühler, *Ep. Ind.* Vol. II. p. 396, No. 375.
Prakrit. Fragment. Gift of Subhagā, Pusā (*Pushyā*), Nāgadatta (*Nāgadatta*), Sagharakhita (*Samgharakshita*), the Kōragharakas (inhabitants of *Kuraragriha*).
559. 1894 Bühler, *Ep. Ind.* Vol. II. p. 396, No. 376.
Prakrit. Fragment. Mentions Utarā (*Uttarā*).
560. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 37, and Plate XXIII.
Prakrit. Gift of Najā, the daughter-in-law of the Tāpasīyas, from Ujēni (*Ujjayini*).
Compare No. 219.
561. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 565, No. 43, and Plate XXIII.
Prakrit. Fragment. Gift of the nun (*bhikkhūnī*) danā.

562. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 9.
Prakrit. Gift of Dataka (? Dattaka), the Nadinagara (inhabitant of Nandinagara).
563. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 59, No. 15.
Prakrit. Fragment. Gift of some nun ([bhi]chhu[ni]), the Nadanagarikā (inhabitant of Nandinagara).
564. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 59, No. 16.
Prakrit. Gift of Balaguta (Balagupta).
565. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 59, No. 17.
Prakrit. Gift of Ha . . . (?) from Nadinagara (Nandinagara).
566. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 59, No. 19.
Prakrit. Fragment. Gift of Pandu (?)
567. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 59, No. 20.
Prakrit. Gift of Isipiyata (?) from Nadinagara (Nandinagara).
568. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 59, No. 21.
Prakrit. Gift of the nun (bhichhunī) Ritali (?).

569—653 Sāñchi Buddhist Stūpa II. Inscriptions.

569. 1854 Cunningham, *Bhilsa Topes*, p. 280, No. 1, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 396, No. 22.
Prakrit. Gift of Nāgila, pupil (am̐tēvāsīn) of Aya (Ārya).
570. 1854 Cunningham, *Bhilsa Topes*, p. 280, No. 2, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 396, No. 23.
Prakrit. Fragment. Gift of Ku , pupil (sejha) of Dhamarakhita (Dharmarakshita).
571. 1854 Cunningham, *Bhilsa Topes*, p. 280, No. 3, and Plate XXI; 1892 Maisey, *Sāñchi and its Remains*, p. 102; 1892 Bühler, *Ep. Ind.* Vol. II. p. 110, No. 1, and Plate.
Prakrit. Gift of the village (gāma) of Pādukulikā (Pāṇḍukulikā).
572. 1854 Cunningham, *Bhilsa Topes*, p. 280, No. 4, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 111, No. 2.
Prakrit. Gift of Budhila (Buddhila), the Bhōgavardhanaka (inhabitant of Bhōgavardhana).
573. 1854 Cunningham, *Bhilsa Topes*, p. 280, No. 5, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 111, No. 3; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 586.
Prakrit. Gift of Dhamadēvā (Dharmadēvā), pupil (am̐tēvāsīnī) of Mitasirī (Mitraśrī).
574. 1854 Cunningham, *Bhilsa Topes*, p. 280, No. 6, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 111, No. 4.
Prakrit. Gift of the monk (bhikhu) Isila (Rishila).
575. 1854 Cunningham, *Bhilsa Topes*, p. 281, No. 7, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 397, No. 24.
Prakrit. Gift of the monk (bhikhu) Sāghamita (Śaṃghamitra).

576. 1854 Cunningham, *Bhilsa Topes*, p. 281, No. 8, and Plate XXI; 1892 Maisey, *Sānchi and its Remains*, p. 102; 1894 Bühler, *Ep. Ind.* Vol. II. p. 397, No. 25.
Prakrit. Gift of the banker (*seṭhin*) Budhapālita (*Buddhapālita*), the Paḍukulikiya (inhabitant of *Pāṇḍukulikā*).
577. 1854 Cunningham, *Bhilsa Topes*, p. 281, No. 9, and Plate XXI.
Prakrit. Fragment. No name can be made out.
578. 1854 Cunningham, *Bhilsa Topes*, p. 281, No. 10, and Plate.
Prakrit. Gift of Budharakhita (*Buddharakhita*), the Anammitaka (?).
579. 1854 Cunningham, *Bhilsa Topes*, p. 281, No. 11, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 111, No. 5.
Prakrit. Gift of the monk (*bhikkhu*) Vijha (*Vindhya*).
580. 1854 Cunningham, *Bhilsa Topes*, p. 281, No. 12, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 111, No. 6.
Prakrit. Gift of the monk (*bhichhu*) Yakhila (*Yakshila*).
581. 1854 Cunningham, *Bhilsa Topes*, p. 281, No. 13, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 111, No. 7.
Prakrit. Gift of Nāgapriya (*Nāgapriya*), the banker (*seṭhin*) of Achhāvaḍa.
582. 1854 Cunningham, *Bhilsa Topes*, p. 281, No. 14, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 111, No. 8; 1894 correction by Bühler, *Ep. Ind.* Vol. II. p. 404, note 23.
Prakrit. Gift of the nun (*bhikkhunī*) Sapaki (*Sarpakī*), the Kōrari (inhabitant of *Kurara*).
583. 1854 Cunningham, *Bhilsa Topes*, p. 281, No. 15, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 397, No. 26.
Prakrit. Gift of the nun (*bhikkhunī*) Valā, the Kōrari (inhabitant of *Kurara*).
584. 1854 Cunningham, *Bhilsa Topes*, p. 281, No. 16, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 111, No. 9.
Prakrit. Gift of the nun (*bhikkhunī*) Dhamasēnā (*Dharmasēnā*), the Kōrari (inhabitant of *Kurara*).
585. 1854 Cunningham, *Bhilsa Topes*, p. 282, No. 17, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 111, No. 10.
Prakrit. A pillar (*thabha*), the gift of Nāgapālita.
586. 1854 Cunningham, *Bhilsa Topes*, p. 282, No. 18, and Plate XXI.
Prakrit. Gift of the nun (*bhikkhunī*) Phagulā (*Phalgulā*).
587. 1854 Cunningham, *Bhilsa Topes*, p. 282, No. 19, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 397, No. 27.
Prakrit. Gift of Balaka, pupil (*atēvāsin*) of Aya (*Ārya*) Arahaguta (*Arhadgupta*), the Sāsādaka (inhabitant of *Sāsāda*).
588. 1854 Cunningham, *Bhilsa Topes*, p. 282, No. 20, and Plate XXI.
Prakrit. Gift of the nun (*bhikkhunī*) Yamarakhitā (*Yamarakshitā*).

589. 1854 Cunningham, *Bhilsa Topes*, p. 282, No. 21, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 397, No. 28.
Prakrit. A pillar (*thabha*), the gift of Mūlā (*Mūlā*), the female pupil (*atēvāsini*) of Gaḍā.
590. 1854 Cunningham, *Bhilsa Topes*, p. 282, No. 22, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 397, No. 29.
Prakrit. Fragment. Gift of the nun (*bhikkhunī*) Isidāsī (*Ṛishidāsī*), the
kaḍikā (inhabitant of *kaḍa*), mother of Saghārakhita (*Samgharakshita*).
591. 1854 Cunningham, *Bhilsa Topes*, p. 282, No. 23, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 397, No. 30.
Prakrit. Gift of Aya (*Ārya*) Budhārakhita (*Buddharakshita*), the Pokhareyaka (inhabitant of *Pushkara*).
592. 1854 Cunningham, *Bhilsa Topes*, p. 282 f., No. 24, and Plates XXI and XXXI; 1868 Fergusson, *Tree and Serpent Worship*, Plate XLII, 1 (Plate only); 1894 correction by Bühler, *Ep. Ind.* Vol. II. p. 407, 408.
Prakrit. Gift of Viṇhikā (*Vṛishnikā*), the Vāḍyavahanikā (inhabitant of *Vāḍyavahana*).
593. 1854 Cunningham, *Bhilsa Topes*, p. 283, No. 25, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 111, No. 11.
Prakrit. A pillar (*thabha*), the gift of the nun (*bhikkhunī*) Oḍi. Compare No. 611.
594. 1854 Cunningham, *Bhilsa Topes*, p. 283, No. 26, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 397, No. 31.
Prakrit. Gift of Ṭikisa (?) from Sidakaḍa.
595. 1854 Cunningham, *Bhilsa Topes*, p. 283, No. 27, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 397, No. 32.
Prakrit. Fragment. Gift of, the Sidakāḍi (inhabitant of *Sidakaḍa*).
596. 1854 Cunningham, *Bhilsa Topes*, p. 283, No. 28, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 398, No. 34.
Prakrit. Gift of Gōlā, the S[i*]ḍakaḍiyā (inhabitant of *Sidakaḍa*).
597. 1854 Cunningham, *Bhilsa Topes*, p. 283, No. 29, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 398, No. 33; 1895 referred to by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 214.
Prakrit. Gift of Budhapālita (*Buddhapālita*), the Sidakaḍiyā (inhabitant of *Sidakaḍa*).
598. 1854 Cunningham, *Bhilsa Topes*, p. 283, No. 30, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 112, No. 12.
Prakrit. Gift of Saghāmīta (*Samghamitra*), the Sōnaraka (inhabitant of *Sōnara*).
599. 1854 Cunningham, *Bhilsa Topes*, p. 283, No. 31, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 398, No. 35.
Prakrit. Gift of Budhagutā (*Buddhaguptā*), the Sēdakaḍi (inhabitant of *Sidakada*).

600. 1854 Cunningham, *Bhilsa Topes*, p. 283, No. 32, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 112, No. 13.
Prakrit. Gift of Agila (*Agnīla*), the Adhapōrika (inhabitant of *Ardhapura*).
601. 1854 Cunningham, *Bhilsa Topes*, p. 283, No. 33, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 112, No. 14.
Prakrit. Gift of the monk (*bhichhu*) Yasōgiri (*Yasōgiri*).
602. 1854 Cunningham, *Bhilsa Topes*, p. 283 f., No. 34, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 398, No. 36.
Prakrit. Gift of the monk (*bhichhu*) Arahaka (*Arhat*), the preacher (*bhāṇaka*).
603. 1854 Cunningham, *Bhilsa Topes*, p. 284, No. 35, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 398, No. 37.
Prakrit. Gift of Bahula.
604. 1854 Cunningham, *Bhilsa Topes*, p. 284, No. 36, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 112, No. 15.
Prakrit. [Gift] of Gaḍā, the Nādināgarikā (inhabitant of *Nandinagara*).
605. 1854 Cunningham, *Bhilsa Topes*, p. 284, No. 37, and Plate XXI.
Prakrit. Fragment. Gift of Idāgi . . . (*Indrāgni* . . .).
606. 1854 Cunningham, *Bhilsa Topes*, p. 284, No. 38, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 112, No. 16.
Prakrit. Gift of the monk (*bhichhu*) Aya-Nāduka (*Ārya-Nāduka*).
607. 1854 Cunningham, *Bhilsa Topes*, p. 284, No. 39, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 398, No. 38.
Prakrit. Gift of the monk (*bhichhu*) Nāgarakhita (*Nāgarakshita*), the Pokhareyaka (inhabitant of *Pushkara*).
608. 1854 Cunningham, *Bhilsa Topes*, p. 284, No. 40, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 398, No. 39.
Prakrit. Gift of the monk (*bhichhu*) Sagharakhita (*Samgharakshita*), the Kōrara (inhabitant of *Kurara*).
609. 1854 Cunningham, *Bhilsa Topes*, p. 284, No. 41, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 401, No. 66.
Prakrit. Gift of Rōhanika, the Udubaraghariya (inhabitant of *Udumbaragriha*).
610. 1854 Cunningham, *Bhilsa Topes*, p. 284, No. 42, and Plate XXI.
Prakrit. Fragment. Gift of the Udubaraghariya (inhabitant of *Udumbaragriha*).
611. 1854 Cunningham, *Bhilsa Topes*, p. 284, No. 43, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 398, No. 40.
Prakrit. A pillar (*thabha*), the gift of the nun (*bhikkhuni*) Oḍi. Compare No. 593.
612. 1892 Bühler, *Ep. Ind.* Vol. II. p. 112, No. 17.
Prakrit. Gift of Pusarakhita (*Pushyarakshita*), pupil (*atēvāsin*) of Aya (*Ārya*).

613. 1892 Bühler, *Ep. Ind.* Vol. II. p. 112, No. 18.
Prakrit. Gift of Sihā (*Sinhā*).
614. 1892 Bühler, *Ep. Ind.* Vol. II. p. 112, No. 19.
Prakrit. Gift of the monk (*bhikhu*) Sumana (*Sumanas*).
615. 1892 Bühler, *Ep. Ind.* Vol. II. p. 112, No. 20.
Prakrit. Gift of Dhamaguta (*Dharmagupta*) and Pasini (*Pushyini*).
616. 1892 Bühler, *Ep. Ind.* Vol. II. p. 112, No. 21.
Prakrit. Gift of Visākha (*Viśākha*), the Pādā[ni]ya (inhabitant of *Pādāna*).
617. 1894 Bühler, *Ep. Ind.* Vol. II. p. 398, No. 41.
Prakrit. Gift of Aya (*Ārya*), the Pokhareyaka (inhabitant of *Pushkara*).
618. 1894 Bühler, *Ep. Ind.* Vol. II. p. 398, No. 42.
Prakrit. Gift of the nun (*bhikkhuni*) Asadēvā (*Āśvadēvā*).
619. 1894 Bühler, *Ep. Ind.* Vol. II. p. 399, No. 43.
Prakrit. Gift of Āvāsika from Ājanāva.
620. 1894 Bühler, *Ep. Ind.* Vol. II. p. 399, No. 44.
Prakrit. Gift of the nun (*bhikkhuni*) Isidatā (*Ṛishidattā*).
621. 1894 Bühler, *Ep. Ind.* Vol. II. p. 399, No. 45.
Prakrit. Gift of the lay-worshipper (*upasaka*) Īdadata (*Indradatta*).
622. 1894 Bühler, *Ep. Ind.* Vol. II. p. 399, No. 46.
Prakrit. Gift of the monk (*bhikhu*) Gaṃdhāra.
623. 1894 Bühler, *Ep. Ind.* Vol. II. p. 399, No. 47.
Prakrit. Gift of the nun (*bhikkhuni*) Gōtami (*Gautami*).
624. 1894 Bühler, *Ep. Ind.* Vol. II. p. 399, No. 48.
Prakrit. Gift of the nun (*bhikkhuni*) Chiratī (*Kirātī*).
625. 1894 Bühler, *Ep. Ind.* Vol. II. p. 399, No. 49.
Prakrit. Gift of the village (*gāma*) of Chumvāmōragiri(?).
626. 1894 Bühler, *Ep. Ind.* Vol. II. p. 399, No. 50.
Prakrit. Gift of the Mōrayahikaṭiya (inhabitant of *Mōrayahikaṭa*).
627. 1894 Bühler, *Ep. Ind.* Vol. II. p. 399, No. 51.
Prakrit. Gift of the female lay-worshipper (*upasikā*) Dhamarasirī (*Dharmasirī*).
628. 1894 Bühler, *Ep. Ind.* Vol. II. p. 400, No. 52.
Prakrit. Gift of the monk (*bhikhu*) Dhamasēna (*Dharmasēna*).
629. 1894 Bühler, *Ep. Ind.* Vol. II. p. 400, No. 53.
Prakrit. Gift of the nun (*bhikkhu[nī*]*) Asad[ṣ*]vā (*Āśvadēvā*) from Nadinagara (*Nandinagara*).

630. 1894 Bühler, *Ep. Ind.* Vol. II. p. 400, No. 54.
Prakrit. Gift of the nun (*bhikkhuni*) [Is]imitā (*Ṛishimitrā*) from Nadinagara (*Nandinagara*).
631. 1894 Bühler, *Ep. Ind.* Vol. II. p. 400, No. 55.
Prakrit. Gift of the monk (*bhikkhu*) Naṃduka (*Nānduka*).
632. 1894 Bühler, *Ep. Ind.* Vol. II. p. 400, No. 56.
Prakrit. Gift of the monk (*bhikkhu*) Pala (*Pāla*).
633. 1894 Bühler, *Ep. Ind.* Vol. II. p. 400, No. 57.
Prakrit. Gift of the monk (*bhikkhu*) Badhaka (*Baddhaka*), the Kurara (inhabitant of *Kurara*).
634. 1894 Bühler, *Ep. Ind.* Vol. II. p. 400, No. 58.
Prakrit. Gift of Budhaguta (*Buddhagupta*), the Udubaraghariya (inhabitant of *Udumbaragriha*).
635. 1894 Bühler, *Ep. Ind.* Vol. II. p. 400, No. 59.
Prakrit. Gift of Budharakhitaka (*Buddharakshita*), who is versed in the *sūtrānta* (*sutātika*), the Arapānaka (inhabitant of *Arapāna*).
636. 1894 Bühler, *Ep. Ind.* Vol. II. p. 401, No. 60.
Prakrit. Fragment. Only the name Budharakhita (*Buddharakshita*) is legible.
637. 1894 Bühler, *Ep. Ind.* Vol. II. p. 401, No. 61.
Prakrit. Gift of the nun (*bhikkhuni*) Budharakhitā (*Buddharakshitā*).
638. 1894 Bühler, *Ep. Ind.* Vol. II. p. 401, No. 62.
Prakrit. Gift of the monk (*bhikkhu*) Budharakhita (*Buddharakshita*).
639. 1894 Bühler, *Ep. Ind.* Vol. II. p. 401, No. 63.
Prakrit. Fragment. Only the name Bōdhi is legible.
640. 1894 Bühler, *Ep. Ind.* Vol. II. p. 401, No. 64.
Prakrit. Gift of the monk (*bhikkhu*) Bharāṇabhūti.
641. 1894 Bühler, *Ep. Ind.* Vol. II. p. 401, No. 65.
Prakrit. Gift of Bhichhunikā (*Bhikkhunikā*).
642. 1894 Bühler, *Ep. Ind.* Vol. II. p. 401, No. 67.
Prakrit. Gift of the monk (*bhikkhu*) Vipula.
643. 1894 Bühler, *Ep. Ind.* Vol. II. p. 401, No. 68.
Prakrit. Gift of Visaka (*Viśvaka*), the Rōhaṇipadiya (inhabitant of *Rōhṇītpada*).
644. 1894 Bühler, *Ep. Ind.* Vol. II. p. 401, No. 69.
Prakrit. Gift of the Sāphineyikā, the mother of Saghā (*Saṃghā*).
645. 1894 Bühler, *Ep. Ind.* Vol. II. p. 402, No. 70.
Prakrit. Gift of the nun (*bhikkhuni*) Sōṇasiri (*Śravaṇasīri*).

646. 1894 Bühler, *Ep. Ind.* Vol. II. p. 402, No. 71.
Prakrit. Fragment. Gift of some woman who is called a Sagireyikā (inhabitant of Sagirī).
647. 1894 Bühler, *Ep. Ind.* Vol. II. p. 402, No. 72.
Prakrit. Fragment. Gift of Koḍu, mother of the monk (*bhikkhu*) ra.
648. 1894 Bühler, *Ep. Ind.* Vol. II. p. 402, No. 73.
Prakrit. Fragment. Gift of [Dha]marakhitā (*Dharmarakshitā*), female pupil (*atēvāsini*) of Kōramikā.
649. 1894 Bühler, *Ep. Ind.* Vol. II. p. 402, No. 74.
Prakrit. Fragment. Gift of the monk (*bhikkhu*) na.
650. 1894 Bühler, *Ep. Ind.* Vol. II. p. 402, No. 75.
Prakrit. Fragment. Gift of some nun (*[bhi]chhunī*).
651. 1894 Bühler, *Ep. Ind.* Vol. II. p. 402, No. 76.
Prakrit. Fragment. Gift of some nun (*bhikkhunī*), a Kōrari (inhabitant of Kurara).
652. 1894 Bühler, *Ep. Ind.* Vol. II. p. 402, No. 77.
Prakrit. Fragment. Gift of some monk (*bhikkhu*).
653. 1894 Bühler, *Ep. Ind.* Vol. II. p. 402, No. 78.
Prakrit. Fragment. Gift of Dhavadēvā (*Dharmadēvā* ?).
654. Sāñchi Stūpa II. relic-box inscription.—1854 Cunningham, *Bhilsa Topes*, p. 286, and Plate XX.
Prakrit. (Relics) of all teachers (*vināyakas*), beginning with Ara° (? *Arhat*) Kāsapagota (*Kāśyapagōtra*) and Ara° (? *Arhat*) Vāchhi-Suvijayata (*Vātsi-Suvijayat* ?), the teacher (*vināyaka*).
655. Sāñchi Stūpa II. inscription on steatite box (No. 1), outside lid.—1854 Cunningham, *Bhilsa Topes*, pp. 119, 287, and Plate XX; 1905 mentioned by Fleet, *Journ. Roy. As. Soc.* 1905, p. 685.
Prakrit. (Relics) of the saint (*sapurisa*) Kāsapagota (*Kāśyapagōtra*), the teacher (*āchariya*) of all the Hēnavatas (*Haimavatas*).
656. Sāñchi Stūpa II. inscription on steatite box (No. 1), inside lid.—1854 Cunningham, *Bhilsa Topes*, pp. 119, 287, and Plate XX; 1905 mentioned by Fleet, *Journ. Roy. As. Soc.* 1905, p. 685.
Prakrit. (Relics) of the saint (*sapurisa*) Majhima (*Madhyama*).
657. Sāñchi Stūpa II. inscription on steatite box (No. 1), bottom.—1854 Cunningham, *Bhilsa Topes*, pp. 120, 287, and Plate XX; 1905 mentioned by Fleet, *Journ. Roy. As. Soc.* 1905, p. 685.
Prakrit. (Relics) of the saint (*sapurisa*) Hāritiputa (*Hāritiputra*).
658. Sāñchi Stūpa II. inscription on steatite box (No. 2), outer circle.—1854 Cunningham, *Bhilsa Topes*, p. 288, and Plate XX.

- Prakrit. (Relics) of the saint (*sapurisa*) Vachhi (*Vātsi* ?) Suvijayata (*Suvijayat*), the pupil (*utēvāsin*) of Gota (*Gaupta*).
659. Sāñchi Stūpa II. inscription on steatite box (No. 2), inner circle.—1854 Cunningham, *Bhilsa Topes*, p. 288, and Plate XX.
Prakrit. Gift of the Pābhāsasāhas of Kākanava.
660. Sāñchi Stūpa II. inscription on steatite box (No. 3), outside lid.—1854 Cunningham, *Bhilsa Topes*, p. 288, and Plate XX.
Prakrit. (Relics) of the saint (*sapurisa*) Mahavanāya. (Relics) of the saint (*sapurisa*) Āpagira.
661. Sāñchi Stūpa II. inscription on steatite box (No. 3), inside lid.—1854 Cunningham, *Bhilsa Topes*, p. 288, and Plate XX.
Prakrit. (Relics) of the saint (*sapurisa*) Koḍiniputa (*Kauṇḍinīputra*).
662. Sāñchi Stūpa II. inscription on steatite box (No. 4), outside lid.—1854 Cunningham, *Bhilsa Topes*, p. 288, and Plate XX.
Prakrit. (Relics) of the saint (*sapurisa*) Kōsikiputa (*Kauśikīputra*).
663. Sāñchi Stūpa II. inscription on steatite box (No. 4), inside lid.—1854 Cunningham, *Bhilsa Topes*, p. 289, and Plate XX.
Prakrit. (Relics) of the saint (*sapurisa*) Gotiputa (*Gauptīputra*).
664. Sāñchi Stūpa II. inscription on steatite box (No. 4), bottom.—1854 Cunningham, *Bhilsa Topes*, p. 289, and Plate XX.
Prakrit. (Relics) of the saint (*sapurisa*) Mogaliputa (*Maudgalīputra*).
665. Sāñchi Stūpa III. relic-box (No. 1) inscription.—1854 Cunningham, *Bhilsa Topes*, p. 297, and Plate XXII.
Prakrit. (Relics) of Sāriputa (*Śāripūtra*).
666. Sāñchi Stūpa III. relic-box (No. 2) inscription.—1854 Cunningham, *Bhilsa Topes*, p. 297, and Plate XXII.
Prakrit. (Relics) of Mahā-Mogalāna (*Mahā-Maudgalyāyana*).
667. Sāñchi Stūpa III. inscription on steatite box (No. 1).—1854 Cunningham, *Bhilsa Topes*, p. 299, and Plate XXII.
Only the letter *sā*, which stands for *Sāripūta*, i.e. (relics) of Sāriputa (*Śāripūtra*).
668. Sāñchi Stūpa III. inscription on steatite box (No. 2).—1854 Cunningham, *Bhilsa Topes*, p. 299, and Plate XXII.
Only the letter *ma*, which stands for *Mahā-Mogalānasa*, i.e. relics of Mahā-Mogalāna (*Mahā-Maudgalyāyana*).
669. Year 14.—Bēsnagar Vaishṇava column inscription of the time of *rājan* Kāsīputa Bhāgabhadra.—1909 Marshall-Bloch, *Journ. Roy. As. Soc.* 1909, p. 1053 ff., No. A, and Plate I; 1909 Fleet, *Journ. Roy. As. Soc.* 1909, p. 1087 ff.; 1909 note by Barnett, *Journ. Roy. As. Soc.* 1909, p. 1093 f.; 1909 Bloch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. LXIII. p. 587 ff.; 1910, note by Fleet, *Journ. Roy. As. Soc.* 1910, p. 141 f.; 1910 Bhandarkar, *Journ. Bo. Br. Roy. As. Soc.* Vol. XXIII. p. 104 ff.
—*vasēna chatudasēna rājēna vadhamānasa*.
Prakrit. Erection of a *garuḍadhvaṇa* of Vā[sudē]va, the god of gods, by the *bhāgavata* (votary of *Bhagavat*), Heliōdōra (*Hēliodōros*), the son of Diya (*Diōn*), the Takhasilāka (native of *Takshasilā*), a Yōna (*Yavana*) ambassador (*dūta*), who came from *mahārāja* Antalikita (*Antalkidas*) to *rājan* Kāsīputa (*Kāsīputra*) Bhāgabhadra, the saviour (*trātāra*), who was prospering in the fourteenth year of his reign.

670. Bēsnaḡar column inscription.—1909 Marshall-Bloch, *Journ. Roy. As. Soc.* 1909, p. 1053 ff., No. B, and Plate I; 1909 Barnett, *Journ. Roy. As. Soc.* 1909, p. 1093 f.; 1909 Bloch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. LXIII. p. 587 ff.
Prakrit. A verse on the three steps to immortality.
671. Bēsnaḡar Buddhist coping stone inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 38, and Plate XIII.
Prakrit. Gift of the monk (*bhikhu*) Pātamāna and the monk (*bhikhu*) Kumuda.
672. Bēsnaḡar Buddhist pillar inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 39, and Plate XIII.
Prakrit. Fragment. (Gift) of [A]jamita (*Ajamitra*).
673. Bēsnaḡar Buddhist rail inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 39, and Plate XIII.
Prakrit. Gift of the monk (*bhikhu*) Dhamagiri (*Dharmagiri*).
674. Bēsnaḡar Buddhist rail inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 39, and Plate XIII.
Prakrit. Gift of the nun (*pavajitā*) Nadikā (*Nandikā*).
675. Bēsnaḡar Buddhist rail inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 39, and Plate XIII.
Only the figures 30 3.
676. Bhōjpur Stūpa IV. earthen bowl inscription.—1854 Cunningham, *Bhilsa Topes*, p. 333, and Plate XXVI.
Only the letter *mu*°.
677. Bhōjpur Stūpa VII. inscription on earthen jar (No. 1).—1854 Cunningham, *Bhilsa Topes*, p. 335 f., and Plate XXVII, 4.
Prakrit. Patitō (?).
678. Bhōjpur Stūpa VII. inscription on earthen jar (No. 2).—1854 Cunningham, *Bhilsa Topes*, p. 336, and Plate XXVII, 5.
Prakrit. (Relics) of Upahitaka
679. Andher Stūpa I. rail inscription.—1854 Cunningham, *Bhilsa Topes*, p. 344, and Plate XXVIII, 3.
Prakrit. Gift of the mother of Dhamasiva (*Dharmasiva*).
680. Andher Stūpa II. earthen jar inscription.—1854 Cunningham, *Bhilsa Topes*, p. 346, and Plate XXIX, 6.
Prakrit. (Relics) of the saint (*sapurisa*) Vāchhīputa (*Vātsiputra*), pupil (*atēvāsīn*), of Gotīputa (*Gauṭīputra*).
681. Andher Stūpa II. inscription on steatite box (No. 1).—1854 Cunningham, *Bhilsa Topes*, p. 347, and Plate XXIX, 7; 1888 Fleet, *Corp. Inscr. Ind.* Vol. III. p. 31.
Prakrit. (Relics) of the saint (*sapurisa*) Gotīputa (*Gauṭīputra*) of the Koḍiṇa (*Kauṇḍīnya*) gōtra (*gota*), who illumined (? *pabhāṣana*) Kākanāva.
682. Andher Stūpa II. inscription on steatite vase (No. 2).—1854 Cunningham, *Bhilsa Topes*, p. 347, and Plate XXIX, 8 and 9; 1906 Fleet, *Journ. Roy. As. Soc.* 1906, p. 155.
Prakrit. (Relics) of the saint (*sapurisa*) Mogalīputa (*Maudgalīputra*), the pupil (*atēvāsīn*) of Gotīputa (*Gauṭīputra*).

683. Andher Stūpa III. inscription on steatite casket, outside.—1854 Cunningham, *Bhilsa Topes*, p. 349, and Plate XXX.
Prakrit. (Relics) of the saint (*sapurisa*) Hāritiputa (*Hāritiputra*).
684. Andher Stūpa III. inscription on steatite casket, inside.—1854 Cunningham, *Bhilsa Topes*, p. 349, and Plate XXX.
Prakrit. Gift of Asadēva (*Asvadēva*).
685. Pākna-Bihār Buddhist stone-slab inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. XI. p. 32 f., and Plate XII, 11.
Sanskrit. Fragment. Mentions a *mahārāja dēvaputra*, the figure 30 (?), Hastika, the son of Hastika, and Bōdhisatva (*Bōdhisattva*) *dēvaputraka*.
686. Khairigarh (now Lucknow Provincial Museum) horse image inscription.—1893 Smith, *Journ. Roy. As. Soc.* 1893, p. 98, and Plate.
Prakrit. Fragment. Gift of . . . ddagutta ([*Samu*]dragupta?).
687. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham-Rajendralala Mitra-Bühler, *Stūpa of Bharhut*, p. 128 f., No. 1, and Plates XII and LIII; 1880 Rajendralala Mitra, *Proceed. Beng. As. Soc.* 1880, p. 58 ff.; 1885 Hultzsch, *Ind. Ant.* Vol. XIV. p. 138 f., and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 60, No. 1; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 227, No. 1.
Prakrit. Erection of gateway (*tōraṇa*) and stone-work (*silākaṃmaṇṭa*) by Dhana-bhūti Vāchhiputa (the son of a *Vātsī*), the son of Āgaraju (*Āṅāradyut*) Gotiputa (the son of a *Gauptī*), the grandson of rājan Visadēva (*Viśvadēva*) Gāgiputa (the son of a *Gārgī*), during the reign of the Sugas (*Suṅgas*).
688. Bharaut (now Batanmāra) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 128, No. 2, and Plate LIII.
Prakrit. Fragment. Records the erection of a gateway (*tōraṇa*) during the reign of the S[u]gas (*Suṅgas*). Of the names only that of Āgaraju (*Āṅāradyut*) is preserved.
689. Bharaut (now Batanmāra) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 128, No. 3, and Plate LIII.
Prakrit. Fragment. Records the erection of a gateway (*tōraṇa*).
690. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 130, No. 1, and Plates XII and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 60, No. 2, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 227, No. 2.
Prakrit. Gift of Aya-Nāgadēva (*Ārya-Nāgadēva*).
691. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stūpa of Bharhut*, p. 79; 130, No. 2, and Plates XLVIII and LIII; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 119 f., No. 5; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 60, No. 3, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 227, No. 3.
Prakrit. The Maghādēviya *jātaka* (*jātaka* which treats of *Makhādēva*). See *Jāt.* No. 9.

692. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 97; 130, No. 3, and Plates XLVIII and LIII; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 120, No. 6; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 60, No. 4, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 227, No. 4.
Prakrit. Dighatapasi (*Dīrghatapasvin*) instructs his pupils.
693. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 94; 130, No. 4, and Plates XLVIII and LIII; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 120, No. 7; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 61, No. 5, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 227, No. 5.
Prakrit. The *chātiya* (*chaitya*) on Aboda (*Arbuda*).
694. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 77; 130, No. 5, and Plates XLVII and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 61, No. 6, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 227, No. 6.
Prakrit. The *jataka* (*jātaka*) (entitled) ‘the mad Sujata (*Sujāta*)’. See *Jāt.* No. 352.
695. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 77; 130, No. 6, and Plates XLVII and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 61, No. 7, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 227, No. 7; 1897 *Jātaka transl. under Cowell*, Vol. III. (Plate only).
Prakrit. The cat *jatara*(ka) (*jātaka*), (or) the cock *jataka* (*jātaka*). See *Jāt.* No. 383.
696. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 94; 130, No. 7, and Plates XLVII and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 61, No. 8, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 227, No. 8.
Prakrit. The walk (*chakama*) Daṇḍanikama (*Daṇḍanishkrama*?).
697. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 96; 130, No. 8, and Plates XLVII and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 61, No. 9, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 228, No. 9.
Prakrit. The woman Asaḍā (*Aśhāḍhā*) who has observed the jackals on the cemetery.
698. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 75; 131, No. 9, and Plates XLIII and LIII; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 118, note 2; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 61, No. 10, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 228, No. 10.
Prakrit. The *jataka* (*jātaka*) (called) the *ṛśya* deer. See *Jāt.* No. 12.
699. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 94; 131, No. 10, and Plates XLIII and LIII; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 118 f., No. 1; 1886 Hultzsch, *Zeitschr. Deutsch.*

Morgenl. Ges. Vol. XL. p. 61, No. 11, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 228, No. 11.

Prakrit. The Migasamadaka (*Mṛigasammodaka* ?) *chētaya* (*chaitya*).

700. Bharaut Buddhist coping-stone inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stūpa of Bharhut*, p. 69; 131, No. 11, and Plates XXVII and LIII; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 239, No. 158.

Prakrit. The swan *jataka* (*jātaka*). See *Jāt.* No. 32.

701. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stūpa of Bharhut*, p. 69 f.; 131, No. 12, and Plates XXVII and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 61, No. 12, and Plate; 1890 Warren, *Two Bas-Reliefs of the Stupa of Bharhut*, pp. 8 ff.; 1892 Hultzsch *Ind. Ant.* Vol. XXI. p. 228, No. 12.

Prakrit. The Kinnara *jataka*. See *Jāt.* No. 504.

702. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 112; 1879 Cunningham, *Stūpa of Bharhut*, p. 93 f.; 131, No. 13, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 61, No. 13, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 228, No. 13.

Prakrit. The assembly of the ascetics (*jaṭila*).

703. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 75; 131, No. 14, and Plates XLVI and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 61, No. 14, and Plate; 1890 Warren, *Two Bas-Reliefs of the Stupa of Bharhut*, pp. 14 ff.; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 228, No. 14.

Prakrit. The otter *jataka* (*jātaka*). See *Jāt.* No. 400.

704. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 76; 131, No. 15, and Plates XLVI and LIII; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 119, No. 4; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 62, No. 15, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 228, No. 15.

Prakrit. The student *jataka*. See *Jāt.* No. 174.

705. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 131, No. 16, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 62, No. 16; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 228, No. 16.

Prakrit. Gift of the town (*nigama*) of Karahakaṭa.

706. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 112; 1879 Cunningham, *Stūpa of Bharhut*, p. 79; 131, No. 17, and Plates XLVIII and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 62, No. 17, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 228, No. 17.

Prakrit. The *jataka* (*jātaka*) which treats of the stealing of the lotus-fibres. See *Jāt.* No. 488.

707. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 98; 131, No. 18, and Plates XLVIII and LIII; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 120 f., No. 8; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 62, No. 18, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 228, No. 18.
Prakrit. Veḍuka milks *katha* (?) on Mount Naḍoda.
708. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 98; 131, No. 19, and Plates XLVIII and LIII; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 121, No. 9; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 62, No. 19, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 228, No. 19.
Prakrit. The Jambū on Mount Naḍoda.
709. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 113; 1874 Beal, *Academy*, Vol. VI. p. 612; 1879 Cunningham, *Stūpa of Bharhut*, p. 95; 131, No. 20, and Plates XLIV and LIII; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 119, No. 2; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 62, No. 20, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 228, No. 20.
Prakrit. The arrow-maker. King (*rājan*) Janaka. Queen (*dēvī*) Sivalā (*Śivalā*). See *Jāt.* No. 539.
710. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Beal, *Academy*, Vol. VI. p. 612 (comp. Fergusson, *ibid.*, p. 637, note); 1879 Cunningham, *Stūpa of Bharhut*, p. 94 f.; 131, No. 21, and Plates XLV and LIII; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 119, No. 3; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 63, No. 21, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 21.
Prakrit. The Chitupāda (*Chittōtpāda* or *Chitrōtpāda* ?) rock.
711. Bharaut Buddhist coping-stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 131, No. 22, and Plate LIII.
Prakrit. Fragment. Dusita gives Mount Na[ḍoda] (?). Compare No. 901.
712. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 132, No. 1, and Plates XII and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 63, No. 22, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 22.
Prakrit. Gift of the first pillar (*thabha*) by Chāpadāvē, wife of Rēvatimita (*Rēvatimītra*) from Vedisa (*Vidiśā*).
713. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 132, No. 2, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 63, No. 23, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 23.
Prakrit. Gift of the *bhadānta* Aya-Bhutarakhita (*Ārya-Bhūtarakshita*), the Khujaṭidukiya (inhabitant of *Kubjatinduka*).
714. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 132, No. 3, and Plates XXIX and LIII; 1886 Hultzsch,

- Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 63, No. 24, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 24.
Prakrit. The Śāla, the bōdhi of the holy (*bhagavat*) Vesabhu (*Viśvabhū*).
715. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 132, No. 4, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 63, No. 25, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 25.
Prakrit. A pillar (*thabha*), the gift of Aya-Gōrakhita (*Ārya-Gōrakhita*).
716. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 132, No. 5, and Plates XXIII and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 63, No. 26 (first part), and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 26 (first part).
Prakrit. A pillar (*thambha*), the gift of Aya-Pānthaka (*Ārya-Pānthaka*).
717. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874. p. 111; 1879 Cunningham, *Stūpa of Bharhut*, p. 22; 132, No. 6, and Plates XXIII and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 63, No. 26 (second part), and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 26 (second part).
Prakrit. The goddess Chulakōkā (*Kṣudrukōkā*).
718. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 132, No. 7, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 63, No. 27, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 27.
Prakrit. Gift of the nun (*bhikhunī*) Badhikā (*Baddhikā*), daughter of Mahamukhi (*Mahāmukha*), the Dabhinikā (inhabitant of *Darbhiṇa* ?).
719. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 132, No. 8, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 63, No. 28, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 28.
Prakrit. Gift of Nāgasenā, the Koḍiyānī, from Pāṭaliputa (*Pāṭaliputra*).
720. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 132, No. 9, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 64, No. 29, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 29.
Prakrit. Gift of the nun (*bhikhunī*) Samanā (*Śramaṇā*), the Chudaṭṭhikā (inhabitant of *Chudaṭṭhila*).
721. Bharaut Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 132, No. 10, and Plate LIII.
Prakrit. A pillar (*thabha*). (the gift) of Ananda (*Ānanda*), son of Isirakhita (*Ṛishirakshita*), in Bahadagojaṭīranatana (?).
722. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874. p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 114; 132, No. 11, and Plates XXIX and LIII; 1886 Hultzsch, *Zeitschr. Deutsch.*

Morgenl. Ges. Vol. XL. p. 64, No. 30, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 30.

Prakrit. The *bōdhi* of the holy (*bhagavat*) Kōṇāgamaṇa (*Kōṇāgamana*).

723. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 133, No. 12, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 64, No. 31, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 31.

Prakrit. Gift of the nun (*bhichhunī*) Diganagā (*Diñnāgā*), the Bhojakatākā (inhabitant of *Bhojakata*).

724. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 52; 133, No. 13, and Plates XXV and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 64, No. 32; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 32; 1895 *Jātaka transl. under Cowell*, Vol. II. (Plate only).

Prakrit. The elephant *jātaka*. See *Jāt.* No. 267.

725. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 133, No. 14, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 64, No. 33, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 33.

Prakrit. Gift of the householder (*gahapati*) Budhi (*Buddhi*) from Bibikānadikāṭa (*Bimbikānandikāṭa*).

726. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 20; 133, No. 15, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 64, No. 34, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 34.

Prakrit. The *yakha* (*yaksha*) Supāvasa (*Suprāvṛisha*?).

727. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 133, No. 16, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 64, No. 35, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 35.

Prakrit. A pillar (*thabha*), the gift of Dhamaguta (*Dharmagupta*).

728. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 133, No. 17, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 64, No. 36, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 36.

Prakrit. Gift of the trooper (*asavārika*) Suladha (*Sulabha*) from Bibikānadikāṭa (*Bimbikānandikāṭa*).

729. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 133, No. 18, and Plates XXV and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 64, No. 37 (first part), and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 37 (first part).

Prakrit. A pillar (*thambha*), the gift of Pusa (*Pushya*).

730. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stūpa of Bharhut*, p. 51 f.; 133, No. 19, and Plates XXV and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 64, No. 37 (second part), and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 37 (second part).
Prakrit. The antelope *jātaka*. See *Jāt.* No. 482.
731. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1874 Childers, *Academy*, Vol. VI. p. 586 : 612; 1875 note by Childers-deZoysa, *Academy*, Vol. VII. p. 454 f.; 1879 Cunningham, *Stūpa of Bharhut*, p. 84; 133, No. 20, and Plates XXVIII, LIII and LVII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 64, No. 38, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 38; 1898 correction by Bloch, *Journ. Beng. As. Soc.* Vol. LXVII. Part I. p. 285.
Prakrit. Anādhapedika (*Anāthapiṇḍika*) gives Jētavana, having bought it by a layer of crores.
732. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 116; 1879 Cunningham, *Stūpa of Bharhut*, p. 85; 133, No. 21, and Plate XXVIII, LIII and LVII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 65, No. 39, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 39; 1898 note by Bloch, *Journ. Beng. As. Soc.* Vol. LXVII. Part I. p. 285 f.
Prakrit. The Kōsambakuṭi (*Kauśāmbakuṭi*).
733. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 116; 1879 Cunningham, *Stūpa of Bharhut*, p. 85; 133, No. 22, and Plates XXVIII, LIII and LVII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 65, No. 40, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 40; 1898 note by Bloch, *Journ. Beng. As. Soc.* Vol. LXVII. Part I. p. 286.
Prakrit. The Gaṁdhakuṭi.
734. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 133, No. 23, and Plates XXI and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 65, No. 41, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 41.
Prakrit. Gift of Dhamarakhita (*Dharmarakshita*).
735. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Bengal. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stūpa of Bharhut*, p. 26; 133, No. 24, and Plates XXI and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 65, No. 42, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 42.
Prakrit. The king of serpents (*nāgarājan*) Chakavāka (*Chakravāka*).
736. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stūpa of Bharhut*, p. 20; 134, No. 25, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 65, No. 43, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 43.
Prakrit. The *yakha* (*yaksha*) Virudaka (*Virūḍhaka*).

737. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stūpa of Bharhut*, p. 20; 134, No. 26, and Plates XXI and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 65, No. 44, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 44.
Prakrit. The *yakha* (*yaksha*) Gaṅgita.
738. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunningham, *Stūpa of Bharhut*, p. 134, No. 27, and Plates XIV and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 259, No. 17, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 65, No. 45, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 45.
Prakrit. Gift of Aya-Isidina (*Ārya-Rishidatta*), the preacher (*bhānaka*).
739. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 45; 115; 120; 127; 134, No. 28, and Plates XIII and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 255 f., No. 11, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 65, No. 46, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 231, No. 46; 1892 Cunningham, *Mahābodhi*, Plate III (Plate only).
Prakrit. The *bōdha* (*bōdhi*) of the holy (*bhagavat*) Sakamuni (*Śākyamuni*).
740. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunningham, *Stūpa of Bharhut*, p. 134, No. 29, and Plates XIII, XIV and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 256 f., No. 12^a, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 65, No. 47, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 231, No. 47; 1892 Cunningham, *Mahābodhi*, Plate III (Plate only).
Prakrit. In the eastern quarter the Sudhāvāsa (*Śuddhāvāsa*) gods.
741. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunningham, *Stūpa of Bharhut*, p. 134, No. 30, and Plates XIII, XIV and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 256 f., No. 12^b, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 65, No. 48, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 231, No. 48; 1892 Cunningham, *Mahābodhi*, Plate III (Plate only).
Prakrit. In the northern quarter three covered heads (?).
742. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunningham, *Stūpa of Bharhut*, p. 134, No. 31, and Plates XV and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 257, No. 13, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 65, No. 49, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 231, No. 49.
Prakrit. In the southern quarter six thousand Kāmāvacharas.
743. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunningham, *Stūpa of Bharhut*, p. 29; 134, No. 32, and Plates XV and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 257 f., No. 14, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 66, No. 50, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 231, No. 50.
Prakrit. The music of the gods, which gladdens (?) by acting (?).

744. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 29; 134, No. 33, and Plates XV and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 258, No. 15^a, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 66, No. 51, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 231, No. 51.
Prakrit. The *achharā* (*apsaras*) Misakō(kē)si (*Misrakēśi*).
745. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 29; 134, No. 34, and Plates XV and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 258, No. 15^d; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 66, No. 52; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 231, No. 52.
Prakrit. The *achharā* (*apsaras*) Sabhadā (*Subhadrā*).
746. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 29; 134, No. 35, and Plates XV and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 258, No. 15^c, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 66, No. 53; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 231, No. 53.
Prakrit. The *achharā* (*apsaras*) Padumāvati (*Padmāvati*).
747. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 29; 134, No. 36, and Plates XV and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 258, No. 15^b, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 66, No. 54; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 231, No. 54.
Prakrit. The *achharā* (*apsaras*) Alambusā (*Alambushā*).
748. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 134, No. 37, and Plates XIV and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 259, No. 18, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 66, No. 55, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 231, No. 55.
Prakrit. Kamḍariki (*Kaṇḍariki*).
749. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 134, No. 38, and Plates XV and LIV; 1882 Hoernle, *Ind. Ant.* Vol. XI. p. 26 f., No. 21; 1882 Beal, *Ind. Ant.* Vol. XI. p. 146; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 66, No. 56, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 231, No. 56.
Prakrit. The *viḷādhara* (*vidyādhara*) Vijapi (*Vidyāvin*).
750. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 11; 90; 110; 134, No. 39, and Plates XIII and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 255, No. 10^a, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 66, No. 57, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 57.
Prakrit. The wheel of the Law (*dhamachaka*) of Bhagavat.

751. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 90; 111; 134, No. 40, and Plates XIII and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 255, No. 10^b, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 66, No. 58, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 58.

Prakrit. King (*rājan*) Pasēnaji (*Prasēnaji*), the Kōsala.

752. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stūpa of Bharhut*, p. 134, No. 41, and Plates XIV, XV, XXX and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 258 f., No. 16^b, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 67, No. 59, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 59.

Prakrit. The king of serpents (*nāgarajan*) Ērapata (*Airāvata*).

753. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1874 Childers, *Academy*, Vol. VI. p. 586; 1874 note by Beal, *Academy*, Vol. VI. p. 612; 1874 note by Fergusson, *Academy*, Vol. VI. p. 637; 1875 note by Childers-de Zoysa, *Academy*, Vol. VII. p. 351; 1879 Cunningham, *Stūpa of Bharhut*, p. 11; 27; 135, No. 42, and Plates XIV and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 258, No. 16^a, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 67, No. 60, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 60.

Prakrit. The king of serpents (*nāgarājan*) Ērapata (*Airāvata*) worships Bhagavat.

754. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 115; 135, No. 43, and Plates XV, XXX and LIV; 1882 Hoernle, *Ind. Ant.* Vol. XI. p. 26, No. 20; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 67, No. 61, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 61.

Prakrit. The (banyan tree) Bahuhathika (*Bahuhastika*).

755. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 45; 115; 135, No. 44 and Plates XV, XXX and LIV; 1882 Hoernle, *Ind. Ant.* Vol. XI. p. 25 f., No. 19^a; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 67, No. 62, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 62.

Prakrit. The banyan tree Bahuhathika (*Bahuhastika*) on Naḍoda.

756. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 135, No. 45, and Plates XV, XXX and LIV; 1882 Hoernle, *Ind. Ant.* Vol. XI. p. 25 f., No. 19^b; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 67, No. 63, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 63.

Prakrit. Susupāla (*Śisūpāla*), the Koḍāya (*Kōḍya*?). The gardener (*arāmaka*) Veḍuka.

757. Bharaut Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 135, No. 46, and Plate LIV.

Prakrit. Fragment. Contains the name of Yasika (*Yāsas*).

758. Bharaut Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 135, No. 47, and Plate LIV.
Prakrit. A pillar (*thabha*), the gift of Sōnā (*Śravaṇī*).
759. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 135, No. 48, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 67, No. 64 (first part), and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 64 (first part).
Prakrit. A pillar (*thabha*), the gift of Saghamita (*Samghamitra*), the Chēkulana (inhabitant of *Ohikulana*).
760. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 45; 114; 135, No. 49, and Plates XXX and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 67, No. 64 (second part), and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 64 (second part).
Prakrit. The *bōdhi* of the holy (*bhagavat*) Kasapa (*Kāśyapa*).
761. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 135, No. 50, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 67, No. 65, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 65.
Prakrit. Gift of the nun (*bhikhunī*) Nāgā.
762. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 135, No. 51, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 67, No. 66, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 66.
Prakrit. A pillar (*thabha*), the gift of *bhadanta* Valaka, the preacher (*bhanaka*).
763. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 135, No. 52, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 67, No. 67, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 67.
Prakrit. A pillar (*thabha*), the gift of Aya-Bhutaka (*Ārya-Bhūṭaka*) from Karahakaṭa.
764. Bharaut Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 135, No. 53, and Plate LIV; 1886 mentioned by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 59; 1892 mentioned by Hultzsch, *Ind. Ant.* Vol. XXI. p. 225.
Prakrit. Gift of the nun (*bhikhunī*) Dhamarakhitā (*Dharmarakṣitā*), the Vēnuvagamīyā (inhabitant of *Vēṇukagrāma* ?), the Kōsabeyekā (native of *Kauśāmbī*).
765. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 83; 135 f., No. 54, and Plates XXVIII and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 68, No. 68, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 68.
Prakrit. The walk (*chakama*) Tikōṭika (*Trikōṭika*).
766. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 136, No. 55, and Plates XXXII and LIV; 1886 Hultzsch,

Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 68, No. 69, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 69.

Prakrit. A pillar (*thabha*), the gift of *bhadata* (*bhadanta*) Mahila.

767. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 136, No. 56, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 68, No. 70, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 70.

Prakrit. A pillar (*thabha*), the gift of Samika (*Śyāmaka*) from Karahakata.

768. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 136, No. 57, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 68, No. 71, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 71.

Prakrit. A pillar (*thabha*), the gift of *bhadata* (*bhadanta*) Samaka (*Śyāmaka*).

769. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stūpa of Bharhut*, p. 53; 136, No. 58, and Plates XXV and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 68, No. 72, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 72.

Prakrit. The *jātaka* which treats of the market towns. See *Jāt.* No. 546.

770. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stūpa of Bharhut*, p. 20; 22; 136, No. 59, and Plates XXIII and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 68, No. 73, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 73.

Prakrit. The goddess Sirimā (*Śrīmāṭi*).

771. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1874 correction by Childers, *Academy*, Vol. VI. p. 586; 1879 Cunningham, *Stūpa of Bharhut*, p. 20; 136, No. 60, and Plates XXII and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 68, No. 74, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 74.

Prakrit. The *yakha* (*yaksha*) Suchilōma (*Sūchilōman*).

772. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 136, No. 61, and Plates XXII and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 68, No. 75, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 75.

Prakrit. Fragment. A pillar (*thabha*), the gift of some nun (*bhikkunī*).

773. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 136, No. 62, and Plates XVI and LIV; 1882 Hoernle, *Ind. Ant.* Vol. XI. p. 29, No. 24; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 68, No. 76, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 76.

Prakrit. Gift of *bhadata* (*bhadanta*) Aya-Isipālita (*Ārya-Rishipālita*), the preacher (*bhānaka*), the overseer of works (*navakamika*).

774. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 112; 1879 Cunningham, *Stūpa of Bharhut*, p. 90; 136, No. 63, and Plates XVI and LIV; 1882 Hoernle, *Ind. Ant.* Vol. XI. p. 27, No. 22; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 68, No. 77, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 77.
Prakrit. Ajātasata (*Ajātasatru*) worships Bhagavat.
775. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 112; 1875 correction by Childers-deZoysa, *Academy*, Vol. VII. p. 454; 1879 Cunningham, *Stūpa of Bharhut*, p. 109; 136 f., No. 64, and Plates XVI and LIV; 1882 Hoernle, *Ind. Ant.* Vol. XI. p. 29 ff., No. 25^a; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 68, No. 78, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 78.
Prakrit. The hall of the gods Sudhammā (*Sudharmā*). The festival of the hair-lock of Bhagavat.
776. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 113; 1879 Cunningham, *Stūpa of Bharhut*, p. 109; 137, No. 65, and Plates XVI and LIV; 1882 Hoernle, *Ind. Ant.* Vol. XI. p. 29 ff. No. 25^b; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 69, No. 79, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 79.
Prakrit. The palace (*pāsāda*) Vējayaṃta (*Vaijayantu*).
777. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 113; 137, No. 66, and Plates XVI and LIV; 1882 Hoernle, *Ind. Ant.* Vol. XI. p. 27 ff., No. 23; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 69, No. 80, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 80.
Prakrit. The angel (*dēvaputa*) Arāhaguta (*Arhadgupta*) having descended announces the conception of Bhagavat to the great assembly.
778. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 137, No. 67, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 69, No. 81 (first part), and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 81 (first part).
Prakrit. Pillars (*thabhas*), the gift of the nun (*bhikkhunī*) Nāgilā from Mōragiri (*Mayūragiri*).
779. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stūpa of Bharhut*, p. 46; 113; 137, No. 68, and Plates XXIX and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 69, No. 81 (second part), and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 81 (second part).
Prakrit. The bōdhi of holy (*bhagavat*) Vipasi (*Vipaśyin*).
780. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 137, No. 69, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 69, No. 82, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 82.
Prakrit. The gift of Phagudēva (*Phalgudēva*) from Vedisa (*Vidiśī*).

781. Bharaut Buddhist pillar inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 137, No. 70, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 59 f.; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, note 43.
Prakrit. The *dhenachhaka* (?) at the foot of [Na]ḍoda. Compare No. 791.
782. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 137, No. 71, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 69, No. 83, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 83.
Prakrit. The gift of the donors (?) (*dāyakas*) from Purikā.
783. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stûpa of Bharhut*, p. 46; 114; 137, No. 72, and Plates XXIX and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 69, No. 84, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 84.
Prakrit. The *bōdhi* of holy (*bhagavat*) Kakusadha (*Kakutsaṁdha*).
784. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 137, No. 73, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 85 (first part), and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 85 (first part).
Prakrit. The gift of Anurādhā from Vedisa (*Vidīṣā*).
785. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stûpa of Bharhut*, p. 61 ff.; 137, No. 74, and Plates XXVI and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 85 (second part), and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 85 (second part).
Prakrit. The *jātaka* which treats of (the elephant) with the six tusks. See *Jāt.* No. 514.
786. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 112; 1879 Cunningham, *Stûpa of Bharhut*, p. 79 ff.; 137, No. 75, and Plates XVIII and LIV; 1882 Hoernle, *Ind. Ant.* Vol. XI. p. 31 f., No. 26; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 86, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 86.
Prakrit. The Vitura-Punakiya *jātaka* (*jātaka* which treats of *Vidura* and *Pūrṇaka*). See *Jāt.* No. 545.
787. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stûpa of Bharhut*, Plate XIX (Plate only); 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 76, No. 154. 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 239, No. 154.
Prakrit. Fragment. Gift of mika.
788. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 137, No. 76, and Plates XIX and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 87, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 87.
Prakrit. The young Brahman (*mānavaka*) Bramhadēva (*Brahmadēva*).

789. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 137, No. 77, and Plates XXIII and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 88, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 88.
Prakrit. A pillar (*thabha*), the gift of *bhadata* (*bhadanta*) Kanaka, the preacher (*bhanaka*), the Chikulaniya (inhabitant of *Chikulana*).
790. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stūpa of Bharhut*, p. 20; 137, No. 78, and Plates XXIII and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 89, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 89.
Prakrit. The *yakhinī* (*yakshī*) Sudasanā (*Sudarśanā*).
791. Bharaut Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 137, No. 79, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 59 f.; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, note 43.
Prakrit. The *dhenachhaka* (?) at the foot of Naḍoda. Compare No. 781.
792. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 138, No. 80, and Plates XXII and LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 90, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 90.
Prakrit. A pillar (*thabha*), the gift of *bhadata* (*bhadanta*) Budharakhita (*Buddharakhita*), the *saṭupadāna* (?)
793. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stūpa of Bharhut*, p. 20; 138, No. 81, and Plates XXII and LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 91, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 91.
Prakrit. The *yakhī* (*yakshī*) Chadā (*Chandrā*).
794. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stūpa of Bharhut*, p. 20; 138, No. 82, and Plates XXII and LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 92, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 92.
Prakrit. The *yakha* (*yaksha*) Kupira (*Kubēra*).
795. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stūpa of Bharhut*, p. 20; 138, No. 83, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 93, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 93.
Prakrit. The *yakha* (*yaksha*) Ajakālaka.
796. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 138, No. 84, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 94, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 94.
Prakrit. Pillars (*thabhas*), the gift of Pusā (*Pushyā*) from Mōragiri (*Mayūragiri*).

797. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 138, No. 85, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 95, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 95.
Prakrit. The gift of Aya-Chula (*Ārya-Kshudra*), who is versed in the *sūtrāntas* (*sutamāntika*), the Bhōgavaḍhaniya (inhabitant of *Bhōgavardhana*).
798. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 138, No. 86, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 71, No. 96, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 96.
Prakrit. Pillars (*thabhas*), the gift of Thupadāsa (*Stūpadāsa*) from Mōragiri (*Mayūragiri*).
799. Bharaut Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 138, No. 87, and Plate LV; 1886 mentioned by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 59; 1892 mentioned by Hultzsch, *Ind. Ant.* Vol. XXI. p. 225.
Prakrit. A pillar (*thabha*), the gift of Gōrakhiti (*Gōrakshitā*), wife of Vasuka, from Nāsika.
800. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 138, No. 88, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 71, No. 97, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 97.
Prakrit. A pillar (*thabha*), the gift of Aya-Sāmaka (*Ārya-Śyāmaka*), the pupil (*antēvāsini*) of Mahara.
801. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 112; 1879 Cunningham, *Stūpa of Bharhut*, p. 83; 188, No. 89, and Plates XXVIII and LV; 1880 Davids, *Buddhist Birth Stories*, p. CIII.; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 71, No. 98, and Plate; 1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 65, note 3; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 98.
Prakrit. The descent of Bhagavat.
802. Bharaut Buddhist pillar (?) inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 64, and Plate XXVI; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 239, No. 156.
Prakrit. The Isisingiya *jātaka* (*jātaka* which treats of *Risyaśringa*). See *Jāt.* No. 526.
803. Bharaut (now Batanmāra) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 138, No. 90, and Plate LV.
Prakrit. A pillar (*thabha*), the gift of Sakā (*Śakrā*).
804. Bharaut (now Batanmāra) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 138, No. 91, and Plate LV; 1886 mentioned by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 59; 1892 mentioned by Hultzsch, *Ind. Ant.* Vol. XXI. p. 225.
Prakrit. A pillar (*thabha*), the gift of the preacher (*bhānaka*) Nadagiri (*Nandagiri*), the Sēlapuraka (inhabitant of *Śailapura*).
805. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 88; 138, No. 92, and Plates XXVIII and LV;

- 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 71, No. 99, and Plate ;
1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 99.
Prakrit. The Idasāla (*Indrasāla*) cave.
806. Bharaut (now Batanmāra) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 138, No. 93, and Plate LV.
Prakrit. (Gift) of the nun (*bhichhunī*) Pusadatā (*Pushyadattā*), the Nagarikā (inhabitant of *Nagara*).
807. Bharaut (now Batanmāra) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 58; 138, No. 94, and Plates XXV and LV; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 239, No. 155.
Prakrit. The *jātaka* which treats of the dumb cripple. See *Jāt.* No. 538.
808. Bharaut (now Batanmāra) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 95, and Plate LV; 1886 mentioned by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 59; 1892 mentioned by Hultzsch, *Ind. Ant.* Vol. XXI. p. 225.
Prakrit. Gift of Jitamita (*Jitamitra*) from Mōragiri (*Mayūragiri*).
809. Bharaut (now Batanmāra) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 96, and Plate LV; 1886 mentioned by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 59; 1892 mentioned by Hultzsch, *Ind. Ant.* Vol. XXI. p. 225.
Prakrit. A pillar (*thabha*), the gift of Utaragidhika (*Uttaragṛidhraka*) from Karahakata.
810. Bharaut (now Pataora) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 66; 139, No. 97, and Plates XXVI and LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 76, No. 155; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 239, No. 157.
Prakrit. The *jātaka* (*jātaka*) 'Because the Brahman (*brahmana*) played.' See *Jāt.* No. 62.
811. Bharaut (now Pataora) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 22, note 4; 139, No. 98, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 60; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, note 27.
Prakrit. The goddess Mahakōkā (*Mahākōkā*).
812. Bharaut (now Pataora) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 99, and Plate LV.
Prakrit. Gift of Chuladhaka (*Kshudra* . . . ?), the distributor of food (*bhatudē-saka*), from Purikā.
813. Bharaut (now Pataora) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 100, and Plate LV; 1886 mentioned by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 59; 1892 mentioned by Hultzsch, *Ind. Ant.* Vol. XXI. p. 225.
Prakrit. Gift of Ayamā from Vedisa (*Vidiśā*).
814. Bharaut (now Pataora) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 3, and Plates XX and LVI; 1886 Hultzsch, *Zeitschr.*

Deutsch. Morgenl. Ges. Vol. XL. p. 60; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, note 52.

Prakrit. The angel (*dēvaputa*) Arāhaguta (*Arhadgupta*).

815. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 1, and Plate LV.

Prakrit. Gift of the nun (*bhichhuni*) Sapagutā (*Sarpaguptā*).

816. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 2, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 71, No. 100, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 100.

Prakrit. Gift of Sakatādēvā (*Śakatādēvā*), the Koḍiyāni, from Pāṭaliputa (*Pāṭaliputra*).

817. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 3, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 71, No. 101, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 101.

Prakrit. Gift of the nun (*bhichhuni*) Sōmā from Kākāṇḍi.

818. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 4, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 71, No. 102, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 102.

Prakrit. Gift of Mahīdasēna (*Mahēndrasēna*) from Pāṭaliputa (*Pāṭaliputra*).

819. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 5, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 71, No. 103, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 103.

Prakrit. Gift of the nun (*bhikhuni*) Nāgadēvā, the Chudaṭhikā (inhabitant of *Chudaṭhila*).

820. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 6, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 71, No. 104, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 104.

Prakrit. Gift of Kujarā (*Kuñjarā*), the Chudaṭhikā (inhabitant of *Chudaṭhila*).

821. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 7, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 71, No. 105, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 105.

Prakrit. Gift of Pusadēvā (*Pushyadēvī*), mother of Dharmaguta (*Dharmagupta*).

822. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 8, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 71, No. 106, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 106.

Prakrit. Gift of Ujhikā (*Ujjhikā*).

823. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 9, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 107, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 107.
Prakrit. A rail (*suchi*), the gift of Dhamarakhitā (*Dharmarakshitā*).
824. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 10, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 108, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 108.
Prakrit. Gift of Atimuta (*Atimukta*).
825. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 112; 1879 Cunningham, *Stūpa of Bharhut*, p. 58 f.; 139, No. 11, and Plates XXVI and LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 109, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 109.
Prakrit. The quail *jātaka*. See *Jāt.* No. 357.
826. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 12, and Plates XXVI and LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 110, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 110.
Prakrit. A rail (*suchi*), the gift of Nadutarā (*Nandottarā*).
827. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 13, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 111, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 111.
Prakrit. Gift of Muḍa (*Muṇḍa*).
828. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 14, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 112, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 112.
Prakrit. Gift of Isāna (*Īsāna*). Compare No. 829.
829. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 151, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 151.
Prakrit. Gift of Isāna (*Īsāna*). Compare No. 828.
830. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 15, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 113, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 113.
Prakrit. Gift of Isidata (*Ṛishidatta*).
831. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 16, and Plate LV; 1886 Hultzsch, *Zeitschr.*

- Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 114, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 114.
Prakrit. A rail (*suchi*), the gift of Aya-Punāvasu (*Ārya-Punarvasu*).
832. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 17, and Plate LV.
Prakrit. A rail (*suchi*), the gift of Gāgamita (*Gargamitra*).
833. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 18, and Plate LV.
Prakrit. The gift of Kanhila (*Kṛishṇala*), the preacher (*bhānaka*).
834. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 19, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 115, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 115.
Prakrit. The gift of Dēvarakhita (*Dēvarakshita*).
835. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 20, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 116, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 116.
Prakrit. Gift of Bhutarakhita (*Bhūtarakshita*) from Vedisa (*Vīdiśā*).
836. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 21, and Plate LV.
Prakrit. Gift of Golā, the Pārikini.
837. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 22, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 117, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 117.
Prakrit. Gift of Idadēvā (*Indradēvā*) from Purikā.
838. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 23, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 118, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 118.
Prakrit. Gift of the mother of Seṭaka (*Śrēṣṭhaka*) from Purikā.
839. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 24; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 119, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 119.
Prakrit. Gift of Sāmā (*Śyāmā*) from Purikā.
840. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 25, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 120, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 120.
Prakrit. Gift of the nun (*bhīchhuni*) Budharakhitā (*Buddharakshitā*).

841. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 26, and Plate LVI, Nos. 24 and 26; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 121, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 121.
Prakrit. Gift of the nun (*bhichhunī*) Bhutā (*Bhūtā*).
842. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 27, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 122, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 122.
Prakrit. Gift of Aya-Apikinaka (*Āya-Apikinaka*).
843. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 28, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 123, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 123.
Prakrit. A rail (*suchī*), the gift of Saghila (*Samghīla*).
844. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 29, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 124, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 124.
Prakrit. Gift of Sagharakhita (*Samgharakshita*) for the benefit of his parents.
845. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 30, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 125, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 125.
Prakrit. A rail (*suchī*), the gift of Dhuta (*Dhūta*).
846. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 31, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 126, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 126.
Prakrit. A rail (*suchī*), the gift of Yakhila (*Yakshila*).
847. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 32, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 127, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 127.
Prakrit. A rail (*suchī*), the gift of Mita (*Mitra*).
848. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 33, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 128, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 128.
Prakrit. The gift of Isirakhita (*Rishirakshita*).
849. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 34, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 129, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 129.
Prakrit. Gift of Sirima (*Śrimat*).

850. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 35, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 130, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 130.
Prakrit. Gift of *bhaduta* (*bhadanta*) Dēvasēna.
851. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 36, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 131, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 131.
Prakrit. Fragment. Gift of the nun (*bhichhunī*) kâ.
852. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 37, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 74, No. 132, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 132.
Prakrit. Gift of Idadēvā (*Indradēvā*), the Naṁdinagarikā (inhabitant of *Nandinagara*).
853. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 38, and Plate LVI.
Prakrit. Gift of Gṛsāla (*Gṛsāla*). The inscription has been engraved twice.
854. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 39, and Plate LVI.
Prakrit. Fragment. Gift of the wife of Kachula (*Kañchula*).
855. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 40, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 74, No. 133, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 133.
Prakrit. Gift of Jeṭṭhabhadra (*Jyēshṭhabhadra*).
856. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 41, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 74, No. 134, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 134.
Prakrit. A rail (*suchī*), the gift of Aya-Jāta (*Ārya-Jāta*), who knows the Piṭakas (*pēṭakin*).
857. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 42, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 74, No. 135, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 135.
Prakrit. Gift of the sculptor (*rupakāraka*) Budharakhita (*Buddharakshita*).
858. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 43, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 74, No. 136, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 136.
Prakrit. Gift of *bhaduta* (*bhadanta*) Samika (*Śyāmaka*), the Thērākūṭiya (inhabitant of *Sthavirākūṭa*).

859. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 44, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 74, No. 137, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 137.
Prakrit. Gift of Isirakhitā (*Ṛishirakshitā*) from Sirisapada (*Śirishapadra*).
860. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 45, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 74, No. 138, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 138.
Prakrit. Gift of the mother of Ghāṭila from Mōragiri (*Mayūragiri*).
861. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 46, and Plate LVI; 1886 mentioned by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 59; 1892 mentioned by Hultzsch, *Ind. Ant.* Vol. XXI. p. 225.
Prakrit. A rail (*suchi*), the gift of Atantata (?), the Bhojakataka (inhabitant of *Bhōjakata*).
862. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 47, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 74, No. 139, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 139.
Prakrit. Gift of Samidatā (*Svīmidattā*).
863. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 141, No. 48, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 74, No. 140, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 140.
Prakrit. Gift of Chulana.
864. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 49, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 74, No. 141, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 141.
Prakrit. Gift of Avisana (*Avishanṇa*). Compare No. 865.
865. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 50, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 74, No. 142, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 142.
Prakrit. Gift of Avisana (*Avishanṇa*). Compare No. 864.
866. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 51, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 75, No. 143, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 143.
Prakrit. Gift of a wheel of enlightenment (*bōdhichaka*) by Saṃghamita (*Saṃghamitra*).
867. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 52, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 75, No. 144, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 144.

- Prakrit. Gift of Budharakhita (*Buddharakhita*), who knows the five *nikāyas* (*pachanēkāyika*).
868. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 53, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 75, No. 145, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 145.
Prakrit. A rail (*suchi*), the gift of Isirakhita (*Rishirakhita*).
869. Bharaut Buddhist rail inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 116; 1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 54, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 60; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 225.
Prakrit. (Gift) of prince (*kumāra*) Vādhapāla (*Vyādhapāla* ?), the son of king (*rajan*) Dhanabhūti.
870. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 55, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 75, No. 146, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 146.
Prakrit. Gift of the nun (*bhichhuni*) Phagudēvā (*Phalgudēvā*).
871. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 56, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 75, No. 147, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 147.
Prakrit. Gift of a *yakkhi* (*yakshi*) by Koḍā (*Krōḍā*).
872. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 57, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 75, No. 148, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 148.
Prakrit. Gift of Ghōṣā (*Ghōṣhā*).
873. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 58, and Plate LVI.
Prakrit. Fragment. (Gift ?) of Yamiṭa (?) Sā
874. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 59, and Plates XXXI and LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 75, No. 149, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 149; 1892 Cunningham, *Mahābodhi*, Plate V (Plate only).
Prakrit. Gift of Bhāranidēva (*Bharanidēva*), the son of Siri (*Śri*).
875. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 60, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 75, No. 150, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 150.
Prakrit. Gift of Mitadēvā (*Mitradēvā*).
876. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 61, and Plate LVI.

- Prakrit. A rail (*suchi*), the gift of Pusaka (*Pushyaka*), the Paḍḍalaka (inhabitant of *Paḍḍala*).
877. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 62, and Plate LVI.
Prakrit. Gift of Valamita (*Valamitra*) from Asitamasā.
878. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 63, and Plate LVI.
Prakrit. Gift of Sirimā (*Śrīmatī*), the [Pa]rakaṭikā (?) (inhabitant of *Parakaṭa* ?).
879. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 64, and Plate LVI.
Prakrit. A rail (*suchi*), the gift of Vijitaka.
880. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 65, and Plates XXXI and LVI.
Prakrit. Fragment. Gift of . . . , and made by himself (?).
881. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 66, and Plates XXXIV and LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 76, No. 156; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 239, No. 159.
Prakrit. Vasuguta (*Vasugupta*) rescued to the shore by Mahādēva from the belly of the sea-monster.
882. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, Plate LVI, No. 67 (Plate only); 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 60; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 225.
Prakrit. Gift of Nāgarakhitā (*Nāgarakshitā*), the wife of king (*rājan*) [Dhanabhū]ti (?).
883. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 75, No. 152; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 239, No. 152.
Prakrit. Gift of Bodhiguta (*Bōdhigupta*).
884. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 75, No. 153, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 239, No. 153.
Prakrit. Fragment. On the Himavata (*Himavat*)
885. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 1, and Plate LVI; 1886 mentioned by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 59; 1892 mentioned by Hultzsch, *Ind. Ant.* Vol. XXI. p. 225.
Prakrit. Fragment. [Gift] of Velimi[tā] (*Vellimitrā*), the Vāsithi (*Vāsishṭhī*), from Vedisa (*Vidiśā*).
886. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 2, and Plate LVI.
Prakrit. Fragment. [Gift] of Aya-Nanda (*Ārya-Nanda*).
887. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 4, and Plate LVI.
Prakrit. Fragment. No sense can be made out.

888. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 5, and Plate LVI.
Prakrit. Fragment. No sense can be made out.
889. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 6, and Plate LVI.
Prakrit. Fragment. Only the name (?) Chāṁdā (*Chandrā*) has been preserved.
890. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 7, and Plate LVI.
Prakrit. Fragment. No sense can be made out.
891. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 8, and Plate LVI.
Prakrit. Fragment. Records the gift of some woman who is called [Karahā]-kaṭiyā (? inhabitant of *Karahakaṭa*).
892. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 9, and Plate LVI.
Prakrit. Fragment. Contains the titles of king (*rājā*) and supreme king (*adhirāja*).
893. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 10, and Plate LVI.
Prakrit. Fragment. No sense can be made out.
894. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 11, and Plate LVI.
Prakrit. Fragment. No sense can be made out.
895. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 12, and Plate LVI.
Prakrit. Fragment. Records the gift of [Sa]ghami[ta] (*Samghamitra*).
896. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 13, and Plate LVI.
Prakrit. Fragment. No sense can be made out.
897. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 14, and Plate LVI.
Prakrit. Fragment. Records the name of some *jātaka*.
898. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 15, and Plate LVI.
Prakrit. Gift of Nāṁdagiri.
899. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 16, and Plate LVI, No. 17.
Prakrit. Fragment. Records the gift of some woman.

900. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 17, and Plate LVI, No. 16.
Prakrit. Fragment. No sense can be made out.
901. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 18, and Plate LVI.
Prakrit. Fragment. Dusita gives Mount Na[ḍoda](?). Compare No. 711.
902. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 19, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 76, note 2; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 239, No. 160.
Prakrit. The seat of holy (*bhagavat*) Mahādēva under the Bahuhathika (*Bahuhastika*).
903. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, Plate LVI, No. 20 (Plate only).
Prakrit. Fragment. No sense has been made out.
904. S. 10.—Pabhōsā Buddhist (? Jaina ?) cave inscription of the time of Udāka (?).—1887 Hoernle, *Proceed. Beng. As. Soc.* 1887, p. 104; 1887 Cockburn, *Journ. Beng. As. Soc.* Vol. LVI. Part I. p. 34, facsimile only; 1892 Führer, *Ep. Ind.* Vol. II. p. 242, No. 1, and Plate.
—[*Udākasa*] *dasamē savacharē*.
Mixed dialect. Excavating of a cave (*lēna*) by Āśāḍhasēna (*Āshāḍhasēna*), the son of Gōpālī Vaihidari and maternal uncle of *rājan* Bahasatimittra (*Bṛihaspatimitra*), son of Gōpālī, for the Kāśāpiya (*Kāśyapīya*) Arahaṁtas (*Arhats*).
905. Pabhōsā cave inscription.—1892 Führer, *Ep. Ind.* Vol. II. p. 242 f., No. 2, and Plate.
Mixed dialect. Excavating [of the cave] by Āśāḍhasēna, the son of Vaihidari and of *rājan* Bhāgavata, the son of Tēvaṇī (*Traivarnī*), the son of Vaṁgapāla, the son of Śōnakāyana (*Śaunakāyana*), *rājan* of Adhichhatrā (*Adhichchhatrā*).
906. S. 52.—Giñja rock inscription of the time of *mahārāja* Bhīmasēna.—1885 Cunningham, *Arch. Surv. Rep.* Vol. XXI. p. 119, and Plate XXX; 1895 mentioned by Hultzsch, *Ep. Ind.* Vol. III. p. 302, and Plate.
Mahārājasya śrī-Bhīmasēnasya sa . . . 50 2 gīṇhapakshē 4 divasē 10 2 ētaya puravayaṁ.
Mixed dialect. The purport of the inscription has not been made out.
907. Kevati Kuṇḍa cave inscription.—1880 Hoernle, *Proceed. Beng. As. Soc.* 1880, p. 55; 1880 Hoernle, *Ind. Ant.* Vol. IX. p. 120 f., and facsimile.
Prakrit. A pond (*pukharinī*) made by Sōnaka (*Śaunaka*), the son of a Hariti (*Hārītī*).
908. Bithā coping stone inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 6, and Plate III, 4.
Prakrit. Fragment. Gift of some householder (*gahapatika*), the son of Eṇajā.
909. Bithā Buddhist image inscription.—1873 noticed by Cunningham, *Arch. Surv. Rep.* Vol. III. p. 48, No. B, and Plate XVIII.
Sanskrit (?). Fragment. Not read.

910. Deoriyā Buddhist (?) image inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 48, No. C, and Plate XVIII.
Mixed dialect. Setting up of an image of holy (*bhagavat*) Pitāmaha (? *Pitāmaha*) by Ugahakā (*Udgrahakā*), the pupil (*śishinī*) of Aryantadī (?).
911. Deoriyā Buddhist image inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 48, No. D, and Plate XVIII.
Sanskrit. Gift of the Śākya monk (*Śākyabhikṣu*) Bōdhivarman.
912. Deoriyā Buddhist image inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III, p. 49, No. E, and Plate XVIII.
Sanskrit. Fragment. Records the gift of the image, but no name has been preserved.
913. Taṇḍwā Buddhist stone inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. XI. p. 73, No. 4, and Plate XXIII.
Prakrit (?). Fragment. No sense can be made out.
914. Taṇḍwā Buddhist stone inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. XI. p. 75, No. 5, and Plate XXIII.
Prakrit (?). Fragment. No sense can be made out.
915. Taṇḍwā stone inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. XI. p. 75, No. 6, and Plate XXIII.
Fragment. Only the letter *ji*.
916. Taṇḍwā stone inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. XI. p. 74, No. 7, and Plate XXIII.
Fragment. Only the letter *pa*.
917. Taṇḍwā stone inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. XI. p. 74, No. 8, and Plate XXIII.
Fragment. Only the letter *bu*.
918. Sahēṭh-Mahēṭh (now Indian Museum, Calcutta) Buddhist image inscription of the time of *mahārāja dēvaputra Kaṇishka* or *Huvishka*.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 130, No. 21, and Plate VII; 1870 Dowson, *Journ. Roy. As. Soc. N. S.* Vol. V. p. 192, and Plate III, No. 32; 1871 referred to by Cunningham, *Arch. Surv. Rep.* Vol. I. p. 339 f.; 1898 Bloch, *Journ. Beng. As. Soc.* Vol. LXVII. Part I. p. 274 ff.; 1906 Bloch, *Ep. Ind.* Vol. VIII. p. 180 f., and Plate; 1908 note by Bloch, *Ep. Ind.* Vol. IX. p. 291.
[*Mahārājasya dēvaputrasya Kaṇishkasya* (or *Huvishkasya*) *saṁ dī*]
10 9 *ēṭayē purvayē*.
Mixed dialect. A Bōdhisattva (*Bōdhisattva*), an umbrella (*chhātra*) and a staff (*dāṇḍa*), the gift of the monk (*bhikṣu*) Bala, who knows the Tripitaka (*trēpiṭaka*), the companion (*saddhyēvihārin*) of the monk (*bhikṣu*) Pushya[*vuddhi*] (*Pushyavuddhi*), at Śāvastī (*Śrāvastī*), at the walk (*chamkama*) of Bhagavat in the Kṣambakuṭī (*Kausāmbakuṭī*), as the property of the Sarvastivādin (*Sarvastivādin*) teachers (*acharyas*). Identical with No. 919.

919. Sabēṭh-Māhēṭh (now Lucknow Provincial Museum) Buddhist stone inscription of the time of . . . *dēvaputra* Kaṇishka or Huviṣka.—1908 Bloch, *Ep. Ind.* Vol. IX. p. 290 f., and Plate.

. *vapu*

Mixed dialect. Fragment. A Bōdhisatva (*Bōdhisattva*), an umbrella (*chhatra*), and a staff (*daṇḍa*), the gift of [the monk Bala, who knows the Tripiṭaka], the companion ([*saddhyē*] *ihārīn*) of . . . , at Śāvastī (*Śrāvastī*) at the walk ([*cham*] *ka[ma]*) [of Bhagavat] in the Kōsamba[*kuṭi*] (*Kauśāmbakuṭi*), as the property of the [*Sarvā*]s[*t*]ivādin teachers ([*āchā*] *r[yyas]*). Identical with No. 918.

920. Rāmgārḥ (Sitābēṅgā) cave inscription.—1865 noticed by Dalton, *Journ. Beng. As. Soc.* Vol. XXXIV. Part II. p. 27; 1873 Ball, *Ind. Ant.* Vol. II. p. 245, No. 1, and Plate; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 33; 105, and Plate XV; 1882 noticed by Beglar, *Arch. Surv. Rep.* Vol. XIII. p. 40; 1902 Haraprasad Shastri, *Proceed. Beng. As. Soc.* 1902, p. 90 f.; 1904 Boyer, *Journ. As. Ser. X.* Vol. III. p. 479 ff.; 1904 Bloch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. LVIII. p. 456; 1906 Bloch, *Arch. Surv. Ind. Annual Rep.* 1903-04, p. 124 ff., and Plate XLIII. Prakrit. Some verses in praise of poetry.

921. Rāmgārḥ (Jogīmārā) cave inscription.—1865 noticed by Dalton, *Journ. Beng. As. Soc.* Vol. XXXIV. Part II. p. 27; 1873 Ball, *Ind. Ant.* Vol. II. p. 246, No. 2, and Plate; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 33; 105, and Plate XV; 1882 noticed by Beglar, *Arch. Surv. Rep.* Vol. XIII. p. 40 f., with facsimile; 1902 Haraprasad Shastri, *Proceed. Beng. As. Soc.* 1902, p. 90; 1904 Boyer, *Journ. As. Ser. X.* Vol. III. p. 484 ff.; 1904 Bloch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. LVIII. p. 455 f.; 1906 Pischel, *Sitzungsber. Preuss. Ak. Wiss.* 1906, p. 489 ff., with facsimile; 1906 Bloch, *Arch. Surv. Ind. Annual Rep.* 1903-04, p. 128 ff., and Plate XLIII; 1907 correction by Fleet, *Journ. Roy. As. Soc.* 1907, p. 511, note.

The temple-servant (*dēvadaśikyī*) Śutanukā (*Sutanukā*) by name. The copyist (*lupadakha*), Dēvadina (*Dēvadatta*) by name, the Balanaśeya (native from *Bārāṇasī*), loved her.

922. S. 40.—Sārṇāth pillar inscription of the time of *rājan* Aśvaghōsha.—1905 Vogel, *Ep. Ind.* Vol. VIII. p. 171 f., No. 1, e, and Plate.
—*rajña Aśvaghōshasya chatariśē savachharē hēmatapakhē prathamē divasē dasamē.*
Mixed dialect. Besides the date only part of one word has been preserved.

923. Sārṇāth Buddhist pillar inscription.—1905 Vogel, *Ep. Ind.* Vol. VIII. p. 172, No. 1, f, and Plate.
Mixed dialect. The property of the Sammitiya (*Sammitīya*) teachers (*āchāryyas*), the Vātsiputrikas.

924. Sārṇāth stone inscription of the time of *rājan* Aśvaghōsha.—1905 Vogel, *Ep. Ind.* Vol. VIII. p. 172, No. 2, and Plate.
Rājñō Aśvaghōsha *upala hē[ma]*
Mixed dialect. Nothing beyond the date has been preserved.

925. S. 3.—Sārṇāth Buddhist umbrella post inscription of the time of *mahīr[ā]ja* Kāṇishka.—1905 Vogel, *Ep. Ind.* Vol. VIII. p. 175 ff., No. 3, a and Plate; 1908 correction by Lüders, *Ep. Ind.* Vol. IX. p. 241.

Mahārajasya Kaṇishkasya saṃ 3 hē 3 di 20 2 ētayē purvayē.

Mixed dialect. Erection of a Bōdhisatva (*Bōdhisattva*) and an umbrella with a post (*chhatrayashṭi*) at Bārānasi at the walk (*chamkama*) of Bhagavat, (the gift) of the monk (*bhikṣu*) Bala, who knows the Tripiṭaka (*trēpiṭaka*), the companion (*saddhyēvihārin*) of the monk (*bhikṣu*) Pushyavuddhi (*Pushyavuddhi*), together with his parents, his teachers (*upaddhyāyāchēras*), his companions (*saddhyēvihārins*) and pupils (*antēvāsikas*), with Buddhāmitrā, who knows the Tripiṭaka (*trēpiṭakā*), with the *kshatrapa* Vanaspara and Kharapallāna, with the four classes (*parishā*).

926. Sārṇāth Buddhist image inscription.—1906 Vogel, *Ep. Ind.* Vol. VIII. p. 179, Nos. 3, b and c, and Plate.

Mixed dialect. Erection of a Bōdhisatva (*Bōdhisattva*), (the gift) of the monk (*bhikṣu*) Bala, who knows the Tripiṭaka (*trēpiṭaka*), together with the *mahā-kshatrapa* Kharapallāna and the *kshatrapa* Vanashpara.

927. S. 3.—Sārṇāth Buddhist image inscription of the time of *mahār[ā]ja Kaṇishka*.—1906 Vogel, *Ep. Ind.* Vol. VIII. p. 179, No. 3, d, and Plate.

Mahārajasya Kaṇishkasya saṃ 3 hē 3 di 20 2 ētayē purvayē.

Mixed dialect. Erection of a Bōdhisatva (*Bōdhisattva*) and an umbrella with a post (*chhatrayashṭi*), (the gift) of the monk (*bhikṣu*) Bala, who knows the Tripiṭaka (*trēpiṭaka*).

928. Sārṇāth Buddhist stone umbrella inscription.—1908 Konow, *Ep. Ind.* Vol. VIII. p. 291 f., and Plate.

Pali. A passage from the Buddhist Canon.

929. Sārṇāth Buddhist stone inscription.—1908 Konow, *Ep. Ind.* Vol. VIII. p. 293, and Plate.

Mixed dialect. The Buddhist creed.

930. Sārṇāth (now Lucknow Provincial Museum) Buddhist image inscription.—1906 Vogel, *Arch. Surv. Ind. Annual Rep.* 1903-04, p. 214, and Plates LII, 1 and LXIV, 1. Sanskrit. Fragment. Gift of *svāmin* Skandavarṇa.

931. Piprahwā Buddhist vase inscription.—1898 Bühler, *Journ. Roy. As. Soc.* 1898, p. 387 ff.; 1898 Barth, *Comptes rendus de l'Acad. des Inscr. et Belles-Lettres*, Ser. IV. Vol. XXVI. p. 146 ff. and 231 ff.; 1898 Führer, *Annual Progress Report of the Arch. Surv. Circle, North-Western Provinces and Oudh, for the year ending 30th June 1898*, p. 3 (with photographs); 1898 Peppé, *Journ. Roy. As. Soc.* 1898, p. 576 f. (facsimile), and Plate; 1898 Smith-Davids-Hoey, *Journ. Roy. As. Soc.* 1898, p. 586 ff.; 1898 Subhuti Thero-Waddell, *Athenæum*, No. 3689, p. 67; 1899 Bloch, *Journ. Roy. As. Soc.* 1899, p. 425 f.; 1901 Davids, *Journ. Roy. As. Soc.* 1901, p. 398; 1902 Pischel, *Allgem. Zeit., Beilage*, 1902, No. 4, p. 27; 1902 Pischel, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. LVI. p. 157 f.; 1905 Pischel, *Sitzungsber. Preuss. Ak. Wiss.* 1905, p. 526; 1905 Lévi, *Journ. des Savants* 1905, p. 540 ff.; 1905 Fleet, *Journ. Roy. As. Soc.* 1905, p. 679 ff.; 1906 Fleet, *Journ. Roy. As. Soc.* 1906, p. 149 ff.; 1906 Thomas, *Journ. Roy. As. Soc.* 1906, p. 452 f.; 1906 Senart, *Journ. As. Ser. X.* Vol. VII. p. 132 ff.; 1906 Barth, *Journ. des Savants* 1906, p. 541 ff.; 1907

Fleet, *Journ. Roy. As. Soc.* 1907, p. 105 ff.; 1907 Barth, *Ind. Ant.* Vol. XXXVI. p. 117 ff.

This receptacle of the relics of Budha (*Buddha*), the Holy one (*bhagavat*), of the Sakiyas (*Śākyas*), (is the gift) of the brothers of Sukiti (*Sukirti*), jointly with their sisters, with their sons and their wives.

932. Gōpālpur Buddhist brick inscription.—1896 Smith-Hoey-Hoernle, *Proceed. Beng. As. Soc.* 1896, p. 101 ff., No. 1.
Sanskrit. A Buddhist Sūtra.

933. Gōpālpur Buddhist brick inscription.—1896 noticed by Smith-Hoey, *Proceed. Beng. As. Soc.* 1896, p. 101, No. 2.
Sanskrit. Contains a Buddhist Sūtra.

934. Gōpālpur Buddhist brick inscription.—1896 noticed by Smith-Hoey, *Proceed. Beng. As. Soc.* 1896, p. 101, No. 3.
Sanskrit. Contains a Buddhist Sūtra.

935. Gōpālpur Buddhist brick inscription.—1896 noticed by Smith-Hoey, *Proceed. Beng. As. Soc.* 1896, p. 101, No. 4.
Sanskrit. Contains a Buddhist Sūtra.

936. Gōpālpur Buddhist brick inscription.—1896 noticed by Smith-Hoey, *Proceed. Beng. As. Soc.* 1896, p. 101, No. 5.
Sanskrit. Contains a Buddhist Sūtra.

937. Sohgaura copper-plate inscription.—1894 noticed by Hoey, *Proceed. Beng. As. Soc.* 1894, p. 84 f., and Plate I; 1894 Smith, *Proceed. Beng. As. Soc.* 1894, p. 85 ff.; 1894 corrections by Hoernle, *Proceed. Beng. As. Soc.* 1894, p. 87; 1896 Bühler, *Vienna Orient. Journ.* Vol. X. p. 138 ff. = *Ind. Ant.* Vol. XXV. p. 261 ff.; 1907 Fleet, *Journ. Roy. As. Soc.* 1907, p. 510 ff., and Plate; 1907 note by Grierson, *Journ. Roy. As. Soc.* 1907, p. 683 ff.; 1908 notes by Fleet-Barnett-Lanman-Jacobi, *Journ. Roy. As. Soc.* 1908, p. 187 f.; 822 f.

Prakrit. Order of the great officials (*mahamaga(ta)*), the Savatīyas (of *Śrāvastī*), from Manavasitikaḍa with regard to two store houses (*koṭhagala*) in Usagama. [According to Fleet: Notice for all the three great roads for vehicles! At the junction Manavasi, of the three roads, in Dasilimata and Usagama, two store-houses are prepared for sheltering loads of commodities of Tiyaṇi, Mathulā (*Mathurā*), and Chamchu].

938. Bōdh-Gayā (now partly Indian Museum, Calcutta) letters on pillar bases.—1892 Cunningham, *Mahābodhi*, p. 16, No. 1, and Plate X; 1896 Grierson, *Proceed. Beng. As. Soc.* 1896, pp. 52-61, and Plate II.
The letters *a*, *ka*, *ṇa*, *cha*.

939. Bōdh-Gayā Buddhist pillar inscription.—1836 noticed by Prinsep, *Journ. Beng. As. Soc.* Vol. V. p. 658, No. 5, and Plate XXXIII; 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 468, with facsimile; 1847 Kittoe, *Journ. Beng. As. Soc.* Vol. XVI. Part I. p. 339, with facsimile; 1871 Cunningham, *Arch. Surv. Rep.* Vol. I. p. 10, and Plates VII and IX, No. 14; 1873 Fergusson, *Tree and Serpent Worship*,² p. 130

- (facsimile only); 1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 88, and Plate XXVI, No. 1; 1878 Rajendralala Mitra, *Buddha Gayā*, p. 182 f., No. 1; 1880 Bhagvanlal Indraji, *Ind. Ant.* Vol. IX. p. 142; 1892 Cunningham, *Mahābodhi*, p. 15, No. 4, and Plate X.
Prakrit. Gift of *ayā* (*āryā*) Kuramgi.
940. Bōdh-Gayā Buddhist pillar inscription.—1871 Cunningham, *Arch. Surv. Rep.* Vol. I. p. 10, and Plate VII; 1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 88, and Plate XXVI, No. 1; 1880 Bhagvanlal Indraji, *Ind. Ant.* Vol. IX. p. 142; 1892 Cunningham, *Mahābodhi*, p. 15, No. 5, and Plate X.
Prakrit. Gift of *ayā* (*āryā*) Kuramgi.
941. Bōdh-Gayā Buddhist pillar inscription.—1871 mentioned by Cunningham, *Arch. Surv. Rep.* Vol. I. p. 10; 1880 Bhagvanlal Indraji, *Ind. Ant.* Vol. IX. p. 142; 1892 Cunningham, *Mahābodhi*, p. 15, No. 6, and Plate X.
Prakrit. Gift of *ayā* (*āryā*) Kuramgi.
942. Bōdh-Gayā Buddhist pillar inscription.—1871 mentioned by Cunningham, *Arch. Surv. Rep.* Vol. I. p. 10; 1880 Bhagvanlal Indraji, *Ind. Ant.* Vol. IX. p. 142; 1892 Cunningham, *Mahābodhi*, p. 15, No. 7, and Plate X.
Prakrit. Gift of *ayā* (*āryā*) Kuramgi. There seem to be two more copies of this inscription.
943. Bōdh-Gayā (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1883 Rajendralala Mitra, *Catalogue and Handbook of the Archaeological Collections in the Indian Museum*, Part I. p. 130 f.; 1892 Cunningham, *Mahābodhi*, p. 15, No. 8, and Plate X, No. 10.
Prakrit. Fragment. Gift of Kuramgi, sister-in-law of Imḍāgimitra (*Indrāgnimitra*), . . . daughter of Jivā (*Jivā*), to the king's temple (? *rājāpāsādāchētika*).
944. Bōdh-Gayā Buddhist coping-stone inscription.—1892 Cunningham, *Mahābodhi*, p. 15, No. 9, and Plate X, Nos. 8 and 9.
Prakrit. Fragment. Gift of Kuramgi, sister-in-law of Imḍāgimitra (*Indrāgnimitra*), the son of . . . ka, daughter of Jivā (*Jivā*), to the king's temple (? *rā[jāpā]sā[dā]chē[ika]*).
945. Bōdh-Gayā Buddhist rail inscription.—1892 Cunningham, *Mahābodhi*, p. 16, No. 2, and Plate X.
Prakrit. Gift of Amōgha.
946. Bōdh-Gayā (now Indian Museum, Calcutta) Buddhist rail inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 89, and Plate XXVI; 1878 Rajendralala Mitra, *Buddha Gayā*, p. 184, No. 3; 1880 correction by Bhagvanlal Indraji, *Ind. Ant.* Vol. IX. p. 142; 1892 Cunningham, *Mahābodhi*, p. 16, No. 3, and Plate X.
Prakrit. Gift of Bōdhirakhita (*Bōdhirakshita*), the Tabapanaka (inhabitant of *Tāmrāparṇa*).
947. Bōdh-Gayā Buddhist rail inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 89, and Plate XXVI, No. 2; 1878 Rajendralala Mitra, *Buddha Gayā*, p. 183, No. 2.
Prakrit. Fragment. Gift of Pāṭihāra

948. Bōdh-Gayā Buddhist inscription on the edge of the outer *vajrāsana*.—1892 Cunningham, *Mahābodhi*, p. 20 ; 58, and Plate X, 11.
Prakrit. Fragment. No sense has been made out.
949. S. 64.—Bōdh-Gayā (now Indian Museum, Calcutta) Buddhist image inscription of the time of mah[ā]r[ā]ja Trīkamata (?).—1892 noticed by Cunningham, *Mahābodhi*, p. 21 ; 37 ; 53 ; 54, and Plate XXV ; 1898 Bloch, *Journ. Beng. As. Soc.* Vol. LXVII. Part I. p. 282 ; 1909 Lüders, *Journ. Roy. As. Soc.* 1909, p. 661.
Maharajasya Trīkamatasya (?) sa 60 4 grī 3 di 5 ētasya purvayē.
Mixed dialect. Fragment. Gift of an image of a Bōdhisattva (*Bōdhisattva*) to some *vihāra* by some monk (*bhikṣu*), who is called the companion (*sadhavihārin*) of some other monk (*bhikṣu*), a master of the Vinaya (*vinayadhara*). The inscription mentions besides some lay-woman (*upāsikā*) and some preacher of the law (*dharmmakāthika*).
950. Bōdh-Gayā Buddhist coping-stone inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 99, No. D, and Plate XXIX ; 1878 Rajendralala Mitra, *Buddha Gayā*, p. 192, No. 5, and Plate LI ; 1880 correction by Bhagvanlal Indraji, *Ind. Ant.* Vol. IX. p. 142 f. ; 1892 Cunningham, *Mahābodhi*, p. 23 ; 58, and Plate XXVII.
Sanskrit. Fragment. Seems to record various donations to the holy Buddha, such as a *vajrāsana* in the great *gandhakuṭi* temple, ghee lamps (*ghṛitapradīpa*), an image of the Buddha in the *vihāra*, etc.
951. Bōdh-Gayā (now Indian Museum, Calcutta) Buddhist coping inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 99, No. A, and Plate XXVIII ; 1878 Rajendralala Mitra, *Buddha Gayā*, p. 191, No. 4.
Sanskrit (?). Fragment. Mentions some teacher (*āchāryya*).
952. Bōdh-Gayā Buddhist image inscription.—1864 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIII. p. 177 ; 1873 noticed by Mead, *Arch. Surv. Rep.* Vol. III. p. 87 ; 1878 Rajendralala Mitra, *Buddha Gayā*, p. 192 f., No. 6, and Plate LI ; 1880 Bhagvanlal Indraji, *Ind. Ant.* Vol. IX. p. 143.
Sanskrit. Records the erection of a temple (*bhavana*) for the sage who conquered Māra, by the monk (*yati*) Bōdhishēpa, an inhabitant of Dattagalla, for the welfare of his relations and his teacher (*upādhyāya*) living at Āhavāgra.
953. Bōdh-Gayā Buddhist image inscription.—1892 Cunningham, *Mahābodhi*, p. 59 f., and Plate XXVII, E.
Sanskrit. Fragment. The Buddhist creed, followed by four or five lines said to be illegible.
954. Nāgārjunī Hill cave inscription of Dashedalatha.—1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. pp. 676-679, and Plate XXXV, No. 2 ; 1847 Kittoe, *Journ. Beng. As. Soc.* Vol. XVI. Part I. p. 412 f., No. 2, and Plate IX ; 1852 Burnouf, *Lotus de la Bonne Loi*, p. 777 f. ; 1871 referred to by Cunningham, *Arch. Surv. Rep.* Vol. I, p. 50, and Plate XX, No. 5, 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 103 ; 134 f., No. 4, and Plate XVI ; 1891 Bühler, *Ind. Ant.* Vol. XX. p. 364, No. D, and Plate.
Prakrit. The Vahiyakā cave (*kubhā*), presented by the Beloved of the gods (*dēvānam piya*) Dashedalatha (*Daśaratha*) to the Ājīvika monks (*bhādānta*).

955. Nāgārjuni Hill cave inscription of Dashedalatha.—1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. pp. 676-679, and Plate XXXV, No. 3; 1847 Kittoe, *Journ. Beng. As. Soc.* Vol. XVI. Part I. p. 412, No. 1, and Plate IX; 1852 Burnouf, *Lotus de la Bonne Loi*, p. 775 ff.; 1871 referred to by Cunningham, *Arch. Surv. Rep.* Vol. I. p. 49, and Plate XX, No. 4; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 103: 135, No. 5, and Plate XVI; 1891 Bühler, *Ind. Ant.* Vol. XX. p. 365, No. E, and Plate.
Prakrit. The Gōpikā cave (*kubhā*), presented by the Beloved of the gods (*dēvānam piya*) Dashedalatha (*Daśaratha*) to the Ājivika monks (*bhadaṃta*).
956. Nāgārjuni Hill cave inscription of Dashedalatha.—1847 Kittoe, *Journ. Beng. As. Soc.* Vol. XVI. Part I. p. 413, No. 3, and Plate IX; 1852 Burnouf, *Lotus de la Bonne Loi*, p. 778; 1871 referred to by Cunningham, *Arch. Surv. Rep.* Vol. I. p. 51, and Plate XX, No. 6; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 104; 135, No. 6, and Plate XVI; 1891 Bühler, *Ind. Ant.* Vol. XX. p. 365, No. F, and Plate.
Prakrit. The Vaḍathikā cave (*kubhā*), presented by the Beloved of the gods (*dēvānam piya*) Dashedalatha (*Daśaratha*) to the Ājivika monks (*bhadaṃta*).
957. Patna (now Indian Museum, Calcutta) statue inscription.—1882 Cunningham, *Arch. Surv. Rep.* Vol. XV. p. 3, No. A, and Plate II.
Prakrit. The *yakha* (*yaksha*) Satatānadi (?).
958. Patna (now Indian Museum, Calcutta) statue inscription.—1882 Cunningham, *Arch. Surv. Rep.* Vol. XV. p. 3, No. B, and Plate II.
Prakrit. The *yakha* (*yaksha*) Achusanigika.
959. Rājgir (Sonbhandār) Buddhist cave inscription.—1871 noticed by Cunningham, *Arch. Surv. Rep.* Vol. I. p. 25; 1892 Cunningham, *Mahābodhi*, p. 59, and Plate XXVII, C.
Sanskrit. Records the excavating of the two caves (*guhā*), containing images of the Arhat and fit for ascetics (*tapasvin*), for the attainment of Nirvāṇa, by the jewel among teachers (*āchāryya*), the sage (*munī*) Viradēva.
960. Nongarh image inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 161, and Plate XLVII, 2.
Prakrit (?). Fragment. No sense can be made out.
961. Susuniā rock inscription of *mahārāja* Chandravarman.—1895 Nagendranatha Vasu, *Proceed. Beng. As. Soc.* 1895, p. 177 ff.
Sanskrit. Dedicated by the chief of the servants of the lord of the *chakra*. The work of *mahārāja* Chandravarmman, the son of *mahārāja* Siddhavarman, the lord (*pati*) of Pushkarāmbudhi.

II.—SOUTHERN INSCRIPTIONS.

962. Year 122.—Mulwāsar (now Library, Dwārakā) stone inscription of the time of *rājan mahākshatrapa sāmī*-Rudrasēna.—1890 mentioned by Bhagvanlal Indraji-Rapson, *Journ. Roy. As. Soc.* 1890, p. 652; 1895 *Prakrit and Sanskrit Inscriptions of Kattywar*, p. 23, No. 5, and Plate XIX; 1896 note by Bhagvanlal Indraji, *Bombay Gazetteer*, Vol. I. Part 1, p. 43; 1899 note by Rapson, *Journ. Roy. As. Soc.* 1899, p. 380 f.; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty*, etc. p. LXII, No. 41.
Rājñō mahākshatrapasa sāmī-Rudrasēnasya varshē 100 20 2 Vaiśākhabahulapam-chamyām.
Mixed dialect. Erection of a stone pillar (*śilālashṭi*) by the sons of Vānijaka.

963. Year 103.—Gūnda (now Dwārkānāth Temple, Jāmnagar) stone inscription of the time of *rājan kshatrpa svāmi-Rudrasīha*.—1881 Bühler, *Ind. Ant.* Vol. X. p. 157 f.; 1890 correction by Bühler, *Sitzungsber. Wien. Ak. Wiss. Phil. Hist. Cl.* Vol. CXXII. No. XI. p. 46, note 2; 1890 note by Bhagvanlal Indraji, *Journ. Roy. As. Soc.* 1890, p. 650 f.; 1895 *Prakrit and Sanskrit Inscriptions of Kattywar*. p. 21 f., No. 3, and Plate XVII; 1896 corrections by Bhagvanlal Indraji, *Bombay Gazetteer*, Vol. I. Part I. p. 42; 1899 correction by Rapson, *Journ. Roy. As. Soc.* 1899, p. 375, note 2; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LXI, No. 39.

—*rājñō kshatrapasya svāmi-Rudrasīhasya varshē triuttarasatē 100 3*
Vaiśākhaśuddhapamchamīdhanyatithau Rōhīṇīnakshatramuhūrtē.

Mixed dialect. Records the digging of a tank (*hrada* ?) by the general (*sēnāpati*) Rudrabhūti, son of the general (*sēnāpati*) Bāpaka, the Ābhira, at the village (*grāma*) of Rasopadra. The inscription gives the following pedigree: *rājan mahākshatrpa svāmi-Chashtana*, his son *rājan kshatrpa svāmi-Jayadāman*, his son *rājan mahākshatrpa svāmi-Rudradāman*, his son *rājan kshatrpa svāmi-Rudrasīha* (*Rudrasīha*).

964. Siddhsar stone inscription.—1876 Burgess, *Arch. Surv. West. Ind.* Vol. II. p. 152, with facsimile.

Prakrit. Fragment. No name can be made out.

965. Year 72.—Junāgaḍh rock inscription of *rājan mahākshatrpa Rudradāman*.—1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 338 ff., and Plates XV and XIX; 1842 Lassen, *Zeitschr. für Kunde des Morgenl.* Vol. IV. p. 146 ff.; 1842 Jacob-Westergaard, *Journ. Bo. Br. Roy. As. Soc.* Vol. I. p. 148, Plate; 1858 Prinsep-Wilson, *Essays on Indian Antiquities*, Vol. II. p. 55 ff.; 1865 Bhau Daji, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 113 f.; 118 ff.; 125 ff., and Plate; 1876 Eggeling, *Arch. Surv. W. Ind.* Vol. II. p. 128 ff., and Plate XIV; 1878 Bhagvanlal Indraji-Bühler, *Ind. Ant.* Vol. VII. p. 257 ff.; 1890 Bühler, *Sitzungsber. Wien. Ak. Wiss.* Vol. CXXII, No. XI. p. 45 ff.; 86 ff.; 1895 *Prakrit and Sanskrit Inscriptions of Kattywar*, p. 18 f., No. 2, and Plate XVI; 1905 Kielhorn, *Ep. Ind.* Vol. VIII. p. 36 ff., and Plate; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LIX ff., No. 38.

—*rājñō mahākshatrapasya sugrihīta-nāmnah svāmi-Chashtanasya putra . . .*
. . . h putrasya rājñō mahākshatrapasya gurubhir abhyasta-nāmnō Rudra-
dāmnō varshē dvīsaptatitām[ē] 70 2 Mārggaśirsha-bahula-prat[i] . . .

Sanskrit. Fragment. Records the restoration of the lake Sudarśana situated at some distance from Girinagara. The lake, originally constructed by the Vaiśya Pushyagupta, the provincial governor (*rāshṭriya*) of the Maurya king (*rājan*) Chandra Gupta, and subsequently adorned with conduits by the Yavana king (*rājan*) Tushāspa for Aśoka the Maurya, had been destroyed during a storm at the date given above by the waters of the Suvarṇasikātā, Palāśini and other streams of mount Ūrjayat. The work was executed by the minister (*amātya*) Suviśākha, the son of Kulaipa, a Pahlava, who had been appointed by the king to rule the whole of Ānartta and Surāshṭra. The inscription records besides that the king (*rājan*) *mahākshatrpa Rudradāman*, the son's son of the king (*rājan*) *mahākshatrpa svāmi-Chashtana*, was the lord of the whole of eastern and western Ākarāvanti, the Anūpanivṛit, Ānartta, Surāshṭra, Śvabhra, Marn, Kachchha, Sindhu-Sauvira, Kukura, Aparānta, Nishāda, etc.; that he destroyed the

Yandhēyas ; that he twice defeated Sātakarṇi, the lord (*pati*) of Dakṣiṇāpatha, but on account of the nearness of their connection did not destroy him ; and that he himself acquired the title of *mahākshatrapa* .

966. Junāgaḍh (now State Printing Press, Junāgaḍh) Jaina (?) stone inscription, probably of the time of *rājan mahākshatrapa svāmi-Rudrasīmha*.—1876 Bühler, *Arch. Surv. West. Ind.* Vol. II. p. 140 f., and Plate XX ; 1895 *Prakrit and Sanskrit Inscriptions of Kattywar*, p. 17, No. 1, and Plate XV ; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LXI, No. 40.

—*rājñō mahākṣa* [*Chai*] *traśuklapakshasya dīrasē pañchamē* 5. Sanskrit. Fragment. Mentions some *rājan mahāksha[trapa]*, the grandson of *rājan kshatrapa svāmi-Jayadāman*, the great-grandson of *svāmi-Chashtana*, moreover Girinagara, and those who have obtained the knowledge of the *kēvalins*.

967. Year 127.—Gaḍha (Jasdan) pillar inscription of the time of *rājan mahākshatrapa svāmi-Rudrasēna*.—1868 Bhau Daji, *Journ. Bo. Br. Roy. As. Soc.* Vol. VIII. p. 234 f., and Plate ; 1883 Hoernle, *Ind. Ant.* Vol. XII. p. 32 f. ; 1890 note by Bhagvanlal Indraji, *Journ. Roy. As. Soc.* 1890, p. 652 ; 1895 *Prakrit and Sanskrit Inscriptions of Kattywar*, p. 22 f., No. 4, and Plate XVIII ; 1896 note by Bhagvanlal Indraji, *Bombay Gazetteer*, Vol. I. Part 1, p. 43 ; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LXII, No. 42.

Varshē 100 20 7 *Bhādrapadabahulasa* 5 *rājñō mahākshatrapasya svāmi-Rudrasēnasya*.

Mixed dialect. Records the erection of a *śatra* by the brothers of the son of Pranāthaka, the grandson of Khara, of the *Mānasa gōtra*. The inscription gives the following pedigree: *rājan mahākshatrapa bhādrāmukha svāmi-Chashtana*, his son *rājan kshatrapa svāmi-Jayadāman*, his son *rājan mahākshatrapa bha[dramukha] svāmi-Rudradāman*, his son *rājan mahākshatrapa bhādrāmukha svāmi-Rudrasīha (Rudrasīmha)*, his son *rājan mahākshatrapa svāmi-Rudrasēna*.

There is some doubt about the last figure of the date of the year, which may be 6.

968. Vakālā stone inscription.—1883 Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 289, No. 1, and Plate II.

Prakrit. Of Satumadana (*Śatrumardana*).

969. Vakālā stone inscription.—1883 Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 289, No. 2, and Plate II.

Prakrit. Of Datā (*Dattā*), the Bhēmi (daughter of *Bhīma*).

970. Vakālā (now Gās) stone inscription.—1883 Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 290, No. 3, and Plate.

Prakrit. Of Badhū.

971. Vakālā (now Gās) stone inscription.—1883 Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 290, No. 4, and Plate.

Prakrit. Of Koḍa Kalavāḍa.

972. Vakālā (now Gās) stone inscription.—1883 Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 290 f., No. 5, and Plate.

Prakrit. Of Ugudēvā (*Ugradēvā* ?).

973. Padana rock inscription.—1883 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 321 f., No. A, and Plate II.
Prakrit. The western grove (*ārāma*) of the Vāsā (*Vāsāka*) mountain.
974. Padana rock inscription.—1883 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 322, No. B, and Plate II.
Prakrit. And the eastern grove (*ārāma*) of Kōsikaya (*Kausīkēya*).
975. Padana rock inscription.—1883 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 322 f., No. C, and Plate II.
Prakrit. The mountain, the residence of *śiḍhas* (*siddhas*) all about. (?)
976. Padana rock inscription.—1883 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 323, No. D, and Plate II.
Prakrit. No meaning has been made out. Mentions a *bamhachāri* (*brahmachārīn*) and husbandmen (? *kuḍabika*).
977. Padana rock inscription.—1883 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 319 ; 323, No. E, and Plate III.
Prakrit. Sadhamusala.
978. Padana rock inscription.—1883 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 320 ; 324, No. F, and Plate III.
Prakrit. Musaladatta. Compare No. 981.
979. Padana rock inscription.—1883 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 320 ; 324, No. G, and Plate III.
Prakrit. The step of Rāma (? *Rīmāikamō*).
980. Padana rock inscription.—1883 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 320 ; 324, No. H, and Plate III.
Prakrit. The footprint of Nandīn (*Nandīpaaṁ*).
981. Padana rock inscription.—1883 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 320 ; 324 f., No. I, and Plate III.
Prakrit. Musaladatta. Compare No. 978.
982. Padana rock inscription.—1883 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 320 ; 325, No. J, and Plate III.
Prakrit. Jirāsāmdhadatta.
983. Padana rock inscription.—1883 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 320 ; 325, No. K, and Plate III.
Sanskrit. The Buddhist creed.
984. Kanphēri Buddhist cave inscription —1847 Bird, *Hist. Res.* Plate XL, 2 ; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 3, No. 1, and Plate ; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 74, No. 1, and Plate LI.
Mixed dialect. The physician (*vaīdya*) Nappa. Rāpa (?). Bhāskara. Bhāravi. Chelladēva. Boppai (*Vōpadēva*). Bhaṭṭa Khasu.

985. Kaṇhēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XL, 1; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 15 f., No. 2, and Plate, No. 3; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 3, No. 2, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 75, No. 2, and Plate LI.

Prakrit. A seat (? *sata*), the gift of Nākaṇaka (*Nāga*), the Nāsikaka (inhabitant of *Nāsika*).

986. Kaṇhēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XL, 3; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 15, No. 1, and Plate, No. 1; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 3, No. 3, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 75, No. 3, and Plate LI.

Prakrit. A cistern (*paniyaka*), the gift of the goldsmith (*suvaṇakō(kā)ra*) Samidata (*Svāmidatta*) of Kalyāṇa (*Kalyāṇa*) together with the Order (*sagha*).

987. Kaṇhēri Buddhist cave inscription of the time of *rājan* Gōtam[*iputa sāmī-Siriyaṇa*]-Sātakamni.—1847 Bird, *Hist. Res.* Plate XLII, 11; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 25 f., No. 12, and Plate, No. 4; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 3, No. 4, and Plate; 1883 referred to by Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 312; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 75 f., No. 4, and Plate LI.

Raṇḍō Gōtam Sō(Sā)takamniṣṣa s [g?]mhapakhē pañchamē

Prakrit. Fragment. Building of a *chaitya* (*chētiya*) by the merchants (*vāṇijaka*)
 born of nū, the khātiya brothers, Gajasēna, Gajami[*ta*] (*Gajamitra*), the property of the school (*nikā[ya]*) of the [Bhādāya]niya (*Bhadrāyaṇīya*) teachers (*āchariya*), in honour of their relatives. The overseers (*naṇa[kamī]ka*) were the monks (*pavajita*), the elders (*thēra*) *bhadata* (*bhadanta*) Achala, *bhadanta* Gahala (*Grihala*), *bhadanta* Vijayamita (*Vijayamitra*), *bhadata* (*bhadanta*) Bō[dhika], *bhadata* (*bhadanta*) Dhamapāla (*Dharmapāla*), and the lay-worshipper (*upāsaka*), the merchant (*nēgama*) Aparēnuka, the son of A
 was the *samāpita*(?). The work was executed by *bhadata* (*bhadanta*) Bōdhika, the pupil (*sisā*) of the teacher (*āchariya*), the elder (*thēra*) *bhadata* (*bhadanta*) Sēumla, who acted as overseer (? *uparakkhita*), through the stone-masons (*sēla-vadhakīn*), the *nāyakamisas*, the *kadhichakas*, the *mahākatakas*, and the polisher (*mūṭhika*) Khadaraki (*Skandaraki* ?).

988. Kaṇhēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLII, 10; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 27 f., No. 13, and Plate, No. 19; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 3, No. 5, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 76, No. 5, and Plate LI; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 598.

Prakrit. Fragment. Records various gifts: an endowment was given to the monks (*parayita*); some three objects were made in the Soparakāhāra (district of *Sūrpāra*); a *chaitya* house (*chēti . . .*), a hall of reception (*upathānasālā*) and cells (*ōvaraka*) were built in the Abālikāvihāra (*Ambālikāvihāra*) at Kāliapa (*Kalyāṇa*); a *chaitya* building (*chētiaghara*) and thirteen cells (*ōvaraka*) were built and endowed in some *vihāra* at Paṭiṭhāna (*Pratiṣṭhāna*); a temple (*kuṭi*) and a hall (*koḍhi*) were excavated in Rājatalāka Paṭiṭhānapatha (*Pratiṣṭhānapatha*); a monastery (*saghārāma*) with endowment was built at the *vihāra* of Sadasēvājū(?).

989. Kaphēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLI, 6; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 14, No. 1, and Plate, No. 2; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 3 f., No. 6, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 77, No. 6, and Plate LI.
Sanskrit. An image of Bhagavat, the gift of the Śākya monk (*Śākyabhikṣu*) Buddhaghōṣa, the guardian(?) of the great *gandhakuṭi* (*mahāgandhakuṭivāraka?*), the pupil (*śishya*) of *bhadanta* Dharmmavatsa, a teacher of the Tripiṭaka (*traipitakōpāddhyāya*), who follows the religion of Buddha Bhagavat.
990. Kaphēri Buddhist image inscription.—1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 16 f., No. 3, and Plate, No. 18; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 4, No. 7, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 77, No. 7, and Plate LI.
Sanskrit. Gift of the Śākya monk (*Śākyabhikṣu*) Dharmmagupta.
991. Kaphēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XL, 4; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 17, No. 4, and Plate, No. 5; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 4, No. 8, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 77, No. 8, and Plate LI.
Sanskrit. Fragment. Beginning of the Buddhist creed.
992. Kaphēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XL, 5; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 4, No. 9, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 77, No. 9, and Plate LI.
Sanskrit. Gift of the teacher (*ācāryya*) Buddharakṣita with the wish that all living beings may become Buddhas.
993. Kaphēri Buddhist stūpa inscription.—1847 Bird, *Hist. Res.* Plate XLI, 7; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 30, No. 17, and Plate, No. 17; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 4, No. 19, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 78, No. 10, and Plate LI.
Prakrit. The stūpa (*thuba*) of the elder (*thēra*) *bhayata* (*bhadanta*) Dharmmapāla (*Dharmapāla*), the gift of Sivapālitanikā (*Śivapālita*), wife of the treasurer (*hēranika*) Dhamanaka (*Dharma*).
994. Kaphēri Buddhist tank inscription of the time of Vāsishṭhīputra Śrī-Sātakarṇi.—1847 Bird, *Hist. Res.* Plate XLI, 8; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 14 f., No. 2, and Plate, No. 6; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 4, No. 11, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 78, No. 11, and Plate LI; 1895 note by Bhandarkar, *Early History of the Dekkan*,² p. 21 f.; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LI, No. 17.
Sanskrit. Fragment. A water-cistern (*pāṇiyabhājana*), the gift of the minister (*amātya*) Satēraka. Mentions besides the queen (*dēvi*) of [Vā]sisṭhīputra Śrī-Sāta[karṇi], descended from the race of the Kārddamaka kings (*rājan*), daughter of the *mahākṣhatrapa* Ru . . .
995. Kaphēri Buddhist tank inscription.—1847 Bird, *Hist. Res.* p. 56, No. 12, and Plate XLI, 9 (right half); 1852 Stevenson, *Journ. Bo. Br. Roy. As. Soc.* Vol. IV. p. 132 f., No. 1, and Plate; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 19, No. 7, and Plate, No. 9; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 5, No. 12, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 78, No. 12, and Plate LI.

Prakrit. A cistern (*pōḍhī*), the gift of the lay-worshipper (*upāsaka*), the merchant (*nēgama*) Samika (*Svāmika*) from Sopārāga (*Śūrpāraka*).

996. Kaṇhēri Buddhist tank inscription.—1847 Bird, *Hist. Res.* p. 56, No. 12, and Plate XLI, 9 (left half); 1852 Stevenson, *Journ. Bo. Br. Roy. As. Soc.* Vol. IV. p. 133 f., No. 2, and Plate; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 19, No. 6, and Plate, No. 8; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 5, No. 13, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 78 f., No. 13, and Plate LI.

Prakrit. A cistern (*pōḍhī*), the gift of Sulasadata (*Sulasadatta*), son of the treasurer (*hēraṇika*) Rōhaṇimita (*Rōhiṇimitra*), the Chēmūlaka (inhabitant of *Chēmula*.) Compare No. 1033.

997. Kaṇhēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 5, No. 14, and Plate.
Sanskrit(?). Not read.

998. Kaṇhēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plates XLVII, 24, and XLII, 13; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 21 ff., Nos. 9 and 10, and Plate, Nos. 11 and 12; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 6, No. 16, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 80 f., No. 16.

Prakrit. A cave (*lēṇa*), a water-cistern (*pāṇiyapōḍhī*), benches for sitting on (*āsaṇapēḍhikā*), a chair (? *pidha*) and a walk (*chakama*), the gift of the merchant (*nēgama*) Dhama . . . (*Dharma* . . .), son of Sivamita (*Śivamitra*), the Kāliya[ṇaka] (inhabitant of *Kalyāṇa*), together with Budhaka (*Buddhaka*) and his whole family to the congregation of monks (*bhikkhusaḡha*) of the four quarters. Also endowment. Also gift of a house with two apartments (*baḡabha* or *bigabha*) and of a quadrangular dining-hall (*bhōjanachātusāla*) in the *vihāra* at Kāliyaṇa (*Kalyāṇa*) in the Gaṃdhārikābhami. Endowment for these, *viz.* a house (*nivēsaṇa*) in the Mukuḍasivayivā.

999. Kaṇhēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLVI, 23; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 6, No. 17, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 81, No. 17.

Prakrit. A cave (*lēṇa*), the gift of the monk (*pavajita*) Āṇada (*Ānanda*), brother of the teacher (*ācharia*) bhayata (*bhadanta*) Atara (? *Antara*), to the Order (*saḡha*). Also endowment.

1000. Kaṇhēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* p. 57 f., No. 15, and Plate XLV, 16; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 17 ff., No. 5, and Plate, No. 7; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 6, No. 18, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 81 f., No. 18.

Prakrit. A cave (*lēṇa*) and a cistern (*pōḍhī*), the gift of the merchant (*nēgama*) Isipāla (*Rishipāla*), son of the merchant (*nēgama*) Gōlaṇaka, the Kaliaṇaka (inhabitant of *Kalyāṇa*), together with his family in honour of his parents. Also endowment of a field in the village (*gāma*) of Saphāū, for the support of the monk and repairs of the porch (*maṭapa*) and the *pavāḍa*(?).

1001. S. 8.—Kaṇhēri Buddhist cave inscription of the time of *rājān* M[ā*]ḍhariputa *svāmi*-Sakasēna.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 6 f., No. 19, and Plate; 1877 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XII. p. 407 f., and

Plate; 1881 Bhagvanlal Indraji, *Inscr. Cave-Temp. W. Ind.* p. 60 f.; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 79, No. 14, and Plate LI; 1895 note by Bhandarkar, *Early History of the Dekkan*,³ p. 20, note 1; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. XLVII, No. 5.

—*rañō Maḍhariputasa svāmi-Sakasēnasa savachharē 8 gi pa 5 diva 10 ētāya puvāya.*

Prakrit. Establishment of a cave (*lēṇa*) by the merchant (*nēgama*) and householder (*gahapati*) ti, son of the merchant (*nēkama*) Venhunandi (*Vishnunandin*), the Kaliyapaka (inhabitant of *Kalyāṇa*), together with the venerable (*āyyaka*) , with his father Venhunadi (*Vishnunandin*), his mother Bodhisamā, his brother hathi (. *hastin*), and all his relatives. Compare No. 1002.

1002. Kanḥēri Buddhist cave inscription of the time of *rājan* M[ā*]ḍhariputa *svāmi-Sakasēna*.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 7, No. 20, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 82, No. 19; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 598; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. XLVII, No. 6.

—*rañō Ma[ḍhariputasa] svāmi-Saka[sēnasa] divā 10 ētāya*

Prakrit. Fragment. Records the gift of a cave (*lēṇa*). The following names can be made out: the son of Venhunadi (*Vishnunandin*); Hālanikā; the venerable (*āyyaka*) Lā ; Dhāmā; Buddhakaya (?). Compare No. 1001.

1003. Kanḥēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 7, No. 21, and Plate.

Prakrit. Not read.

1004. Kanḥēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 7, No. 22, and Plate.

Prakrit. Only the word Parigahita.

1005. Kanḥēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* p. 58, No. 16, and Plate XLII, 12; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 7, No. 23, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 82, No. 20.

Prakrit. A cave (*lēṇa*), the gift of the jeweller (*manikara*) Nāgapālita, the [Sop]ārayaka (inhabitant of *Sūrpāraka*), with his family.

1006. Kanḥēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 7, No. 24, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 83, No. 21; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 598 f.

Prakrit. A cave (*lēṇa*) and a water-cistern (*pāṇiyapōḍhī*), the gift of the nun (*pavāitīkā*), the elder (*thēri*) Poyakiasaṇā, pupil (*atēvāsini*) of the elder (*thēra*) bhayamta (*bhadanta*) Ghōsa (*Ghōśaka*), with her sister and the *samaṇapapaakas* (?) to the congregation of the monks (*bhikkhusagha*) of the four quarters. Also endowment.

1007. Kanḥēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 7 f., No. 25, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 83, No. 22.

Prakrit. Fragment. A cave (*lēṇa*), a cistern (*pōḍhī*) and a hall (*koḍhī*), the gift of Kaṇha (*Kṛishṇa*) of the elder (*thēra*) bhayata (*bhadanta*) Hālaka. Also endowment for the benefit of the congregation of the monks (*bhikkhusagha*).

1008. Kaṇhēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 8, No. 26, and Plate.
Prakrit. Not read.
1009. Kaṇhēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLV, 17; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 8, No. 27, and Plate.
Prakrit. Not read.
1010. Kaṇhēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 8, No. 28, and Plate.
Prakrit. Not read.
1011. Kaṇhēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLVI, 19; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 8, No. 29, and Plate.
Prakrit. Not read.
1012. Kaṇhēri Buddhist cave inscription.—1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 29 f., No. 16, and Plate, No. 16; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 8, No. 31, and Plate; 1853 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 83 f., No. 23.
Prakrit. The cave (*lēṇa*) of the elder (*thēru*) *bhayata* (*bhadanta*) Mitabhūti (*Mitrabhūti*), the gift of the Sāgarapāloganas (?).
1013. Kaṇhēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLVI, 21 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 29, No. 15, and Plate, No. 15; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 8, No. 32, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 84, No. 24.
Prakrit. A cave (*lēṇa*) and a cistern (*pōḍhī*) on Kaṇhasēla (*Krishṇasaila*), the gift of the lady (*bhōḡī*) Dāmīlā, the A[pa]rāntikā(?) (native of *Aparānta*), the [Kāli]anikā (inhabitant of *Kalyāṇa*).
1014. Kaṇhēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLVII, 27; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 29, No. 14, and Plate, No. 14; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 8, No. 33, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 84, No. 25.
Prakrit. A cave (*lēṇa*) and a cistern (*pōḍhī*), the gift of the nun (*bhikkhūṇī*) Dāmīlā, the Kāliyīnikā (inhabitant of *Kalyāṇa*).
1015. Kaṇhēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 9, No. 34, and Plate.
Prakrit. Not read.
1016. Kaṇhēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLVI, 20; 1853 Stevenson, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 31, No. 18, and Plate, No. 20; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 9, No. 35, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 84, No. 26.
Prakrit. Fragment. Gift of a cave (*lēṇa*) and a water-cistern (*pānīyapōḍhī*) by the monk (*parajita*) . . . mitanaka (. . . *mitra*), pupil (*amṭevāsīn*) of . . . pāla, to the congregation of the monks (*bhikkhusaḡha*) of the four quarters. Also endowment.

1017. Kaṇhēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 9, No. 36, and Plate.
Prakrit. Not read.
1018. Kaṇhēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLVII, 25; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 9, No. 37, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 85, No. 27.
Mixed dialect. Fragment. Dedication of a cave (*lēṇa*) and a water-cistern (*pāṇiyya-pōḍhī*) . . . as the property of the Bhādrajaṇijjas (*Bhadrāyaṇīyas*), for the merit of the donor's mother Nāṇḍinikā (*Nandinikā*). One cell (*ōvaraka*) is the gift of the donor's wife, the housewife (*ghariṇī*) Dāmi[lā]. The merit is assigned to the donor's sons Je . . . , his nephew Āryyaghōsha, his daughter Saṃghadēvanikā, and other relatives.
1019. Kaṇhēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 9, No. 38, and Plate.
Prakrit. Not read.
1020. Kaṇhēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLV, 18; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 20 f., No. 8, and Plate, No. 10; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 9, No. 39, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 85 f., No. 28.
Prakrit. Fragment. A cave (*lēṇa*) and a water-cistern (*pāṇiyyapōḍhī*), the gift of the nun (*pavāitīkā*) Sāpā (*Sarpā*), the daughter of the lay-worshipper (*upāsaka*) Kulapiya (*Kulapriya*) Dhamaṇaka (*Dharma*), the Dhēnukākāṭiya (inhabitant of *Dhēnukākāṭa*), the female pupil (*ātēvāsini*) of the elder (*thēra*) bhadata (*bhadanta*) Bōdhika, together with her sister Ratīnikā and other relatives, to the congregation of monks (*bhikkhusagha*) of the four quarters. Also endowment.
1021. S. 9.—Kaṇhēri Buddhist cave inscription, probably of the time of [Hāritiputa Vipṇukāḍa-Chuṭṭakulānanda Sātakaṃṇi].—1847 Bird, *Hist. Res.* Plate XLVII, 26; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 10, No. 40, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 86, No. 29; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 599; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LIII, No. 24.
. . . sa . . . sava 9 (?) hēma . . sa
dasamiya ētīya puvāya.
Prakrit. Fragment. A cave (*lēṇa*), the gift of Nāgamulanikā (*Nāgamulā*), daughter of a mahārāja and a mahābhōjī, a mahārāṭhīnī (wife of a mahārāṭhi), mother of Khamdanāgasātaka (*Skandanāgasātaka*) and sister of the mahābhōja Ahija (?) Dhēṇasēṇa (?), to the congregation of monks (*bhikkhusagha*). Compare No. 1186.
1022. Kaṇhēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 10, No. 41, and Plate.
Prakrit. Not read.
1023. Kaṇhēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 10, No. 42, and Plate.
Prakrit. Not read.

1024. S. 16.—Kaphēri Buddhist cave inscription of the time of *rājan* Gōtamiputa *sāmi*-Siriyaṇa-Sātakaṇi.—1847 Bird, *Hist. Res.* Plate XLIV, 14; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 23 ff., No. 11, and Plate, No. 13; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 10, No. 44, and Plate; 1883 referred to by Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 312; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 79 f., No. 15, and Plate LI; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 598.
—*raṇḍo Gōtamiputasa sāmi-Siriyaṇa-Sātakaṇisa sata(va)chharē 10 6 gimhāṇa pakha 1 (?) divasē 5.*

Prakrit. A cave (*lēṇa*) and a hall (*koḥḥi*) on mount Kaṇhasēla (*Krishṇasaila*), the gift of the lay-worshipper (*upāsaka*) Aparēṇa, the son of Aṇada (*Ānanda*), a merchant (*nēgama*) residing at Kālayāṇa (*Kalyāṇa*), together with his family, with his wife (*kuḍubinī*) Juvāriṇikā, the mother of Aṇada (*Ānanda*), with his son Aṇada (*Ānanda*), with his daughters-in-law, (the wives of) Aṇa . . . (*Ānanda*), . . . Dhāmadēvi (*Dharmadēvi*), and others, to the congregation of monks (*bhikkhusaḥ*) of the four quarters. Also endowment with money and the field of a half-*paṇa*-owner (*ādhapaṇakhētiya*) in the village (*gāma*) of Magalathāna (*Maṅgalasthāna*).

1025. Kaphēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 10, No. 45, and Plate.

Prakrit. Not read.

1026. Kaphēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 11, No. 46, and Plate.

Prakrit. Not read.

1027. Kaphēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 11, No. 47 and Plate.

Prakrit. Not read.

1028. Kaphēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 11, No. 48, and Plate.

Prakrit. Not read.

1029. Kaphēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 11, No. 49, and Plate.

Prakrit. Not read. Probably a portion of No. 1025.

1030. Kaphēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 11, No. 50, and Plate.

Prakrit. Not read.

1031. Kaphēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLVI, 22; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 11 f., No. 52, and Plate.

Prakrit. Not read.

1032. Kaphēri detached rock inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 12, No. 53, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 86, No. 30.

Prakrit. A path (*patha*), the gift of the blacksmith (*kamāra*) Nada (*Nanda*), from Kaliyāṇa (*Kalyāṇa*).

1033. Kaphēri Buddhist stone inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 12, No. 57, and Plate.
Prakrit. A path (? *patha*), the gift of Dhamapaka (*Dharma*), son of the treasurer (*hēraṇaka*) Rōhapimita (*Rōhinimitra*), the Chēmūlaka (inhabitant of *Chēmula*). Compare No. 996.
1034. Kaphēri Buddhist stone inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 12 f., No. 58, and Plate.
Prakrit. Not read.
1035. Mahākal cave inscription.—1799 Wilford, *Asiat. Res.* Vol. V. p. 140, No. 5, and Plate ; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 13, No. 60, and Plate.
Prakrit. Gift of a Brahman (*brahmana*) of the Gōtama (*Gautama*) gōtra.
1036. Jōgēśvari cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 14, No. 63, and Plate.
Prakrit. Not read.
1037. Kuḍā Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 171 f., No. 5, and Plate ; 1878 Jacobi, *Ind. Ant.* Vol. VII. p. 253 f., No. 1 ; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 4 f., No. 1, and Plate ; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 84, No. 1, and Plate XLV ; 1896 corrections (partly wrong) by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. pp. 588 ; 592.
Prakrit. A cave (*lēṇa*), the gift of Sivabhūti (*Śivabhūti*), son of Sulasadatta (*Sulasadatta*) and Utaradatā (*Uttaradattā*), writer (*lēkhaka*) to the mahābhōja Māṇḍava (*Māṇḍava*) Khamdapālita (*Skandapālita*), the son of the mahābhōjī Saḍagēri Vijaya, together with his wife Nāṇḍā (*Nandā*). Compare No. 1045.
1038. Kuḍā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 5, No. 2, and Plate ; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 84, No. 2.
Prakrit. Fragment. A cave (*lēṇa*), (the gift) of . . . bhūti.
1039. Kuḍā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 5, No. 3, and Plate ; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 84, No. 3.
Prakrit. Fragment. Gift of two cisterns (*pōḍhī*).
1040. Kuḍā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 6, No. 4, and Plate ; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 84, No. 4.
Prakrit. Fragment. Gift of a cave (*lēṇa*). Mentions the monk (*pavaīta*) Gōa . . . , the pupil (*atēvāsīn*) of the elder (*thēra*) bhadaṁta Sivadata (*Śivadatta*), and Sātimitā (*Svātimitrā*).
1041. Kuḍā Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 173, No. 8, and Plate ; 1878 Jacobi, *Ind. Ant.* Vol. VII. p. 254, No. 2 ; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 6 f., No. 5, and Plate, with corrections by Bühler ; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV.

- p. 85, No. 5, and Plate XLV ; 1896 corrections by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 592.
- Prakrit. A cave (*lēna*) and a cistern (*pōdhi*), the gift of the nun (*pāvayitīkā*) Padumanikā (*Padmanikā*), daughter of the nun (*pāvayitīkā*) Nāganikā, the sister's daughter of the elders (*thēra*) *bhadata* (*bhadanta*) Pātimita (? *Svātimitra* ?) and *bhadamta* Āgimita (*Agnimitra*), together with her pupil (*atēvāsini*) Bōdhi and her pupil (*ātivāsini*) Asālhamita (*Ashādhāmitrā*).
1042. Kuḍā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 8, No. 6, and Plate.
Mixed dialect. Fragment. Records the gift of somebody who seems to be called a worshipper of the congregation (*saghōpasāyika* ?).
1043. Kuḍā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess *Inscr. Cave-Temp. W. Ind.* p. 8, No. 7, and Plate ; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 85, No. 7, and Plate XLV.
Mixed dialect. Gift of the female Śākya lay-worshipper (*Śākyōpāsikā*) Vyāghrakā.
1044. Kuḍā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 9, No. 8, and Plate ; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 85, No. 8, and Plate XLV.
Mixed dialect. Fragment. Gift of some Śākya monk (*Śākyabhikshu*).
1045. Kuḍā Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 173 f., No. 9, and Plate ; 1878 Jacobi, *Ind. Ant.* Vol. VII. p. 254 f., No. 3 ; 1880 correction by Jacobi, *Ind. Ant.* Vol. IX. p. 28 ; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 9 f., No. 9 and Plate ; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 85, No. 6, and Plate XLV ; 1895 note by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 212 ; 1896 corrections by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 592.
Prakrit. A cave (*lēna*), the gift of Sivama (*Śivama*), the youngest after the writer (*lēkhaka*) Sivabhūti (*Śivabhūti*) among the brothers, the sons of Sulasadata (*Sulasadatta*) and Utaradatā (*Uttaradattā*), who are servants of the *mahābhōja* Māmdava (*Māmdava*) Khāṇḍapālita (*Skandapālita*), the son of the *mahābhōji* Sādagerī Vijayā, together with his wife Vijayā. The stone-carving (*sēlarūpakama*) (was the gift) of his sons Sulasadata (*Sulasadatta*), Sivapālita (*Śivapālita*), Sivadata (*Śivadatta*), Sapila (*Sarpila*), and the pillars (*thambha*) that of his daughters Sapā (*Sarpā*), Sivapālītā (*Śivapālītā*), Sivadatā (*Śivadattā*), Sulasadatā (*Sulasadattā*). Compare No. 1037.
1046. Kuḍā Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 172 f., No. 7, and Plate ; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 11, No. 10, and Plate ; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 86, No. 9, and Plate XLV.
Mixed dialect. Gift of the Śākya monk (*Śākyabhikshu*) Buddhasigha (*Buddhasimha*), for the merit of his parents and the *bhaṭāka* (? *bhaṭṭāraka* ?).
1047. Kuḍā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 11, Nos. 11 and 12, and Plate ; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 86, No. 10, and Plate XLV.
Mixed dialect. (An image), the gift of the Śākya monk (*Śākyabhikshu*) Saṃghadēva, and gift of a capital invested in the Chemḍina field for the expense of lamps to Buddha.

1048. Kuḍā Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 172, No. 6, and Plate; 1878 Jacobi, *Ind. Ant.* Vol. VII. p. 255, No. 4; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 12 f., No. 13, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 86, No. 11, and Plate XLV; 1895 note by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 212 f.
Prakrit. A cave (*lēṇa*), the gift of the physician (*veja*) Sōmadēva, the son of the lay-worshipper (*upāsaka*), the Māmakavejiya physician (*veja*) Isirakhita (*Ṛishirakhita*), and his sons Nāga, Isirakhita (*Ṛishirakhita*), Sivaghōsa (*Śivaghōsha*), and his daughters Isipālītā (*Ṛishipālītā*), Pusā (*Pushyā*), Dharmā (*Dharmā*) and Sapā (*Sarpā*).
1049. Kuḍā Buddhist cistern inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 13, No. 14, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 86, No. 12, and Plate XLV.
Prakrit. Gift of Kṃmāra Madava (*Māndava*), son (?) of S[i]vama (*Śivama*), the chief (? *para*) of the Māndavas (*Māndavas*).
1050. Kuḍā Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 170, No. 1, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 14, No. 15, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 86, No. 13, and Plate XLV.
Prakrit. A *chūṭiya* building (*chēṭiyaghara*), the gift of the Brāhman woman (*banmanī*) Bhayilā (*Bhrājilā*), wife of the Brāhman (*banmhana*) lay-worshipper (*upāsaka*) Aytīla.
1051. Kuḍā Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 170, No. 2, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 14, No. 16, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 86, No. 14, and Plate XLV.
Prakrit. A cave (*lēṇa*), the gift of the gardener (*malākāra*) Sivapirita (*Śivaprita*), son of the gardeuer (*mālākāra*) Vadhuka.
1052. Kuḍā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 14, No. 17, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 86, No. 15.
Prakrit. Fragment. Mentions a Māmdavī (*Māmdavī*), the daughter of some *mahābhōja*.
1053. Kuḍā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 15, No. 18, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 87, No. 16, and Plate XLV.
Prakrit. The cave (*lēṇa*) of Gōyāmā (*Gautamī*?), the daughter of the royal minister (*rājamaṇa*) Hāla.
1054. Kuḍā Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 170, No. 3, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 15, No. 19, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 87, No. 17, and Plate XLV.
Prakrit. A cave (*lēṇa*), the gift of Vijayanikā, daughter of the *mahābhōya* (*mahābhōja*) Sāḍakara Sudāmsapa (*Sudarsana*).

1055. Kuḍā Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 171, No. 4, and Plate; 1878 Jacobi, *Ind. Ant.* Vol. VII. p. 256, No. 7; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 16, No. 20, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 87, No. 18, and Plate XLV.
Prakrit. A cave (*lēṇa*), the gift of the ironmonger (*lōhavāṇiyiyya*) Mahika, the Karahākaḍaka (inhabitant of *Karahākaḍa*).
1056. Kuḍā Buddhist tank inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 16, No. 21, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 87, No. 19.
Prakrit. The bathing tank (*saṇā[napōḍhi]*) of the householder (*gahapati*), the banker (*seḥhin*) Vasula.
1057. Kuḍā Buddhist cave inscription.—1881 mentioned by Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 16, No. 22, and Plate; 1883 referred to by Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 87.
Prakrit. Not read.
1058. Kuḍā Buddhist cave inscription.—1878 Jacobi, *Ind. Ant.* Vol. VII. p. 256, No. 8; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 17, No. 23, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 87, No. 20, and Plate XLVI; 1895 correction by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 212; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 592.
Prakrit. Gift of a *chaitya* building (*chētiyaghara*) and a cell (*uyaraka*) by the Adhagachhaka (*Ārdhagachchhaka*) Rāmadatta (*Rāmadatta*), the son of Ahila, and of a cell (*uyaraka*) by his wife Velidatā (*Vēllidattā*), while the Maṇḍava (*Māṇḍava*) Kochhiputa (the son of a *Kautsī*) Velidatta (*Vēllidatta*) was *mahābhōja*.
1059. Kuḍā Buddhist tank inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 18, No. 24, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 87, No. 21.
Prakrit. Fragment. Mentions the female disciple (*āṇṭivāsini*) Bōdhi.
1060. Kuḍā Buddhist cave inscription.—1878 Jacobi, *Ind. Ant.* Vol. VII. p. 256, No. 9; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 18, No. 25, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 87, No. 22, and Plate XLVI; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 592 f.
Prakrit. A cave (*lēṇa*), the gift of the nun (*pavaitikā*) Sapilā (*Sarpilā*), the disciple (*āṇṭivāsini*) of the elder (*thēra*) bhayata (*bhadanta*) Vijaya, with Lōhitā and Veṇhuyā (*Vishṇukā*) and her female disciple (*āṇṭivāsini*) Bōdhi.
1061. Kuḍā Buddhist tank inscription.—1878 Jacobi, *Ind. Ant.* Vol. VII. p. 256 f., No. 10; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 18 f., No. 26, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 88, No. 23, and Plate XLVI.
Prakrit. A cistern (*pōḍhi*), the gift of the gardener (*mālākāra*) Mṇudā[sa] (*Mṛigadāsa*?).

1062. Kuḍā Buddhist cave inscription.—1878 Jacobi, *Ind. Ant.* Vol. VII. p. 257, No. 11 ; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 19, No. 27, and Plate ; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 88, No. 24, and Plate XLVI.
Prakrit. Fragment. A cave (*lēṇa*), the gift of the trader (*sathavāha*) and householder (*gahapati*) Nāga, the son of Svāmin(?).
1063. Kuḍā Buddhist cave inscription.—1878 Jacobi, *Ind. Ant.* Vol. VII. p. 257, No. 12 ; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 19, No. 28, and Plate ; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 88, No. 25, and Plate XLVI.
Prakrit. A cave (*lēṇa*), the gift of the banker (*seṭhin*) Vasulaṇaka. Compare No. 1064.
1064. Kuḍā Buddhist tank inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 20, No. 29, and Plate ; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 88, No. 26, and Plate XLVI ; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593.
Prakrit. A cistern (*pōḍhī*), the gift of the banker (*seṭhin*) Vasulaṇaka. Compare No. 1063.
1065. Kuḍā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 20 f., No. 30 and Plate ; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 88, No. 27, and Plate XLVI ; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593.
Prakrit. A cave (*lēṇa*), the gift of Sivadatā (*Śivadattī*), wife of the trader (*sathavāha*) Vēhamita (*Vēdamitra* ?) and mother of Pusaṇaka (*Pushya*).
1066. Kuḍā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 21, No. 31, and Plate ; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 88, No. 28, and Plate XLVI.
Prakrit. Fragment. A cave ([*lē*]ṇa), the gift of Asālamita (*Ashāḍhāmītra*), the son (?) of the trader (*sathavāha*) Acha[*la*]dāsa.
1067. Nādsur cave inscription.—1891 Hultzsch, *Account of the Caves at Nadsur and Karsambla*, p. 6, and Plate VI ; 1891 Bühler, *Vienna Orient. Journ.* Vol. V. p. 231 f.
Prakrit. Made by Godata (*Gōdatta*), the son of Sivaganaka (*Śivaganaka*).
1068. Nādsur Buddhist cave inscription.—1891 Hultzsch, *Account of the Caves at Nadsur and Karsambla*, p. 7, and Plate VI ; 1891 note by Bühler, *Vienna Orient. Journ.* Vol. V. p. 232.
Prakrit. Fragment. (Gift) of Mita (*Mitra*), of Sagharakhita (*Samgharakshita*), of Thūpasakha (*Stūpasakha*), the brother of . . . dina, of Sa
1069. Ambivale cave inscription.—1881 noticed by Burgess, *Inscr. Cave-Temp. W. Ind.* p. 66.
Not read.
1070. Ambivale cave inscription.—1881 noticed by Burgess, *Inscr. Cave-Temp. W. Ind.* p. 66, note 1.
Not read.

1071. Kondaṇē cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 14, No. 64, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 9 and 83, and Plate XLIV.
Prakrit. Made by Baluka (or Balaka), the pupil (*am̐tēvāsīn*) of Kaṇha (*Kṛishṇa*).
1072. Mahāḍ Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XXXIX, 1; 1881 Bhagvanlal Indraji, *Inscr. Cave-Temp. W. Ind.* p. 2; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 88, No. 1, and Plate XLVI; 1896 note (wrong) by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593; 1905 note by Senart, *Ep. Ind.* Vol. VIII. p. 75.
Prakrit. Gift of a cave (*lēṇa*), a *chaitya* building (*chētiēghara*), eight cells (*ḍavara*), two cisterns (*pōḍhī*) on each side of the cave (*lēṇa*), and a path (? *patha*) to the cave (*lēṇa*) by the prince (*kumāra*) Kāṇabhōa (*Kāṇabhōja*) Vheṇupālita (*Vishṇupālita*).
1073. Mahāḍ Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XXXIX, 2; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 88 f., No. 2, and Plate XLVI; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593.
Prakrit. Fragment. The gift of a cave (*lēṇa*) and a *chaitya* hall (*chētiakoḍhī*) by Vādasirī (*Vādasīri*) [the wife of] Vi the son of the householder (*gahapati*) and banker (*seṭhin*) Saṃgharakhita (*Saṃgharakshita*), and endowment of certain fields (*chheta*) situated below the caves.
1074. Mahāḍ Buddhist cave inscription.—1883 Burgess, *Arch. Surv. W. Ind.* Vol. IV. Plate XLVI (Plate only).
Prakrit. Fragment. No sense has been made out.
1075. Kōl Buddhist cave inscription.—1881 Bühler-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 3; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 89, No. 3, and Plate XLVI.
Prakrit. A cave (*lēṇa*), the gift of the banker (*seṭhin*) Sagharakhita (*Saṃgharakshita*), the son of a householder (*gahapati*).
1076. Kōl Buddhist cave inscription.—1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 89, No. 4, and Plate XLVI.
Prakrit. A cave (*lēṇa*), the gift of Dhamasirī (*Dharmasīri*), daughter of the lay-worshipper (*upāsaka*), wife of Sivadata (*Śivadatta*).
1077. Kōl Buddhist cave inscription.—1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 89, No. 5, and Plate XLVI.
Prakrit. A cave (*lēṇa*), the gift of Sivadata (*Śivadatta*), the Āghāakasāgāmikiya (inhabitant of the village of *Āghātakarsha* ?).
1078. Bhājā Buddhist cave inscription.—1844 Bird-D'Ochoa, *Journ. Bo. Br. Roy. As. Soc.* Vol. I. p. 443, and Plate; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 160, No. 2, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 23, No. 1, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 82, No. 1, and Plate XLIV; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 586.
Prakrit. A cell (*gābha*), the gift of the Nāya (*Nāga* ?) Nāḍasava, the Bhōgavata (inhabitant of *Bhōgavati* ?).

1079. Bhājā Buddhist cistern inscription.—1844 Bird-Westergaard-D'Ochoa, *Journ. Bo. Br. Roy. As. Soc.* Vol. I. p. 442 f., and Plate, No. 4; 1847 Bird-Westergaard, *Hist. Res.* Plate LIII, 3; 1850 Wilson, *Journ. Bo. Br. Roy. As. Soc.* Vol. III. Part II. p. 52, and Plate; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 159 f. No. 1, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 24, No. 2, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 83, No. 7, and Plate XLIV.
Prakrit. A cistern (*pōḍhī*), the gift of the *mahārathi* Vinhudata (*Vishṇudatta*), the son of a Kōsiki (*Kauśiki*).
1080. Bhājā Buddhist *stūpa* inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 24, No. 3, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 83, No. 4, and Plate XLIV; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 586 f.
Prakrit. The *stūpa* (*thupa*) of the elder (*thēra*) *bhañanta* (*bhadanta*) Dhamagiri (*Dharmagiri*).
1081. Bhājā Buddhist *stūpa* inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 24, No. 4, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 82, No. 3, and Plate XLIV; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 587.
Prakrit. The *stūpa* (*thupa*) of the elder (*thēra*) *bhayanta* (*bhadanta*) Aṁpikīṇaka.
1082. Bhājā Buddhist *stūpa* inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 25, No. 5, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 82, No. 2, and Plate XLIV.
Prakrit. Fragment(?). (The *stūpa*) of the elder (*thēra*) *bhayanta* (*bhadanta*) Saṁghadina (*Samghadatta*).
1083. Bhājā Buddhist *stūpa* inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 25, No. 6, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 83, No. 5, and Plate XLIV.
Prakrit. Unfinished. Only the words: of the elder (*thēra*) *bhayanta* (*bhadanta*).
1084. Bhājā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 25, No. 7, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 83, No. 6, and Plate XLIV.
Prakrit. Gift of Bādha, wife of Hālika (or of a ploughman?).
1085. Bhājā Buddhist *stūpa* inscription.—1844 Bird-Westergaard, *Journ. Bo. Br. Roy. As. Soc.* Vol. I. p. 441 f., and Plate, No. 3; 1847 Bird-Westergaard, *Hist. Res.* Plate LIII, No. 4; 1881 mentioned by Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 25, No. 8, and Plate; 1883 mentioned by Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 83.
Prakrit. Records the gift of the *stūpa* (*thūbha*) by somebody whose name has not been made out.
1086. Kārle cave inscription.—1834 Stevenson, *Journ. Beng. As. Soc.* Vol. III. p. 498, No. B, with facsimile; 1847 Bird, *Hist. Res.* Plate XXXVIII, 10; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 156, No. 13, and Plate.
Prakrit. Only the word *sidha* (*siddham*). Perhaps only part of another inscription.

1087. Kārlē Buddhist cave inscription.—1834 Stevenson, *Journ. Beng. As. Soc.* Vol. III. p. 498, No. A, with facsimile; 1847 Bird-Smyttan, *Hist. Res.* p. 60, No. 22, and Plate XXXVI, 3; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 152 f., No. 2, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 28, No. 1, and Plate, with correction by Bühler; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 90, No. 1, and Plate XLVII; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593; 1902 Senart, *Ep. Ind.* Vol. VII. p. 48 f., No. 1, and Plate III.
Prakrit. Establishment of a cave-dwelling (*sēlaghara*), the most excellent one in Ja[m]budīpa (*Jambūdvīpa*), by the banker (*seṭhin*) Bhutapāla (*Bhūtapāla*) from Vējayaṁtī (*Vaijayantī*).
1088. Kārlē Buddhist lion-pillar inscription.—1799 Wilford, *Asiat. Res.* Vol. V. p. 129, No. 4, and Plate; 1834 Stevenson, *Journ. Beng. As. Soc.* Vol. III. p. 498 f., No. E, with facsimile; 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 468, with facsimile; 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1044, No. 1, and Plate LIII; 1847 Bird-Wilson, *Hist. Res.* p. 51, No. 2, and Plate XXXVI, 1; 1853 Wilson, *Journ. Bo. Br. Roy. As. Soc.* Vol. IV. p. 372, and Plate XII, 1; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 152, No. 1, and Plate; 1856 correction by Stevenson, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 426 f.; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 28 f., No. 2, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 90, No. 2, and Plate XLVII; 1902 Senart, *Ep. Ind.* Vol. VII. p. 49 f., No. 2, and Plate IV.
Prakrit. A lion-pillar (*sīhathabha*), the gift of the *mahārāṭhi* Agimitrapāka (*Agnimitra*), the Gotiputra (son of a *Gaupti*).
1089. Kārlē Buddhist cave inscription.—1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 29, No. 3, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 90, No. 3, and Plate XLVII; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593; 1902 Senart, *Ep. Ind.* Vol. VII. p. 51 f., No. 3, and Plate II.
Prakrit. Gift of the elephants (*hathin*) and the upper and lower rails (*vēyikā*) before the elephants by the elder (*thēra*) *bhāmyanta* (*bhadanta*) Imdadēva (*Indradēva*).
1090. Kārlē Buddhist cave inscription.—1847 Bird-Wilson, *Hist. Res.* p. 55, No. 9, and Plate XXXVII, 8; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 155 f., No. 10, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 29 f., No. 4, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 90, No. 4, and Plate XLVII; 1902 Senart, *Ep. Ind.* Vol. VII. p. 52, No. 4, and Plate I.
Prakrit. Gift of the cave-door (*gharamugha*) by the perfumer (*gaṁdhika*) Simhadatta (*Simhadatta*) from Dhēnukākāṭa.
1091. Kārlē Buddhist pillar inscription.—1847 Bird-Wilson, *Hist. Res.* p. 59, No. 20, and Plate XXXVI, 2; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 156, No. 12, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 30, No. 5, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 90, No. 5, and Plate XLVII; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593; 1902 Senart, *Ep. Ind.* Vol. VII. p. 52 f., No. 5, and Plate III.
Prakrit. Gift of Bhāyilā (*Bhrājilā*), the mother of the householder (*guhata*) Mahādēvapāka.

1092. Kārlē Buddhist pillar inscription.—1854 mentioned by Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 158, No. 17, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 30, No. 6, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 90, No. 6, and Plate XLVII; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593; 1902 Senart, *Ep. Ind.* Vol. VII. p. 53, No. 6, and Plate IV.
Prakrit. Fragment. Making of the door (*mugha*) of the cave (*ghara*) by the carpenter (*vaḍhaki*) Sāmi (*Svāmin*), the son of Vēṇuvāsa, a Dhēnukākāṭaka (inhabitant of *Dhēnukākāṭa*.)
1093. Kārlē Buddhist pillar inscription.—1847 Bird, *Hist. Res.* p. 55, No. 8, and Plate XXXVIII, 11; 1853 Wilson, *Journ. Bo. Br. Roy. As. Soc.* Vol. IV. p. 372, and Plate XII, 2; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 156 f., No. 14, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 31, No. 7, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 90, No. 7, and Plate XLVII; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593; 1902 Senart, *Ep. Ind.* Vol. VII. p. 53 f., No. 7, and Plate I.
Prakrit. Gift of a pillar (*thambha*) by the Yavana Sihadhaya (*Simhadvaja* ?) from Dhēnukākāṭa.
1094. Kārlē Buddhist pillar inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 31, No. 8, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 91, No. 8, and Plate XLVII; 1902 Senart, *Ep. Ind.* Vol. VII. p. 54 f., No. 8, and Plate III.
Prakrit. Fragment. Gift of the pillar (*thabha*) by the preacher (*bhānaka*) Sātimita (*Svātimitra*), the son of Nadi (?) and the disciple (*am̐tēvāsīn*) of the elder (*thēra*)
. of the *bhayata* (*bhadanta*) Dhamutariyas (*Dharmōttariyas*) from Sopāraka (*Śūrpāraka*). Compare No. 1095.
1095. Kārlē Buddhist pillar inscription.—1799 Wilford, *Asiat. Res.* Vol. V. p. 139, No. 3, and Plate; 1847 Bird-Wilson, *Hist. Res.* p. 54, No. 2 (instead of 6), and Plate XXXVIII, 12; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 157 f., No. 15, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 32, No. 9, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 91, No. 9, and Plate XLVII; 1896 note (wrong) by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593; 1902 Senart, *Ep. Ind.* Vol. VII. p. 55, No. 9, and Plate III.
Prakrit. Gift of a pillar (*thabha*) with relics by the preacher (*bhānaka*) Sātimita (*Svātimitra*) of the *bhayanta* (*bhadanta*) Dhamutariyas (*Dharmōttariyas*) from Sopāraka (*Śūrpāraka*). Compare No. 1094.
1096. Kārlē Buddhist pillar inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 32, No. 10, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* p. 91, No. 10, and Plate XLVII; 1902 Senart, *Ep. Ind.* Vol. VII. p. 55 f., No. 10, and Plate I.
Prakrit. Gift of Dhamima-Yavana (*Dharma-Yavana*) from Dhēnukākāṭa.
1097. Kārlē Buddhist pillar inscription.—1847 Bird, *Hist. Res.* p. 55 f., No. 11, and Plate L, 13; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 156, No. 11, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 32 f., No. 11,

and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 91, No. 11, and Plate XLVIII; 1902 Senart, *Ep. Ind.* Vol. VII. p. 56, No. 11, and Plate I.
Prakrit. Gift of a pillar (*thabha*) by Mitadēvaṇaka (*Mitradēva*), the son of Usabhadāta (*Rishabhadatta*), from Dhēnukākata.

1098. Kārle Buddhist cave inscription.—1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 33, No. 12, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 91, No. 12, and Plate XLVIII; 1902 Senart, *Ep. Ind.* Vol. VII. p. 56, No. 12 f., and Plate I.
Prakrit. Gift of the nun (*bhikkhūnī*) Asāḍhamitā (*Aśāḍhāmitrā*).

1099. Kārle Buddhist cave inscription of Usabhadāta.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 159, No. 4, and Plate, No. 5; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 33 f., No. 13, and Plate, with corrections by Bühler; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 101, No. 6, and Plate LI; 1896 corrections by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 596; 1902 Senart, *Ep. Ind.* Vol. VII. p. 57 ff., No. 13, and Plate II; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LIX, No. 36.
Prakrit. Gift of the village (*gāma*) of Karajika to the monks (*pavajita*) residing in the caves (*lēna*) at Valūraka for the support of the congregation (*sagha*) of the four quarters by Usabhadāta (*Rishabhadatta*), the son of Dinika and son-in-law of the king (*rājan*), the Khaharāta, the *khatapa* (*kshatrapa*) Nahapāna, who made donations to the *brāhmaṇas* (*brahmaṇa*) on the river Baṇāsā (*Bārṇāsā*) and at Pabbāsa (*Prabhāsa*).

1100. S. 7.—Kārle Buddhist cave inscription of the time of *rājan* Vāsīthiputa *sāmi*-Siri-Pujumāvi.—1847 Bird-Mitchell, *Hist. Res.* p. 58 f., No. 18, and Plate XXXVI, 4; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 153 f., No. 3, and Plate, No. 4; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 34 f., No. 14, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 107 f., No. 17, and Plate LIV; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 596; 1902 Senart, *Ep. Ind.* Vol. VII. p. 61 f., No. 14, and Plate II.
Raṇō Vāsīthiputasa sāmi-Siri-P[ujumāvisa] savachharē satamē 7 [g]imhapakhē pachamē 5 [d]ivasē pathamē 1 ētāya puvāya.
Prakrit. Gift of a village (*gāma*) to the community (*sagha*) of Valuraka (*Valūraka*), of the Valuraka (*Valūraka*) caves (*lēna*), by the *mahārathi* Sōmadēva, son of Vāsīthi (*Vāsīsthī*), the son of the *mahārathi* Mitadēva (*Mitradēva*), son of Kōsiki (*Kausiki*), of the Okhaḷakiyas.

1101. Kārle Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XXXVIII, 9; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 155, No. 8, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 35, No. 15, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 91, No. 13, and Plate XLVIII; 1902 Senart, *Ep. Ind.* Vol. VII. p. 63, No. 15, and Plate I.
Prakrit. Gift of two pairs (of figures) by the monk (*bhikkhu*) Bhadasama (*Bhadraśarman*). Compare No. 1102.

1102. Kārle Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 155, No. 9, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 35, No. 16, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.*

Vol. IV. p. 91, No. 14, and Plate XLVIII; 1902 Senart, *Ep. Ind.* VII. p. 63, No. 16, and Plate I.

Prakrit. Gift of a pair (of figures) by the monk (*bhikhu*) Bhadasama (*Bhadra-sarman*). Compare No. 1101.

1103. Kārḷē Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 35, No. 17, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 91, No. 15, and Plate XLVIII; 1902 Senart, *Ep. Ind.* Vol. VII. p. 63 f., No. 17, and Plate I.

Prakrit. Fragment. Gift of a rail (*vēyikā*) by some female person.

1104. Kārḷē Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 35 f., No. 18, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 91, No. 16, and Plate XLVIII; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 595; 1902 Senart, *Ep. Ind.* Vol. VII. p. 64, No. 18, and Plate III.

Prakrit. A rail (*vēyikā*), made by Nāṃdika, the gift of the nun (*bhikhunī*) Koḍi, the mother of Ghuṇika.

1105. S. 18.—Kārḷē Buddhist cave inscription, probably of Gōtamiputa Sādakaṇi.—1834 Stevenson, *Journ. Beng. As. Soc.* Vol. III. p. 498, Nos. C and D, with facsimile; 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1048, No. 7, and Plate LIII; 1847 Bird-Mitchell-Wilson, *Hist. Res.* p. 60, No. 23, and Plate XXXVII, 5-7; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 154 f., Nos. 7, 5 and 6, and Plate, Nos. 7, 3 and 6; 1856 correction by Stevenson, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 427; 1881 mentioned by Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 36, No. 19, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 112 f., No. 20, and Plate LIV; 1895 note by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 213 f.; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 597; 1901 correction by Hultzsch, *Ep. Ind.* Vol. VI. p. 319, notes 1, 2, 3, 5, and 7; 1902 Senart, *Ep. Ind.* Vol. VII. p. 64 ff., No. 19, and Plate II; 1908 correction by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. XLIX, No. 9.

— sava 10 [8] vā pa 4 diva 1.

Prakrit. Fragment. Order of . . . to Pariguta (? *Parigupta*), the officer (*amacha*) at Māmāḍa, regarding the gift of the village (*gāma*) of Karajaka in the Māmāla district (*āhāra*) on the northern road as monks' land (*bhikkhuhala*) to the mendicant (*pavajita*) friars (*bhikhu*) dwelling in the Vāluraka (*Vāluraka*) caves (*lēṇa*) for the support of the school (*nikāya*) of the Mahāsaghiyas (*Mahāsāṅghikas*). The plates were prepared by Sivakhaḍaguta (*Śivaskandha-gupta*). The second figure of the date of the year is uncertain.

1106. S. 24.—Kārḷē Buddhist cave inscription of the time of rājan Vāsīṭhiputa Siripuḷamāvi.—1847 Bird, *Hist. Res.* p. 54, No. 7, and Plate LIII; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 158 f., No. 18, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 36 f., No. 20, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 113 f., No. 21, and Plate LIV; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 597; 1902 Senart, *Ep. Ind.* Vol. VII. p. 71 ff., No. 20, and Plate III; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LI, No. 16.

— *rañō Vasiṭhiputasa Siri-Puḷumāvisa savachharē chaturisē 20 4 hēmaṁtāna pakkhē tatiyē 3 divasē bitiyē 2.*

— *ēkavisē savachharē.*

Prakrit. Gift of a nine-celled (*navagabha*) hall (*maḍapa*) to the community (*sagha*) of the four quarters as the special property of the Māhāsaghiyas (*Mahāsāṁghikas*), by Harapharaṇa, the son of Setapharaṇa, the Sōvasaka (*Sauvarshaka*), living at Abulāmā. It was completed in the year 21. In the last portion Budharakhita (*Buddharakshita*) and his mother, a lay-worshipper (*upāsikā*), are mentioned.

1107. S. 5.—Kārlē Buddhist cave inscription.— 1854 mentioned by Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 158, No. 16, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 37, No. 21, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 92, No. 18, and Plate XLVIII; 1902 Senart, *Ep. Ind.* Vol. VII. p. 73 f., No. 21, and Plate IV.

. . . 5 hēmatāṇaṁ pa[kh]ē [ētā]ya puvāya.

Prakrit. Fragment. Gift of a cave (*lēṇa*) and a cistern (*pōḍhī*) to the community (*saṁgha*) of monks (*pavāita*) by some female disciples (*atēvāsini*) of some *bhayata* (*bhadanta*).

1108. Kārlē Buddhist cave inscription.— 1856 Stevenson, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 427; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 37 f., No. 22; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 92, No. 17, and Plate XLVIII; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 595; 1902 Senart, *Ep. Ind.* Vol. VII. p. 74, No. 22, and Plate IV.

Prakrit. Gift of the monk (*pavaeta*) Budharakhita (*Buddharakshita*).

1109. Beḍṣā Buddhist cave inscription.— 1844 Bird-Westergaard, *Journ. Bo. Br. Roy. As. Soc.* Vol. I. p. 440 f., and Plate, No. 1; 1847 Bird, *Hist. Res.* Plate LIII, 1; 1868 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VIII. p. 224, No. 3, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 2 No. 3, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 89, No. 1, and Plate XLVII; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593.

Prakrit. Gift of Pusaṇaka (*Pushya*), son of the banker (*seṭhin*) Ānada (*Ānanda*), from Nāsika.

1110. Beḍṣā Buddhist *stūpa* inscription.— 1868 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VIII. p. 223 f., No. 1, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 26, No. 1, and Plate, with correction by Bühler; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 89, No. 2, and Plate XLVII.

Prakrit. Fragment. Erection of the *stūpa* (*thupa*) of the hermit (*āraṇaka*) and mendicant (*peḍapātikā*) Gōbhūti, who lived at Mārakuḍa (*Mārakūṭa*), by his pupil ([*amte*]vāsini), the devoted Asālamita (*Aśāḍhāmitra*).

1111. Beḍṣā Buddhist cistern inscription.— 1844 Bird-Westergaard, *Journ. Bo. Br. Roy. As. Soc.* Vol. I. p. 441, and Plate, No. 2; 1847 Bird, *Hist. Res.* Plate LIII, 2; 1868 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VIII. p. 224, No. 2, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 26 f., No. 2, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 90, No. 3, and Plate XLVII.

Prakrit. Gift of Sāmaḍinikā, the daughter of a mahābhōya (*mahābhōja*), the Maṁdavi (*Māndavi*) mahārathinī (wife of a mahārathi), the wife of Āpadevaṇaka.

1112. Nānāghāt cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 288 f., Nos. 4 and 5, and Plate (part only); 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 565 ff.; 1854 Stevenson, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 174 f.; 1856 correction by Stevenson, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 428; 1877 note by Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XII. p. 404 ff., and Plate; 1878 note by Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XIII. p. 310 f.; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 60 ff., Nos. 1 and 2, and Plate LI; 1883 correction by Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 86 f.; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 597 f.; 1903 correction by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. XLV, No. 1.
Prakrit. Fragment. Records, after an invocation of Dhamma (*Dharma*), Īda (*Indra*), Saṃkaṃsaṇa (*Saṃkarshana*) and Vāsudēva, the descendants of Charṇḍa (*Uhandra*), the four *lōkapālas* Yama, Varuna (*Varuṇa*), Kubēra, Vāsava, the fees (*dukkhīṇā*) given at various sacrifices by . . . the daughter of the *mahārāṭhi* [Kaḷa]lāya, the scion of the Aṃgiya family, the wife of . . . siri (. . . *śrī*), the mother of prince (*kumāra*) Vēdisiri (*Vēdisīrī*), [the son] of a king (*rājan*) who is called lord (*pa[ti]*) of Dakhi[nāpatha] (*Dakṣiṇāpatha*), and mother of Sati Sirimata (*Śakti Śrīmat*).
1113. Nānāghāt cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 283 f., No. 4, and Plate; 1878 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XIII. p. 311, No. 1, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 64, No. 3, and Plate LI; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 611.
Prakrit. (Image of) king (*rājan*) Simuka-Sātavāhana Sirimat (*Śrīmat*).
1114. Nānāghāt cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 288 f., No. 4, and Plate; 1877 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XII. p. 404; 1878 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XIII. p. 311, No. 2, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 64, No. 4, and Plate LI; 1883 note by Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 611.
Prakrit. (Images of) queen (*dēvī*) Nāyanikā (*Nāganīkā*) and king (*rājan*) Siri-Sātakani.
1115. Nānāghāt cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 288 f., No. 4, and Plate; 1878 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XIII. p. 311, No. 3, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 64, No. 5, and Plate LI; 1883 note by Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 611.
Prakrit. Fragment. (Image of) prince (*kumāra*) Bhāya . . .
1116. Nānāghāt cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 288 f., No. 4, and Plate; 1878 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XIII. p. 311, No. 4, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 64, No. 6, and Plate LI; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 611.
Prakrit. (Image of) the *mahārāṭhi* Tranakayira.
1117. Nānāghāt cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 288 f., No. 4, and Plate; 1878 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XIII. p. 311, No. 5, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 64, No. 7, and Plate LI; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 611.
Prakrit. (Image of) prince (*kumāra*) Haksiri (*Śaktiśrī*).

1118. Nānāghāt cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 288 f., No. 4, and Plate; 1878 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XIII. p. 311, No. 6, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 64, No. 8, and Plate LI; 1883 note by Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 611.
Prakrit. (Image of) prince (*kumāra*) Sātavāhana.
1119. Nānāghāt cistern inscription.— 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 64, No. 9, and Plate LI.
Prakrit. Gift of a cistern (*pōḍhī*) by Gōvīmadāsa, the Sopārayaka (inhabitant of *Śūrpāraka*).
1120. S. 13.—Nānāghāt cistern inscription of the time of *rājan* V[ā*]s[i*]thiputa Chatarapana-Satakani.— 1883 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 313 f.
—*raṇḍo Vasāthiputasa Chatarapana-Satakanisa savachhara tara 10 3 hēmatapakha pachamē divasē 10.*
Prakrit. Gift of a well (*paniyapuvā*) on the Satagara mountain by the householder (*gahapat[i*]*) Damaghasa (*Damaghōsha*), the Kamavana (inhabitant of *Kāmanu*).
1121. Śailārwaḍi Buddhist cave inscription.— 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 38 f. and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 92, No. 19, and Plate XLVIII; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 595.
Prakrit. Gift of a cave (*lēna*) by Siagutaṇikā (*Siṃhaguptā*), wife of the ploughman (*hālakiya*) and householder (*kuḍubika*) Usabhanaka (*Ṛishabha*), residing at Dhēṇukākaḍa (*Dhēṇukākaṭa*), together with her son, the householder (*gahapati*) Nāṇda (*Nanda*).
1122. S. 6.—Nāsik cave inscription of the time of *rājan* Vāsīthiputa Siri-Puṣumāyi.— 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 52, No. 27, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 338 f., No. 27; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 107, No. 16, and Plate LIV; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 544, No. 1; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 59, No. 1, and Plate III.
—*raṇḍo Vāsīthiputasa Siri-Puṣumāyisa saṃvachharē chhaṭhē 6 gīṃhapakhē pachamē 5 divasē. . .*
Prakrit. Fragment. Nothing beyond the date can be made out.
1123. S. 19.—Nāsik Buddhist cave inscription of the time of *rājan* Vāsīthiputa Siri-Puṣumāyi.— 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 41 ff., No. 1, and Plate, No. 1 (first portion); 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 51 f., No. 26, and Plate (upper portion); 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 307 ff., No. 26; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 108 ff., No. 18, and Plate LII; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 550 ff., No. 2; 1890 Bühler, *Sitzungber. Wien. Ak. Wiss. Deutsch. Morgenl. Ges.* Vol. L. p. 594; 596; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 60 ff., No. 2, and Plate I.
—*raṇḍo Vāsīthiputasa Siri-Puṣumāyisa savichharē ekunavīsē 10 9 gīṃhāṇa pakhē bitīye 2 divasē tērasē 13.*

Prakrit. Gift of a cave (*lāṇa*) on mount Tiraphu (*Triraśmi*) to the community of monks (*bhikkhusagha*) by the great queen (*mahādēvī*) Gōtami (*Gautamī*) Balasiri (*Balaśrī*), mother of *rājārājan* Gōtamiputa (*Gautamiputra*) Siri-Sātakaṇi, king (*rājan*) of Asika (*Īśhika* ?), Asaka (*Āśmaka* ?), Muḷaka (*Mūlika* ?), Surāṭha (*Surāṣṭra*), Kukura, Aparānta (*Aparānta*), Anupa (*Anūpa*), Vidabha (*Vidarbha*), Ākarāvati (*Ākarāvanti*), lord (*puti*) of the mountains Vijha (*Vindhya*), Achhavata (*Āikshavat*), Pārivāta (*Pāripātra*), Sahya, Kaphagiri (*Kṛishnagiri*), Macha, Siriṭana (*Śristana* ?), Malaya, Mahida (*Mahēndra*), Seṭagiri (*Śrēṣṭhagiri* ?), Chakōra, who destroyed the Sakas (*Śakas*), Yavanas, and Palhavas, who rooted out the Khakharāta race, who restored the glory of the Sātavāhana race. The cave was to be the special property of the school (*nikāya*) of the Bhadrāyaniyas (*Bhadrāyanīyas*). For the embellishment of the cave, the queen's grandson, lord (*īśara*) of [Dakhiṇā]patha (*Dakṣiṇāpatha*) granted the village (*gāma*) of Pisājipadaka (*Pisāchīpadra*) on the south-west side of mount Tiraphu (*Triraśmi*). Compare No. 1124.

1124. S. 19 and 22.—Nāsik Buddhist cave inscription of the lord of Navanara, Vāsīthiputa Siri-Pulūmavi.—1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 45 f., and Plate, No. 1 (second portion); 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 51 f., No. 26, and Plate (lower portion); 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 314 ff., No. 26A; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 110 ff., No. 19, and Plate LII; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 555 ff., No. 3; 1895 note by Bhandarkar, *Early History of the Dekkan*², p. 18, note 2; 1895 note by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 213; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. I. p. 596 f.; 1901 correction by Hultzsch, *Ep. Ind.* Vol. VI. p. 319, notes 2 and 3; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 65 ff., No. 3, and Plate II; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LI, No. 14.

—*śiva* 10 9 *gi pa* 2 *diva* 10 3.

—*śiva* 20 2 *gi pakhē. diva* 7.

Prakrit. Engraved in continuation of No. 1123. Order of the lord (*svāmin*) of Navanara (*Naranagara*), Vāsīthiputa (*Vāsīsthīputra*) Siri-Pulūmavi to Sivakhadila (*Śivaskandila*), officer (*āmarchu*) at Gōvadhana (*Gōvardhana*), regarding the gift of the village (*gāma*) of Samalipada or Sāmālipada (*Śāmalīpadra*) on the eastern road in the Gōvadhana district (*aharu*) to the monks (*bhikkhu*) of the school (*nikāya*) of the Bhadrāyaniyas (*Bhadrāyanīyas*) dwelling in the queen's cave (*dēvilēṇa*), in exchange for the village (*gāma*) of Sudasana or Sudisala (*Sudarśana*) on the southern road in the Gōvadhana district (*āhāru*) formerly given to the same monks, for repairs of the cave. The inscription mentions besides in connection with Sudasana the ascetics (*samana*) of Dhanakāṭa (or Benākāṭa ?) who live on mount Tira[phu] (*Triraśmi*). Written by the great general (*mahāsēnapati*) Mēdhuvā; the plates were prepared by . . . takaṇi. It is further stated that the description of the lord (*svāmin*, i.e. of Gōtamiputa Siri-Sātakaṇi in No. 1123) was given by Viṇhupāla (*Vishṇupāla*) for imparting pleasure to the inhabitants of Gōvadhana, and the inscription concludes with an invocation of Budha (*Buddha*), the best of Jinas.

1125. S. 18.—Nāsik Buddhist cave inscription of the lord of Benākāṭaka, Gōtamiputa Siri-Sadakapi.—1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 46 ff., No. 2 (first half), and Plate; 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII.

p. 51, No. 25, and Plate (upper portion); 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 319 ff., No. 25 (first half); 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 104 f., No. 13, and Plate LIII; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 558 ff., No. 4; 1890 correction by Bühler, *Sitzungsber. Wien. Ak. Wiss. Phil. Hist. Kl.* 1895, p. 213 f.; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 596; 1901 correction by Hultzsch, *Ep. Ind.* Vol. VI. p. 319, notes 2 and 3; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 71 ff., No. 4, and Plate II; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. XLVII f., No. 7.

—*savachharē 10 8 vāsapakhē 2 divasē 1.*

Prakrit. Order of Gōtamiputa (*Gautamiputra*) Siri-Sadakaṇi, lord (*svāmīn*) of Benākataka of Gōvadhana (*Gōvardhana*), from the camp of victory of the Vējayaṁti (*Vaijayanti*) army, to Vinhupālita (*Vishnupālita*), the officer (*amachā*) at Gōvadhana, with regard to the conferring of a field in the village (*gāmi*) of West Kakhaḍi (*Aparakakhaḍiya*), up to the present time (or called Ajakālakiya ?) enjoyed by Usabhadata (*Rishabhaddatta*), on the Tekirasi (*Tairāsmika* ?) ascetic- (*parajita*). Written down by the officer (*amachā*) Sivaguta (*Śivagupta*); kept by the *mahāsīmīyas*; the plates were prepared by Tāpasa. Compare No. 1126.

1126. S. 24.—Nāsik Buddhist cave inscription of *rājan* Gōtamiputa Sātakaṇi.—1855: Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 46 ff., No. 2 (second half) and Plate; 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 51, No. 25, and Plate (lower portion); 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 319 ff., No. 25 (second half); 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 105 ff., No. 14, and Plate LIII; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 560 ff., No. 5; 1895 note by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 213; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 596; 1901 correction by Hultzsch, *Ep. Ind.* Vol. VI. p. 319, notes 2 and 3; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 73 ff., No. 5 and Plate II; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. XLVIII, No. 8.

—*savachharē 20 4 vāsina pakhē 4 divasē pachamē 5.*

—*savachharē 20 4 giṇhāna pakhē 2 divasē 10.*

Prakrit. Engraved in continuation of No. 1125. Order of king (*rājan*) Gōtamiputa (*Gautamiputra*) Sātakaṇi and of the king's queen mother (*mahādēvī*) whose son is living, to Sāmaka (*Śyīmaka*), the officer (*amachā*) at Gōvadhana (*Gōvardhana*), regarding the gift of a field within the boundaries of the town (*nagara*) to the Teraṇhuka (*Tairāsmika*) monks (*pavajita bhikkhu*), i.e. the monks living in the cave (*lēpa*) on Mount Tirāṇhu (*Tirāsmi*), instead of a field at the village (*gāmi*) of Kakhaḍi formerly given. Written down by the door-keeper (*paṭihārakkhī*) Lōṭā; [the plates] were prepared by Sujivin.

1127. Nāsik Buddhist cave inscription.—1847 Bird-Orlebar, *Hist. Res.* Plate LII, 5; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 48 f., No. 3, and Plate; 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 51, No. 24, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 347, No. 24; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 116, No. 8, and Plate LV; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 564, No. 6; 1895 note by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 213; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 597; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 75, No. 6, and Plate III.

Prakrit. Gift of a four-celled (*chaturgubha*) cave (*lṣṇa*) by the merchant (*vyṣyama*), the householder (*gṛhapati*) Vira (*Virā*), one cell (*ōvaraka*) being the gift of his wife (*kuṭumbinī*) Nandāsiri (*Nandāsiri*), and one that of his daughter Purisadātā (*Purusādattā*), to the community of monks (*śhikkhusaṅgha*) of the four quarters.

1128. Nāsik Buddhist cave inscription.—1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 51, No. 23, and Plate; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 565, No. 7; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 76, No. 7, and Plate III.

Prakrit. Gift of a cave (*lṣṇa*) by the female ascetic (*pavayitī*) Tāpasini (?), disciple (*śhīṣyā*) of *haryānta* (*bhāṣṇa*) Savasa (?), to the community of monks (*śhikkhusaṅgha*) of the four quarters.

1129. Nāsik Buddhist cave inscription.—1847 Bird-Orlebar, *Hist. Res.* Plate LII, 6 (third line); 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 50 f., No. 22, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 347, No. 22; 1883 Buhler, *Arch. Surv. W. Ind.* Vol. IV. p. 115, No. 7, and Plate LV; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 565 f., No. 8; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 76 f., No. 8, and Plate VIII.

Prakrit. Gift of a cave (*lṣṇa*) by the fisherman (*lṣṇaka*) Mugūdāsa. Compare No. 1130.

1130. Nāsik Buddhist cave inscription.—1847 Bird-Orlebar, *Hist. Res.* Plate LII, 6 (first two lines); 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 50, No. 21, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 346 f., No. 21; 1883 Buhler, *Arch. Surv. W. Ind.* Vol. IV. p. 115, No. 6, and Plate LV; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 566, No. 9; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 77, No. 9, and Plate III.

Prakrit. Gift of a cave (*lṣṇa*) by Mugūdāsa of the lay community of Chētikas (*Chētika-upāsaka*), and of a field in western (*aparilī*) Kaṇḥahini to this cave for providing clothes to the ascetic (*pavita*) by Dhamanandin (*Dharmānandin*), son of the lay-worshipper (*upāsaka*) Bōdhigūta (*Bōdhigūpta*). Compare No. 1129.

1131. Nāsik Buddhist cave inscription of Ushavadāta.—1847 Bird-Stevenson-Reeves-Orlebar, *Hist. Res.* p. 60 f., No. 24, and Plates LI, No. 3, and LII, No. 7; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 49 ff., No. 4, and Plate; 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 50, Nos. 17 and 19, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 326 ff., Nos. 17 and 19; 1883 Buhler, *Arch. Surv. W. Ind.* Vol. IV. p. 99 f., No. 5, and Plate LII; 1883 Hoernle, *Ind. Ant.* Vol. XII. p. 27 ff. (omitting the last portion); 1883 note by Bhandarkar, *Ind. Ant.* Vol. XII. p. 139 ff.; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 569 ff., No. 10; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 595; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 75 ff., No. 10, and Plate IV; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LVI f., No. 31.

Mixed dialect. Dedication of a cave (*lṣṇa*) and cisterns (*pōḍhī*) in the Tirāśmi hills at Gōvardhana by Ushavadāta (*Rishabhadatta*), son of Dinika, son-in-law of rājā Kshaharāta *kshatrapa* Nahapāna. The inscription mentions other donations mostly to gods and *brāhmanas*, made by this person at the river Bārṇāsā, at the *tīrtha* of Prabhāsa, at Bharukachha, Daśapura, Gōvardhana, Śōrṇāraga

(*Śūrpāraka*), at the rivers Ibā, Pārādā, Damaṣa, Tāpī, Karabēnā, Dāhanukā, and at the village (*grāma*) of Nānamgōla to the congregation (*parshad*) of Charakas at Pimḍitakāvaḍa, Gōvardhana, Suvarṇamukha and the Rāmatīrtha in Śōrpāraka; his release of Utamabhādra (the chief of the *Uttamabhadrās*), who had been besieged by the Mālayas, by order of his lord (*bhaṭāraka*) and the defeat of the Mālayas by the Utamabhadraka (*Uttamabhadraka*) warriors (*kshatriya*); his *abhishēka* and donations at the Pokshara (*Pushkara lakes*); and his donation of a field, bought at the hands of the *brāhmaṇa* Aśvibhūti, the son of a Vārāhi, to the congregation of monks (*bhikkhusagha*) of the four quarters.

1132. Nāsik Buddhist cave inscription of the time of Ushavadāta.—1847 Bird-Reeves, *Hist. Res.* p. 52, No. 5, and Plate LI, 4; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 52 f., No. 6, and Plate (upper portion); 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 50, No. 16, and Plate (upper portion); 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 334 f., No. 16 (first portion); 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 103, No. 10, and Plate LII, No. 10a; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 572 f., No. 11; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 596; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 81 f., No. 11, and Plate VII.

Prakrit. Gift of a cell (*ōvaraka*) by .Dakhamitrā (*Dakshamitrā*), daughter of rājān Kshaharāta *kshatrpa* Nahapāna, wife of Ushavadāta (*Rishabhadatta*), the son of Dinika. Compare No. 1134.

1133. Years 42, 41, and 45.—Nāsik Buddhist cave inscription of Ushavadāta.—1847 Bird-Reeves-Orlebar, *Hist. Res.* p. 59, No. 21, and Plates LI, Nos. 3 and 4, and LII, No. 8; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 52 f., No. 6, and Plate (lower portion), and p. 51 f., No. 5, and Plate; 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 50, No. 16, and Plate (lower portion), and No. 18, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 334 ff., No. 16 (second portion), and p. 331 ff., No. 18; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 102 f., No. 9, and Plate LII; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 573 ff., No. 12; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 587; 596; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 82 ff., No. 12, and Plate V; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LVIII, No. 33.

—*vasē* 40 2 *Vēsākhmāsē*.

—*dataṃ vasē* 40 1 *Kātikaśudhē panarasa puvāka vasē* 40 5 *panarasa niyutaṃ*.

Prakrit. Dedication of a cave (*lēṇa*) and an endowment of money to the community (*saṃgha*) of the four quarters by Ushavadāta (*Rishabhadatta*), son of Dinika, son-in-law of rājān Kshaharāta *kshatrpa* Nahapāna. The money was invested in two weavers' guilds (*śrēṇī, kōlikanikīya*) at Gōvadhana (*Gōvardhana*). Besides a gift of coconut trees at the village (*gīma*) of Chikhalapadra in the Kāpura district (*āhāru*), and a dedication of money to the gods and *brāhmaṇas*.

1134. Nāsik Buddhist cave inscription of the time of Ushavadāta.—1847 Bird-Orlebar, *Hist. Res.* Plate I, 2; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 54, No. 7, and Plate; 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 50, No. 20, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 103, No. 10, and Plate LII, No. 10b; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 575 f.,

- No. 13; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 596; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 85, No. 13, and Plate VIII.
- Prakrit. Gift of a cell (*ṣvaraka*) by Dakhamitrā (*Dakshamitrā*), daughter of *rājan* Kshaharāta *kshatrapa* Nahapāna, wife of Ushavadāta (*Ṛishabhadatta*), the son of Dinika. Compare No. 1132.
1135. Nāsik cave inscription of Ushavadāta.—1847 Bird-Orlebar, *Hist. Res.* Plate LII, 9 (upper portion); 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 49, No. 14, and Plate (upper portion); 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 336 f., No. 14 f.; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 101 f., No. 7, and Plate LIII; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 576 ff., No. 14 (first part); 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 596; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 85 ff., No. 14^a, and Plate VI; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LVII f., No. 32.
- . . . *Chetrasudhē panarasa.*
- Prakrit. Fragment. Records gifts of Ushavadāta (*Ṛishabhadatta*), the Śaka . . . son-in-law of [*rājan* Kshaharā]ta *kshatrapa* Nahapāna, to gods and *brāhmaṇas* at Chechimña, Dāhanūkānagara, Kēkāpura, . . . Anugāmi, Ujēni (*Ujjayinī*), Sākhā, and the bestowing of money and a *tīrtha* (*tītha*) in the Baṇāsā (*Bārṇāsā*) river.
1136. Nāsik cave inscription.—1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 49, No. 14, and Plate (lower portion); 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 102, No. 8, and Plate LIII; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 576 ff., No. 14 (second part); 1905 Senart, *Ep. Ind.* Vol. VIII. p. 87 f., No. 14^b, and Plate VI.
- Mixed dialect (?). Fragment. Records the bestowing of some gifts on the *brāhmaṇas*. Perhaps the inscription is only part of the inscription No. 1135.
1137. S. 9.—Nāsik Buddhist cave inscription of the time of *rājan* Māḍhariputra Īśvarasēna, the Ābhīra, the son of Śivadatta, the Ābhīra.—1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 49 f., No. 15, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 341 f., No. 15; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 103 f., No. 12, and Plate LIII; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 579 f., No. 15; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 596; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 88 f., No. 15, and Plate VII.
- rājñah Māḍhariputrasya Śivadatt-Ābhīraputrasya Abhīrasy-Īśvarasēnasya saṁvatsarē navam[ē]. [gi]mhapakhē chothē 4 divasa trayōdaśa 10 3 . . ya puraya.*
- Mixed dialect. Fragment. Records an endowment of money for the community of monks (*bhikṣusaṁgha*) of the four quarters residing at the *vihāra* on Mount Triraśmi by the female lay-worshipper (*upāsikā*) Viśṇudatā (*Viśṇudattā*), the Śakanikā, daughter of the Śaka Agnivarmman, wife of the *gaṇapaka* Rēbhila, mother of the *gaṇapaka* Viśvavarma (*Viśvavarman*). The money was invested with the guilds (*śrēṇī*) of the potters (*kularika*), the workers fabricating hydraulic engines (*ōdayamtrika*), the oilmillers (*tilapishaka*).
1138. Nāsik Buddhist cave inscription.—1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 49, No. 13, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 346, No. 13; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 115, No. 5,

and Plate LV; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 582, No. 16; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 89 f., No. 16, and Plate VII.
 Prakrit. Gift of a cave (*lēṇa*) by Rāmaṇṇaka (*Rāma*), son of the writer (*lēkhaka*) Sivamita (*Śivamitra*).

1139. Nāsik Buddhist cave inscription.—1847 Bird, *Hist. Res.* p. 58, No. 17, and Plate L, 1; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 54, No. 8, and Plate; 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 49, No. 12, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 345 f., No. 12; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 115, No. 4, and Plate LV; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 582 f., No. 17; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 90, No. 17, and Plate VIII.

Prakrit. Gift of a cave (*lēṇa*) by the merchant (*nēkama*) Rāmaṇṇaka, son of Velidāta (*Vēllidatta*), the Chhākālēpakiya (inhabitant of Chhākālēpa ?), to the community of monks (*bhikkhusaṅgha*) of the four quarters, and gift of cloth money to the ascetic (*pavāita*).

1140. Nāsik Buddhist cave inscription.—1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 54 f., No. 9, and Plate; 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 49, No. 11, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 345, No. 11; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 114 f., No. 3, and Plate LV; 1883 note by Bhandarkar, *Ind. Ant.* Vol. XII. p. 147; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 586 f., No. 18; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 587; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 90 f., No. 18, and Plate V.

Prakrit. Gift of a cave (*lēṇa*) in Mount Tirāṇṇu (*Triraśmī*), a *chaitya* building (*chētiyaḡhara*) inside the cave and cisterns (*pādhi*) in honour of all Buddhas (*Buddhas*) to the community of monks (*bhikkhusaṅgha*) in the four quarters by Īdrāgnidāta (*Indrīgnidatta*), son of Dharmmadēva (*Dharmadēva*), the Yōṇaka (*Yacana*), the northerner (*Otarāha*), the Dātāmītiyaka (native from *Dattāmītri*), together with his son Dharmmarakhita (*Dharmarakshita*).

1141. Nāsik Buddhist cave inscription.—1847 Bird-Orlebar, *Hist. Res.* Plate LII, 9 (lower portion); 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 55 f., Nos. 10 and 11, and Plate; 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 48 f., Nos. 10 and 9, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 343 f., Nos. 9 and 10; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 99, No. 4, and Plate LI; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 589 f., No. 19; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 91 f., No. 19, and Plate III; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. XLVI, No. 3.

Prakrit. Building of a *chaitya* building (*chētiyaḡhara*) on Mount Tirāṇṇu (*Triraśmī*) by Bhaṭapālīkā, [grand-daughter] of Mahāhakusiri, daughter of the royal officer (*rāyāmacha*) Arāhalaya, the Chalisilāṇaka (native from *Chalisilāṇa* ?), wife of the royal officer (*rāyāmacha*) Agiyatayaka, the treasurer (? *bhaṇḍākārikaya*), mother of Kapaṇṇaka.

1142. Nāsik Buddhist cave inscription.—1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 48, No. 8, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 343, No. 8; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 98, No. 2, and

Plate LI; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 590, No. 20; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 92, No. 20, and Plate VI.

Prakrit. Gift of the village (*gāma*) of Dhambhika of the Nāsikakas (the Nāsika people).

1143. Nāsik Buddhist cave inscription.—1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 48, No. 7, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 99, No. 3, and Plate LI; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 591, No. 21; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 93, No. 21, and Plate III.

Prakrit. Fragment. Setting up of a rail (*vēikā*) and a Yaksha (*yakha*) by Nadāsiriya (*Nandāsrikā*).

1144. Nāsik Buddhist cave inscription of the time of *rājan* Kanha of the Sādavāhana family.—1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 48, No. 6, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 338, No. 6; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 98, No. 1, and Plate LI; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 592 f., No. 22; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 93, No. 22, and Plate VI.

Prakrit. Excavation of a cave (*lēna*) by the officer (*mahāmīta*) Samana (*Śramaṇa*), the Nāsikaka (resident at Nāsika), under king (*rājan*) Kanha (*Kṛishṇa*) of the Sādavāhana family.

1145. Nāsik Buddhist cave inscription.—1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 56 f., No. 13, and Plate; 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 48, No. 5, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 343, No. 5; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 116, No. 9, and Plate LV; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 596, No. 23; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 93, No. 23, and Plate V.

Sanskrit. Gift of a cave (*layana*) by the female lay-worshipper (*upāsikā*) Mammā.

1146. S. 7.—Nāsik Buddhist cave inscription of the time of *rājan* Gōtamiputa *sāmi*-Siriyaṇa Sātakaṇi.—1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 56, No. 12, and Plate; 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 48, No. 4, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 339 ff., No. 4; 1883 referred to by Bhagvanlal Indrajī, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 312; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 114, No. 22, and Plate LV; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 596 f., No. 24; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 597; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 93 f., No. 24, and Plate I.

—*rañc Gōtamiputasa sāmi-Siriyaṇa-Sātakaṇisa saṁvachharē sātāmē 7 hēmatāṇa pakhē tatiyē 3 divasē pathamē.*

Prakrit. Dedication of a cave (*lēna*) to the community of monks (*bhikkhusagha*) of the four quarters by the great general's wife (*mahāsēṇāpatinī*) Vāsū, wife of the great general (*mahāsēṇāpati*) Bhavagōpa, the Kōsika (*Kausika*). The excavation of the cave was commenced (?) by the ascetic (*yati*) Bōpaki.

1147. S. 2.—Nāsik Buddhist cave inscription of the time of *rājan* Vāsīthiputa *sāmi*-Siri-Pulumāi.—1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 47 f., No. 3, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 338, No. 3; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 107, No. 15, and Plate LIV; 1883

Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 603 f., No. 25; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 94 f., No. 25, and Plate VI.

—*rañḥ Vāsiṭhiputasa sāmi-Siri-Pulumāsa saṁvachharē 2 kēmaṁtā pakhē 4 divasē 8 (?) ētiya puvāya.*

Prakrit. Fragment. Excavation [of a cave] by the husbandman (*kuṭumbika*) Dhaṇama. The last figure of the date is doubtful; it may be 6 or 5.

1148. Nāsik Buddhist cave inscription.— 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 47, No. 1, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 342 f., No. 1; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 114, No. 1, and Plate LV; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 605, No. 26; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 95, No. 26, and Plate VIII.

Prakrit. Gift of a cave (*lēṇa*) and two cisterns (*pōḍhī*) by the Śāka Dāmachika Vudhika, a writer (*lēkhaka*), son of Vishṇudatta (*Vishṇudatta*), living at Daśapura, the western cistern being for the benefit of his parents.

1149. Nāsik Buddhist cistern inscription.— 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 47, No. 2, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 343, No. 2; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 114, No. 2, and Plate LV; 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol. XVI. p. 605 f., No. 27; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 95 f., No. 27, and Plate VI.

Prakrit. The cistern (*pōḍhī*) of the Śāka (*Śāka*) Dāmachika Vudhika, a writer (*lēkhaka*).

1150. Junnar Buddhist cave inscription.— 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 41, No. 1, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 92, No. 1, and Plate XLVIII.

Prakrit. Fragment. Gift of a cistern (*pōḍhī*) and [a cave] by . . . thabhutinaka (. . . *thabhūti*).

1151. Junnar Buddhist cave inscription.— 1874 noticed by Burgess, *Mem. Buddh. Cav. Junn.* p. 9, No. 11, and Plate; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 38, No. 11, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 42, No. 2, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 92 f., No. 2, and Plate XLVIII.

Prakrit. Gift of a reception-room (*upaṭhāṇa*) by Mala (*Malla*), the Mudhakiya (of the *Mūrdhaka* caste?) and Ānada (*Ānanda*), the Gōlikiya (of the *Gōlika* caste?).

1152. Junnar Buddhist cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 289, No. 6, and Plate; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 163 f., Nos. 8 and 9, and Plate; 1881 mentioned by Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 42, No. 3, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 93, No. 3, and Plate XLVIII.

Prakrit. Fragment. Gift of a cave (*lēṇa*) and a cistern (*pōḍhī*) by Patibadhaka Giribhūti Sakhuyāru, son of Savagiriya of the Apaguriyas, and endowment of these establishments and the nunnery (*bhikkhuni-upasaya*) of the Dharmuttariyas (*Dharmottariyas*) in the town (*nakara*). The inscription seems to mention also a nunnery of Sivapāl[i]tanikā (*Sivapālita*), wife of Giribhūti, in the town (*nagara*). Compare No. 1155.

1153. Junnar Buddhist cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 289, No. 7, and Plate; 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1045, No. 3, and Plate LIII; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 163, No. 7, and Plate; 1856 correction by Stevenson, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 428; 1874 noticed by Burgess, *Mem. Buddh. Cav. Junn.* p. 10, No. 12, and Plate; 1876 Kern, *Ind. Stud.* Vol. XIV. p. 395, No. 12; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 39, No. 12, and Plate; 1877 Kern, *Ind. Ant.* Vol. VI. p. 40, No. 12; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 42 f., No. 4, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 93, No. 4, and Plate XLIX; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 595.
- Prakrit. Gift of a *chaitya* building (*chētiyaghara*) by the pious hamlet (*dhammani-gama*) Virasēṇaka (*Virasēna*), headed by the householders (*gahapati*).
1154. Junnar Buddhist cave inscription.— 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 43, No. 5, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 93, No. 5, and Plate XLIX; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 595.
- Prakrit. Gift of two cisterns (*pōḍhī*) by the Yavana Irila of the Gatas (*Gartas*).
1155. Junnar Buddhist well inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 289, No. 8, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 43, No. 6, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 93, No. 6, and Plate XLIX; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 595.
- Prakrit. Fragment. Gift of a cistern (*pōḍhī*) and a cave (*lēna*) by Patibadhaka Giribhūti, son of Savagiriyaśa, of the Apaguriyas with his wife Sivapālinikā (*Śivapālā*), and endowment. Compare No. 1152.
1156. Junnar Buddhist cave inscription.— 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 43 f., No. 7, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 95, No. 16, and Plate L.
- Prakrit. Gift of a hall-front (*gabhadāra*) by the Yavana Chaiṇda (*Chandra*).
1157. Junnar Buddhist cave inscription.— 1847 Bird, *Hist. Res.* Plate XLIX; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 44, No. 8, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 98, No. 31, and Plate LI; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593; 595.
- Prakrit. Fragment. Gift of a five-celled cave (*pachagabha*) by two brothers.
 . , the sons of a householder (*[yuha]pati*).
1158. Junnar Buddhist cave inscription.— 1847 Bird, *Hist. Res.* Plate XLIX, 6; 1854 mentioned by Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 168, No. 22, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 44 f., No. 9, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 96, No. 20; and Plate L.
- Prakrit. Gift of a certain field in the village (*gāma*) of Puvānada by Palapa, and investment (of the income from the field) with the school (? *gana*) of the Apajitas.
1159. Junnar Buddhist pillar inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 288, No. 3, and Plate; 1847 Bird, *Hist. Res.* Plate XLIX, 5; 1854 Stevenson-Brett,

Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 165, No. 15, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 45, No. 10, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 96, No. 21, and Plate L.
No sense has been made out.

1160. Junnar Buddhist pillar inscription.—1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 288, No. 1, and Plate; 1847 Bird, *Hist. Res.* Plate XLIX, 5; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 165, No. 13, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 45, No. 11, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 96, No. 22, and Plate L.
No sense has been made out.

1161. Junnar Buddhist pillar inscription.—1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 288, No. 2, and Plate; 1847 Bird, *Hist. Res.* Plate XLIX, 5; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 165, No. 14, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 45, No. 12, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 96, No. 23, and Plate L.
No sense has been made out.

1162. Junnar Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 167 f., No. 21, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 45 f., No. 13, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 96, No. 24, and Plate L; 1895 correction by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 216.

Prakrit. (Investment of the income of) a field at Vaḍālikā for planting Karañja trees and of another field for planting banyan trees with the guild (*sēṇā*) at Koṇāchika by the lay-worshipper (*uvāsaka*) Āduthuma, the Saka (*Śaka*).

1163. Junnar Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 167, Nos. 19 and 20, and Plate; 1856 correction by Stevenson, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 428; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 46 f., No. 14, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 96 f., No. 25, and Plate L; 1895 correction by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 216; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 595.

Prakrit. In the village (*gāma*) of Mahāveja a field for the planting of Jambu trees entrusted to the holy assembly (? *śidhagana*) of the Aparājita; to the east of Mount Mānamukaḍa another field for a plantation of palmyra trees; within the boundaries of the town (*nagarasīman*) a third field for Śāla trees (?).

1164. Junnar Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLIX, 1; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 166 f., No. 15, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 47, No. 15, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 97, No. 26, and Plate L; 1895 correction by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895 p. 216.

Prakrit. A field for the planting of mango trees, [the gift] of Vāhata Vachēḍuka.

1165. Junnar Buddhist cave inscription.—1854 mentioned by Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 166, No. 17, and Plate; 1881 Bhagvanlal Indrajī-

Burgess, *Inscr. Cave-Temp. W. Ind.* p. 47 f., No. 16, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 97, No. 27, and Plate L.

Prakrit. Investment of money with the guild (*sēṇī*) of bamboo-workers (*vasakara*) and the guild (*sēṇī*) of braziers (*kāsīkāra*).

1166. Junnar Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 165 f., No. 16, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 48, No. 17, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 97, No. 28, and Plate L; 1895 correction by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 216.

Prakrit. Fragment. In the village (*gāma*) of Valābaka a field for the plantation of Karañja trees; another field in the village (*gāma*) of Sauraka.

1167. Junnar Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 48 f., No. 18, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 97, No. 29, and Plate L; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 595.

Prakrit. Fragment. A field in western (? *āvarila*) Vasarikhaḍaka. A field in western (? *āvarila*) . . . In western (? *āvarila*) . . . a field for the plantation of Jambu trees. A field in the village (*gāma*) of Koḍaka.

1168. Junnar Buddhist cave inscription.—1847 Bird-Orlebar, *Hist. Res.* Plate XLIX, 7 (5th line only); 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 168 f., Nos. 23 and 24, and Plate; 1881 mentioned by Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 49, No. 19, and Plate; 1883 mentioned by Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 98, No. 30.

Prakrit. Records various donations, but no details have been made out.

1169. Junnar Buddhist cave inscription.—1847 Bird, *Hist. Res.* p. 51, No. 3, and Plate XLIX, 3; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 165, No. 12, and Plate; 1874 noticed by Burgess, *Mem. Buddh. Cav. Junn.* p. 6, No. 9, and Plate; 1876 Kern, *Ind. Stud.* Vol. XIV. p. 394 f., No. 9; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 36, No. 9, and Plate; 1877 Kern, *Ind. Ant.* Vol. VI. p. 40, No. 9; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 49, No. 20, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 96, No. 19, and Plate L.

Prakrit. Gift of a two-celled cave (*bigabha*) by the brothers Budhamita (*Buddhamitra*) and Budharakhita (*Buddharakshita*), the Lamkuḍiyas, sons of Asasama (*Asvasarman*), the Bhārukachhakas (inhabitants of *Bharukachchha*).

1170. Junnar Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLIX, 2; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 164 f., No. 11, and Plate; 1874 noticed by Burgess, *Mem. Buddh. Cav. Junn.* p. 6, No. 10, and Plate; 1876 Kern, *Ind. Stud.* Vol. XIV. p. 396, No. 10; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 36, No. 10, and Plate; 1877 Kern, *Ind. Ant.* Vol. VI. p. 40, No. 10; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 50, No. 21, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 95, No. 18, and Plate L.

Prakrit. Unfinished. Gift of the householder (*gahapati*) Sivadāsa (*Śivadāsa*), son of the householder (*gahapati*) Sayiti, and his wife.

1171. Junnar Buddhist cave inscription.— 1847 Bird, *Hist. Res.* p. 52, No. 4, and Plate L, 8; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 164, No. 10, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 50 f., No. 22, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 95, No. 17, and Plate L.
Prakrit Fragment. Records some donation and mentions the elder (*thēra*) *bhayaṃta* (*bhadanta*) Chētiyasa, who knows the Tripitaka (*tēviṇa*), the pupil (*āmtē-vāsin*) of the *gaṇa* teacher (*gaṇāchariya*), the elder (*thēra*) *bhayaṃta* (*bhadanta*) Sulasa, who knows the Tripitaka (*tēviṇa*), and Nadaṇaka (*Nanda*), the grandson of some householder (*gahapati*).
1172. Junnar Buddhist cave inscription.— 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 51, No. 23, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 98, No. 34, and Plate LI.
Prakrit. Fragment. Mentions a lay-worshipper (*upāsaka*), the merchant (*nēgama*) . . . , the son of Satamala, and Virabhūti (*Virabhūti*).
1173. Junnar Buddhist cave inscription.— 1847 Bird, *Hist. Res.* Plate XLIX, 4; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 169, No. 25, and Plate; 1874 noticed by Burgess, *Mem. Buddh. Cav. Junn.* p. 5, No. 7, and Plate; 1876 Kern, *Ind. Stud.* Vol. XIV. p. 396, No. 7; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 35, No. 7, and Plate; 1877 Kern, *Ind. Ant.* Vol. VI. p. 40, No. 7; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 51, No. 24, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 98, No. 33, and Plate LI; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 595.
Prakrit. Gift of a cistern (*pōḍhi*) by Sivabhūti (*Śivabhūti*), son of Sivasama (*Śivaśarman*).
1174. S. 46.— Junnar Buddhist cave inscription of the time of *rājan mahakhatapa sāmi-Nahapāna*.— 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 169, No. 26, and Plate; 1874 noticed by Burgess, *Mem. Buddh. Cav. Junn.* p. 5, No. 8, and Plate; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 35 f., No. 8, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 51 f., No. 25, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 103, No. 11, and Plate LIV; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 596; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LIX, No. 35.—*vasē* 40 6.
Prakrit. Gift of a *chadhi* (?) and a hall (*maṭapa*) by Ayama (*Aryaman*) of the Vachha (*Vatsa*) *gōtra* (*gota*), minister (*āmatya*) to [*rājan*] *mahakhatapa* (*mahākshatrapa*) *sāmi*-(*svāmin*-) *Nahapāna*.
1175. Junnar Buddhist cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 289 f., No. 13, and Plate; 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1046 f., No. 6, and Plate LIII; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 162, No. 6, and Plate; 1874 noticed by Burgess, *Mem. Buddh. Cav. Junn.* p. 4, No. 6, and Plate; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 35, No. 6, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 52, No. 26, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 95, No. 15, and Plate XLIX; 1905 correction by Senart, *Ep. Ind.* Vol. VIII. p. 75.
Prakrit. Gift of a cave (*lēṇa*) to the community (*saṅgha*) at Kapichita by Sivabhūti (*Śivabhūti*), the son of the lay-worshipper (*upāsaka*) Sāmaḍa (*Śyāmala*).

1176. Junnar Buddhist cistern inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 289 f., No. 11, and Plate; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 162, No. 5, and Plate; 1874 noticed by Burgess, *Mem. Buddh. Cav. Junn.* p. 4, No. 5, and Plate; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 35, No. 5, and Plate; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 52 f., No. 27, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 95, No. 14, and Plate XLIX.

Prakrit. Gift of a cistern (*pōḍhī*) by Lachhinikā (*Lakṣmī*), (wife ?) of the Nāḍaka Tōrika, (and ?) Nadabāḷikā, wife of Isimulasāmin (*Rishimūlasvāmin*).

1177. Junnar Buddhist cistern inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 289 f., No. 12, and Plate; 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1046, No. 5, and Plate LIII; 1847 Bird-Orlebar, *Hist. Res.* p. 57, No. 14, and Plate L, 12; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 161, No. 4, and Plate; 1874 noticed by Burgess, *Mem. Buddh. Cav. Junn.* p. 4, No. 4, and Plate; 1876 Kern, *Ind. Stud.* Vol. XIV. p. 396, No. 4; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 35, No. 4, and Plate; 1877 Kern, *Ind. Ant.* Vol. VI. p. 40, No. 4; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 53, No. 28, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 94, No. 13, and Plate XLIX.

Prakrit. Gift of a cistern (*pōḍhī*) by the goldsmith (*suvaṇakāra*) Saghaka (*Samghaka*), son of Kuḷira (*Kulīra*), the Kaliaṇaka (inhabitant of *Kalyāṇa*).

1178. Junnar Buddhist cave inscription.— 1847 Bird, *Hist. Res.* p. 59, No. 19, and Plate L, 11; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 161, No. 3, and Plate; 1874 noticed by Burgess, *Mem. Buddh. Cav. Junn.* p. 4, No. 3, and Plate; 1876 Kern, *Ind. Stud.* Vol. XIV. p. 395, No. 3; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 35, No. 3, and Plate; 1877 Kern, *Ind. Ant.* Vol. VI. p. 40, No. 3; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 53, No. 29, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 94, No. 12, and Plate XLIX.
- Prakrit. Gift of a *chaitya*-building (*chētiyaghara*) by Ānada (*Ānanda*), son of the lay-worshipper (*upāsaka*) Tāpasa, grandson of the lay-worshipper (*upāsaka*) Kapila.

1179. Junnar Buddhist cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 289 f., No. 10, and Plate; 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1045 f., No. 4, and Plate LIII; 1847 Bird, *Hist. Res.* p. 56 f., No. 13, and Plate L, 9; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 161, No. 2, and Plate; 1874 noticed by Burgess, *Mem. Buddh. Cav. Junn.* p. 2, No. 1, and Plate; 1876 Kern, *Ind. Stud.* Vol. XIV. p. 396 f., No. 1; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 33, No. 1, and Plate; 1877 Kern, *Ind. Ant.* Vol. VI. p. 40 f., No. 1; 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 54, No. 30, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 94, No. 11, and Plate XLIX.

Prakrit. Gift of a *chaitya* building (*chētiyaghara*) by Sulasadata (*Sulasadatta*), the son of Hēraṇika (*Hairanyaka*, or of a treasurer), the Kaliaṇa (inhabitant of *Kalyāṇa*).

1180. Junnar Buddhist cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 289 f., No. 9, and Plate; 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1044 f., No. 2, and Plate LIII; 1847 Bird, *Hist. Res.* p. 55, No. 10, and Plate L, 10; 1854 Stevenson-

Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 160 f., No. 1, and Plate; 1874 noticed by Burgess, *Mem. Buddh. Cav. Junn.* p. 3, No. 2, and Plate; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 34, No. 2, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 54, No. 31, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 94, No. 10, and Plate XLIX.

Prakrit. Gift of a seven-celled cave (*satagabha*) and a cistern (*pōḍhī*) by the guild (*sēni*) of corn-dealers (*dhamñika*).

1181. Junnar Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 54 f., No. 32, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 94, No. 7, and Plate XLIX.

Prakrit. Gift of Isipālita (*Rishipālita*), the son of the lay-worshipper (*upāsaka*) Ūgāha (*Udgrāha*), together with his sons. Compare No. 1183.

1182. Junnar Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 55, No. 33, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 94, No. 8, and Plate XLIX.

Prakrit. Gift of a refectory (*bhōjanamaṭapa*) to the community (*sagha*) by the Yavaṇa (*Yavana*) Chīṭa of the Gatas (*Gartas*).

1183. Junnar Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 55, No. 34, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 94, No. 9, and Plate XLIX.

Prakrit. Gift of a *chaitya* building (*chētiyaghara*) by Isipālita (*Rishipālita*), son of Ūgāha (*Udgrāha*), with his family. Compare No. 1181.

1184. Karāḍh Buddhist cave inscription.—1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 89, No. 6.

Prakrit. Gift of a cave (*lēṇa*) by Saṃghamitara (*Saṃghamitra*), the son of Gōpāla.

1185. Kōlhāpur Buddhist relic box inscription.—1879 Bhagvanlal Indraji-Bhandarkar, *Journ. Bo. Br. Roy. As. Soc.* Vol. XIV. p. 149; 153; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 39, and Plate.

Prakrit. Gift of Bamha (*Brahman*). Made by Dhamaguta (*Dharmagupta*). Besides the letter A.

1186. S. 12.—Banavāsi stone inscription of the time of *rājan* Hāritiputa Viṇhukaḍa-Chuṭukulānanda-Sātākamṇi.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 100 f.; 1885 Bühler, *Ind. Ant.* Vol. XIV. p. 331 ff., and Plate; 1889 correction by Bühler, *Ep. Ind.* Vol. I. p. 96; 1905 correction by Fleet, *Journ. Roy. As. Soc.* 1905, p. 304 f.; 1908 correction by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LIII f., No. 25.

—*raṇō Hāritiputasa Viṇhukaḍa-Chuṭukulānanda-Sātākamṇisa vasasatāya savachharām 10 2 hēmaṁtāna pakho 7 divasa 1.*

Prakrit. Gift of a *nāga*, a tank (*taḍāga*) and a *vihāra* by the *mahābhuvī* (*mahābhōjī*?), the daughter of a *mahārāja*, whose son and progeny (?) was alive, together with (?) the prince (*sa-umā[rā]*) Sada° or Sivakhaḍanāgasiri (*Śāta°* or *Śivaskandanāgaśrī*). The minister (*āmacha*) Khadasāti (*Skandasvāti*) was the superintendent of the work (*kamamṭika*). The *nāga* was made by Naṭaka (? *Nartaka*), pupil (*sisa*) of the teacher (*āchariya*) [I]damōraka (*Indramayūraka*), the Sajayataka (inhabitant of *Sāmjayanti*). Compare No. 1021.

1187. Pitalkhōrā Buddhist pillar inscription.—1881 Bühler-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 39, No. 1, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 83, No. 1, and Plate XLIV; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 587.
Prakrit. Gift of [a pillar] by the family of the perfumer (*gādhika*) Mitadēva (*Mitrādēva*) from Patithāna (*Pratishthāna*).
1188. Pitalkhōrā Buddhist pillar inscription.—1881 Bühler-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 40, No. 2, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 83 f., No. 2, and Plate XLIV.
Prakrit. Gift of a pillar (*ṭhabha*) by the sons of Saghaka (*Samghaka*) from Patithāna (*Pratishthāna*).
1189. Pitalkhōrā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 40, No. 3, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 84, No. 3, and Plate XLIV.
Prakrit. Fragment. Gift of Magila (*Mṛigila*), the son [of a Vachhi].
1190. Pitalkhōrā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 40, No. 4, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 84, No. 4, and Plate XLIV.
Prakrit. Fragment. Mentions the royal physician (*rājave[ja]*) [Magila].
1191. Pitalkhōrā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 40, No. 5, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 84, No. 5, and Plate XLIV; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 587.
Prakrit. Gift of the royal physician (*rājaveja*) Magila (*Mṛigila*), the son of a Vachhi (*Vātsī*).
1192. Pitalkhōrā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 40, No. 6, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 84, No. 6, and Plate XLIV; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 587 f.
Prakrit. Gift of Datā (*Dattā*), the daughter of the royal physician (*rājaveja*) Magila (*Mṛigila*), the son of a Vachhi (*Vātsī*).
1193. Pitalkhōrā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 41, No. 7, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 84, No. 7, and Plate XLIV.
Prakrit. Gift of Dataka (*Dattaka*), the son of the royal physician (*rājaveja*) Magila (*Mṛigila*), the son of a Vachhi (*Vātsī*).
1194. S. 13.—Ēlūra copperplate inscription of the Sālaṅkāyana *mahārāja* Siri-Vijayadēvavamma. —1907 Hultzsch, *Ep. Ind.* Vol. IX. p. 56 ff., and Plates.
—*vijayasamvachchharāṇi tērasa 10 3 Pausha-kāla-pakkha-dasamī*.
Prakrit. Announcement, issued from Vēṅgipura to the villagers (*gāma*) of Ēlūra, headed by the *muḷuḍa*, by the *mahārāja* Siri-Vijayadēvavamma (*Śrī-Vijayadēvavarman*), the Sālaṅkāyana (*Sālaṅkāyana*), the worshipper of the holy (*bhagavat*) Chittarathasāmi (*Chittarathasvāmin*), the fervent Māhesara (*Māhēśvara*), concerning a grant of land to Gaṇasamma (*Gaṇasārman*) of the Ba[*bhura*] *gōtra* (*gotta*).

1195. S. 2.—Maḷavalli pillar inscription of *rājan* Hāritiputta Viṇhukadḍa-Chuṭukulānanda-Sātakapṇi.—1895 noticed by Bühler, *Academy*, Vol. XLVIII. p. 229 f. = *Journ. Roy. As. Soc.* 1895, p. 903 f. = *Vienna Orient. Journ.* Vol. IX. p. 331 = 1896 *Ind. Ant.* Vol. XXV. p. 28; 1902 Rice, *Ep. Carn.* Vol. VII. p. 251 f. and 142, No. 263, and Plate; 1905 note by Fleet, *Journ. Roy. As. Soc.* 1905, p. 304; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LIV, No. 26.

—[sarva]chchharam bityam gihmapakkam paḍamaṁ divasaṁ paḍamaṁ . . .

Prakrit. Records, after an invocation of the god Maḷapaḷi, the order of the *rājan* of Vaijayanti, Sātakapṇi, of the Mānavya *gōtra* (*gotta*), the son of a Hāriti, born in the Viṇhukadḍa-Chuṭu family, to the official (*rajjuka*) Mahāvalabha (*Mahāvallabha*) concerning the gift of some land (?) in the village district (*gāmāhāra*) Sahalāṭavi to Koṇḍamāṇa of the Koṇḍinya (*Kauṇḍinya*) *gōtra* (*gotta*), the son of a Hāriti, as a Brahman's gift for the enjoyment of the god Maḷapaḷi.

1196. S. 1.—Maḷavalli pillar inscription of Sivakhadavamman Hāritiputta, *rājan* of the Kadambas.—1895 noticed by Bühler, *Academy*, Vol. XLVIII. p. 229 f. = *Journ. Roy. As. Soc.* 1895, p. 903 f. = *Vienna Orient. Journ.* Vol. IX. p. 331 = 1896 *Ind. Ant.* Vol. XXV. p. 28; 1902 Rice, *Ep. Carn.* Vol. VII. p. 252 and 142 f., No. 264 and Plate; 1905 note by Fleet, *Journ. Roy. As. Soc.* 1905, p. 305; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LIV f., No. 28.

—sarrachchharam paḍamaṁ saradapakkham bityam divasaṁ paḍamaṁ nakkhattam Rōhinīyam.

Prakrit. Records, after an invocation of the god Maḷapaḷi, the renewal of the gift of the villages of Sōmapaṭṭi, Koṅginagara, Mariyasā, Karipendulā, Paramuchchuṇḍi, Kundamuchchuṇḍi, Kappennalā, Kundatapuka, Velaki, Vegūra, Koṇatapuka, Ekkaṭṭhāhāra, Sahalā to Siri-Nāgadatta (*Śri-Nāgadatta*), the ornament of the Koṇḍamāṇa family, of the Koṇḍinya (*Kauṇḍinya*) *gōtra* (*gotta*), the son of a Kōsiki (*Kausiki*), by the *rājan* of the Kadambas, Sivakhadavamman (*Śivaskandavarman*), the rightful supreme king of great kings of Vaijayanti (*Vaijayanti-dhummānuhārājā-lhira*), of the Mānavya *gōtra* (*gotta*), the son of a Hāriti, the lord (*pati*) of Vaijayanti.

1197. Ajaṇṭā cave inscription.—1865 Bhau Daji, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 63, and Plates; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 67 f., No. 1; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 116, No. 1, and Plate LVI; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 597.

Prakrit. Gift of a cave-door (*gharamukha*) by Kaṭahādi, son of a Vāsīṭhi (*Vāsishṭhi*).

1198. Ajaṇṭā cave inscription.—1865 Bhau Daji, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 63, and Plates; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 68, No. 2; 1883 Bhagvanlal Indraji-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 116, No. 2, and Plate LVI; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 597.

Prakrit. Fragment. Gift of a shrine (*thānaka*) with cells (*uvavaraka*) and an *upā*[*sayu*] by the merchant (*vaṇija*) Ghanāmadada.

1199. Ajañtā painted Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 84, No. 14, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 137, No. 6, and Plate LIX.

Prakrit. Fragment. Of Bhagava (*Bhagavat*), the first god of the ascetics (*yati*), the master of the ascetics (*yati*). Uncertain.

1200. S. 8.—Hirahadagalli copperplate inscription of the Pallava *dhammahārājādhirāja* Sivakhaṁdavama.—1888 Bühler, *Ep. Ind.* Vol. I. p. 2 ff., and Plates; 1888 correction by Bühler, *Ep. Ind.* Vol. I. p. 9 f.; 1892 correction by Bühler, *Ep. Ind.* Vol. I. p. 479; 1894 corrections by Leumann, *Ep. Ind.* Vol. II. p. 483 ff.; 1894 corrections by Bühler, *Ep. Ind.* Vol. II. p. 485 f.; 1895 correction by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 210 ff.; 1900 correction by Hultzsch, *Ep. Ind.* Vol. VI. p. 88.

—*saṁvra* 8 *vāsa* 6 *dīva* 5.

Prakrit. Announcement of the righteous supreme king of great kings (*dhamma-mahārājādhirāja*) Sivakhaṁdavama (*Śivaskandavarman*) of the Pallavas, a Bhāraddāya (*Bhāradvāja*), from Kāñchipura (*Kāñchīpura*), to the royal princes (*rājakumāra*), generals (*sēnāpati*), rulers of districts (*raṭṭhika*), chiefs of *maḍambas* (*māḍalika*), local prefects (*dēsādhiḥkata*) and others, to the freeholders of various villages (*gāmāgāmaḥājaka*), herdsmen (*vallava*), cowherds (*gōvallava*), ministers (*amachcha*), guards (*ārakhādhikatu*), captains (*gumika*), *tūthikas*, *nēyikas*, and all others employed in the service, to spies (*sañcharamtaka*) and soldiers (*bhaḍumaṇṇusa*), that he has given a garden (*vāḍaka*) in the village (*gāma*), the settlement (*kōḍuṁka*) of Chillareka (*or* Chillereka *or* Chilereka) in the Sātāhani district (*raṭṭha*), formerly given by the lord (*sāmi*), the father of the *mahārāja*, and some fields in Āpiṭṭi to certain Brahmans (*bamhaṇa*), inhabitants of Āpiṭṭi and freeholders (*bhōjaka*) of the settlement of Chillareka, *viz.* to Gōlasamaja (*Gōlasarmārya*), to Agisamaja (*Agnīśarmārya*) of the Āttēya (*Ātrēya*) *gōtra* (*gotu*), to Mādharma, to his son-in-law Agilla (*Agnila*), to Kālasama (*Kālasarman*) of the Hārīta *gōtra*, to Kumārasama (*Kumārasarman*) of the Bhāraddāya (*Bhāradvāja*) *gōtra*, to the four brothers Kumāranāndi (*Kumāranandin*), Kumārasama (*Kumārasarman*), Kōṭṭasama (*Kōṭṭasarman*), Satti (*Śakti*) of the Kōsika (*Kauśika*) *gōtra*, to Bhaṭi (*Bhaṭṭi*) of the Kassava (*Kāśyapa*) *gōtra*, to Khaṁdakoṁdi (*Skandakōṭi* ?), the Bhāraddāya (*Bhāradvāja*), to Khaṁdadha (*Skandarddha*), to Bappa, to Dattaja (*Dattārya*), to Nāndija (*Nandyārya*), to Rudasama (*Rudrasarman*) of the Vatsa (*Vātsya*) *gōtra*, to Dāmaja (*Dāmārya*), to Sālasamaja (*Śyālasarmārya*), to Parimita (? *Harinitra* ?), to Nāganāndi (*Nāganandin*), to Gōli, to Khaṁdasama (*Skandasarman*), to Sāmiya (*Svāmyārya*). The plates were prepared by the privy councillor (*rahasādhiḥkata*) Bhaṭṭisama (*Bhaṭṭisarman*), the Kōlivāla freeholder (*bhōjaka*).

1201. Deotek stone inscription.—1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 28 f.; 102, No. 13 and Plate XV.

— . . . he pa 1 di 10.

Prakrit. Fragment. Mentions some lord (*sāmi*) and Chikambari.

1202. S. 20.—Jagayyapēta Buddhist pillar inscription of the time of *rājan* Mādhariputa Sirivira-Purisadatta of the Ikḥākus.—1882 Bhagvanlal Indraji, *Notes Amar. Stūpa*, p. 55 f., No. 3; 1882 Bühler, *Ind. Ant.* Vol. XI. p. 259, No. 3; 1887

Burgess-Bühler, *Arch. Surv. South. Ind.* Vol. I. p. 110 f., No. 3, and Plate LXIII; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 601.

—*rañō Māḍhariputasa Ikhākunaṁ Sirivira-Purisadatasa saṁvachhara 20 vāsāpakhaṁ 8 divasaṁ 10.*

Prakrit. Gift of five entrance pillars (*āyakakhaṁbha*) at the eastern door (*dāra*) of the Great Chaitya (*mahāchētiya*) of the holy (*bhagavat*) Budha (*Buddha*) in the village (*gāma*) of Velagiri, by the artisan (*āvēsani*) Sidhatha (*Siddhārtha*), residing in the village (*gāma*) of Mahākāṁḍurūra, the son of the artisan (*āvē[sa*]ni*) Nākachaiṁda (*Nāgachandra*) residing in Naḍatūra (*or* Toḍatūra ?) in the district (*rattha*) of Kaṁmāka, together with his mother Nāgilani (*Nāgilā*), his wife Samudani (*Samudrā*), his son Mālasiri (*Mūlāsri*), his daughter Nākabudhanikā (*Nāgabuddhā*), his brother Budhinaka (*Buddhi*) and the wife of the same Kanikā (*Kṛishṇā*) and their sons Nāgasiri (*Nāyaśrī*) and Chamaḍasiri (*Chandraśrī*) and their daughter Sidhathanikā (*Siddhārthā*).

1203. S. 20.—Jagayyapēta Buddhist pillar inscription of the time of *rājan* Māḍhariputa Sirivira-Purisadata of the Ikhākus.—1882 Bhagvanlal Indraji, *Notes Amar. Stūpa*, p. 55 f., No. 2; 1882 Bühler, *Ind. Ant.* Vol. XI. p. 258 f., No. 1; 1887 Burgess-Bühler, *Arch. Surv. South. Ind.* Vol. I. p. 110 f., No. 1, and Plate LXII; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 601.

—*rañō Māḍhariputasa Ikhā[kunaṁ Siri]vira-Purisadatasa saṁvachhara 20 vāsāpakhaṁ 8 divasaṁ 10.*

Prakrit. With the exception of some details, identical with No. 1202. Note the spellings *avēsani*, *ayakakhaṁbha*, and the non-mentioning of the Great Chaitya.

1204. S. 20.—Jagayyapēta Buddhist pillar inscription of the time of [*rājan*] [Māḍhari]puta Sirivira-Purisadata of the Ikhākus.—1882 Bhagvanlal Indraji, *Notes Amar. Stūpa*, p. 55 f., No. 1; 1882 Bühler, *Ind. Ant.* Vol. XI. p. 258 f., No. 2; 1887 Burgess-Bühler, *Arch. Surv. South. Ind.* Vol. I. p. 110 f., No. 2, and Plate LXII; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 601.

— *putasa Ikhākunaṁ Sirivira-Purisadatasa sa[mvachhara 20] divasaṁ 10.*

Prakrit. Fragment. With the exception of some details, identical with No. 1202. Note the spellings *Mulasiri*, *Kaṁnikā*, *Nagasiri*, *āvēsani* by the side of *āvēsani*, and the specification of Naḍatūra as a village (*gāma*).

1205. S. 10.—Mayidavōlu (now Madras Museum) copperplate inscription of the Pallava yuvamahārāja Sivakhaṁdavamma.—1900 Hultzsch, *Ep. Ind.* Vol. VI. p. 84 ff., and Plates.

—*sa[m]vachhara[m] dasamaṁ 10 gimhā pakho chhaṭhō 6 divasaṁ paṁchami 5.*

Prakrit. Order of the yuvamahārāja Sivakhaṁdavamma (*Śivaskandavarman*) of the Palavas (*Pallavas*), who belonged to the Bhāradāya (*Bhāradvāja*) *gōtra* (*gotta*), from Kāṁchīpura to the official (*vāpata*) at Dharmūkaḍa (*Dhānya-kata*), with regard to the gift of the Anidhāpatiya village (*gāma* in *Andhrāpatha*) Viripara to the Brahmins (*bamhana*) Puvakoṭṭuja of the Agivesa (*Āgnivēśya*) *gōtra* (*gotta*) and Gōṇamdiya (*Gōnandyārya*) of the Agivesa (*Āgnivēśya*) *gōtra* (*gotta*).

1206. Amarāvati (now British Museum) Buddhist rail inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*¹, p. 184; 239, No. 1, and Plates XLIX, LXIV, 1, and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*², p. 202; 261, No. 1, and Plates as before.

Prakrit. Fragment. [Gift] of the female lay-worshipper (*uvāsikā*) Saṃgharakhitā (*Saṃgharakshitā*), the daughter of the householder (*gahapati*) Mariti, together with her brothers and sisters, and of her three sons Chada (*Chandra*), Ajuna (*Arjuna*), Chadamugha (*Chandramukha*), of Bhūtāyana (?).

1207. Amarāvati Buddhist rail inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*¹, p. 206; 239, No. 2, and Plates LXXXIII, 1 and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*², p. 225; 261, No. 2, and Plates as before.

Prakrit. Gift of tablets of homage (? *yaghāpaṭa*?) to the Great Chaitya (*mahāchētiya*) of Bhagavat, by Bōdhi and Nāgamuli (*Nāgamūli*) . . . of the Pusiliyas (*Pushyaliyas*), for the benefit of their nephews, sons-in-law, grand-daughters and grandsons.

1208. Amarāvati Buddhist pillar inscription.—1868 Cunningham, *Tree and Serpent Worship*¹, p. 239, No. 3, and Plates XC, 7 and XCIX; 1873 Cunningham, *Tree and Serpent Worship*², p. 261, No. 3, and Plates as before.

Prakrit. Fragment. Records the gift of a pillar (*thabha*) by . . . Hālikā (?) and others.

1209. Amarāvati (now British Museum) Buddhist pillar inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*¹, p. 168; 239, No. 4, and Plates LIII, 2 and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*², p. 186; 261, No. 4, and Plates as before.

Prakrit. Gift of two foot-prints (*patuka*) by Sivaka (*Sivaka*), the Sethivādicha (inhabitant of *Śrēṣṭhivāda*), the son of the householder (*gahapati*) Pusila (*Pushyala*), the Turulūraka (inhabitant of *Turulūra*), and by his wife Munuri, his son-in-law Vichita, his son-in-law Vichita (?), his son-in-law Mahādēva (*Mahādēva*), his daughter Budhā (*Buddhā*), his daughter Chadapusā (*Chandra-pushyā*), and his daughter Chamā (*Kshamā*).

1210. Amarāvati (now British Museum) Buddhist pillar inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*¹, p. 210; 239, No. 5, and Plates LXXXIX and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*², p. 230; 261, No. 5, and Plates as before; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 560, No. 44; 1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 18, note 2.

Prakrit. Gift of a Chaitya pillar (*chētiyakhabha*) by the perfumer (*gadhika*) Haṃgha (*Samgha*) together with his sons and daughters.

1211. Amarāvati Buddhist pillar inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*¹, p. 211; 239, No. 6, and Plates XC, 2 and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*², p. 231; 261, No. 6, and Plates as before.

Prakrit. Fragment. Mentions the son of . . . ti, the householder (? [*gahapa*]*ti*) Dhana

1212. Amarāvati Buddhist pillar inscription.—1868 Cunningham, *Tree and Serpent Worship*¹, p. 239, No. 7 and Plates XC, 1 and XCIX; 1873 Cunningham, *Tree and Serpent Worship*², p. 261, No. 7, and Plates as before.
Prakrit. Mostly illegible. Said to mention the great Chaitya (*mahāchētiya*).
1213. Amarāvati Buddhist rail inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*¹, p. 200; 239, No. 8, and Plates LXXVII and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*², p. 218; 261, No. 8, and Plates as before.
Prakrit. The slab (*paṭa*) of Mulasiri (*Mūlasīri*), the son of the merchant (*vāniya*) Bōdhisamma (*Bōdhisarman*), who lives at Kevurura, together with mother . . . and (?) of Dhammasiri (*Dharmasīri*), Bapisiri (?), Saghā (*Saṅghā*).
1214. Amarāvati Buddhist sculpture inscription.—1837 mentioned by Cunningham-Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 218, and Plate X; 1854 Cunningham, *Bhilsa Topes*, Plate IX; 1868 Cunningham, *Tree and Serpent Worship*¹, p. 239, No. 9, and Plate XCIX; 1873 Cunningham, *Tree and Serpent Worship*², p. 261, No. 9, and Plates as before.
Prakrit. Gift of a pillar for lamps (*divatha*[*bha*]) at the southern entrance (*āyaka*) to the Great Chaitya (*mahāchēdiya*) by the merchant (? *vāniya* ?) Budhi (*Buddhi*), son of the merchant (*vāniya*) Kaṇha (*Kṛishṇa*), together with his wife, his sons, his daughters, his grandsons, his relatives, friends and connections. There is no mentioning of *mahārāja* Yaṇasiri Sādakaṇi.
1215. Amarāvati (now British Museum) Buddhist sculpture inscription.—1868 Cunningham, *Tree and Serpent Worship*¹, p. 240, No. 10, and Plates XCV, 3 and XCIX; 1873 Cunningham, *Tree and Serpent Worship*², p. 262, No. 10, and Plates as before.
Prakrit. Fragment. Gift of a slab (*paṭa*) by some person together with his daughters, his sons and grandsons.
1216. Amarāvati (now British Museum) Buddhist rail inscription.—1868 Cunningham, *Tree and Serpent Worship*¹, p. 240, No. 11, and Plates LXXXII, 6 and XCIX; 1873 Cunningham, *Tree and Serpent Worship*², p. 262, No. 11, and Plates as before.
Prakrit. Fragment. Gift of a Chaitya (*chētiya*), a rail (*vētikā*) and a slab (*paṭa*) by the householder (*gahapati*) Hagha (*Saṅgha*), the son of ti, and his wife Venhū (*Vishṇū*).
1217. Amarāvati Buddhist rail inscription.—1868 Cunningham, *Tree and Serpent Worship*¹, p. 240, No. 12, and Plates LXXV and XCIX; 1873 Cunningham, *Tree and Serpent Worship*², p. 262, No. 12, and Plates as before.
Prakrit. Gift of a slab with foot-prints (*padukapaṭa*) by Rakhadi Chadati (?).
1218. Amarāvati (now British Museum) Buddhist pillar inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*¹, p. 178; 240, No. 13, and Plates LXI, and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*², p. 196; 62, No. 13, and Plates as before; 1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. 38, with facsimile, and Plate LXI, No. 56; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 601.
Prakrit. Gift of Saghā (*Saṅghā*), Saghadāsī (*Saṅghadāsi*), and Kumalā, the wives of Lōṇavalavaka, Sagharakhita (*Saṅgharakshita*), and Mariti.

1219. Amarāvati (now British Museum) Buddhist pillar inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*¹, p. 172 ; 240, No. 14, and Plates XLIX, LVIII, 2 and XCIX ; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*², p. 190 ; 262, No. 14, and Plates as before ; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 560, No. 43.

Prakrit. Fragment. Gift of two foot-prints (*pātuka*) by the mother of Ānadā (*Ānandā*).

1220. Amarāvati (now British Museum) Buddhist pillar inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*¹, p. 167 f. ; 240, No. 15, and Plates LIII, I and XCIX ; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*², p. 185 f. ; 262, No. 15, and Plates as before.

Prakrit. Fragment. Gift of P. . . ., the son of the householder (*gahapati*) Kanhati, the [Chada]kicha (? inhabitant of *Chandaka*), together with his wife, his sons and daughters.

1221. Amarāvati (now British Museum) Buddhist sculpture inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*¹, p. 212 ; 240, No. 16, and Plates XCII, I and XCIX ; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*², p. 232 ; 262, No. 16, and Plates as before.

Prakrit. Gift of a coping-stone (*umisa*) by Ajuna (*Arjuna*), the grandson of the householder (*gahapati*) Mariti, the Akhasavādicha (inhabitant of *Akhasavāda*).

1222. Amarāvati (now British Museum) Buddhist pillar inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*¹, p. 172 ; 240, No. 17, and Plates XLIX, LVIII, I and XCIX ; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*², p. 190 ; 262, No. 17, and Plates as before.

Prakrit. Gift of the grandson of the householder (*gahapati*) Pāpin, the Valikachaka (inhabitant of *Valikacha*), and his wife Kaṇhā (*Kṛishṇā*).

1223. Amarāvati Buddhist sculpture inscription.—1868 Cunningham, *Tree and Serpent Worship*¹, p. 240, No. 18, and Plate LXXXVII, 5 and XCIX ; 1873 Cunningham, *Tree and Serpent Worship*², p. 262, No. 18, and Plates as before ; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 561, No. 46.

Prakrit. Gift of a lion-seat (*sihaṭhāna*) by the two, the elder (*thēra*), the Chaitya worshipper (*Chētiyavāmdaka*) bhayaṃta (*bhadanta*) Budhi (*Buddhi*) and his sister, the nun (*bhikkhū*) Budhā (*Buddhā*).

1224. Amarāvati (now British Museum) Buddhist sculpture inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*¹, p. 216 ; 240, No. 19, and Plates XCV, 4 and XCIX ; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*², p. 236 ; 262, No. 19, and Plates as before.

Prakrit. Made by . . . the son of Dhamadēva (*Dharmadēva*), the Virapura-ka (inhabitant of *Virapura*) ; the gift of . . . female pupil (*atēvāsini*) of Budharakhita (*Buddharakhita*).

1225. Amarāvati (now British Museum) Buddhist rail inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*¹, p. 206; 240, No. 20, and Plates LXXV, LXXXII, 1 and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*², p. 224; 262, No. 20, and Plates as before.
Prakrit. Fragment. Gift of two Chaitya slabs (*chētiyapaṭa*), three footprints (*pātuka*), a coping-stone (*um̐nisa*), a slab with a flower vase (? *pupha-ganiyapaṭa* ?) and other objects to the Great Chaitya (*mahāchētiya*) at Dharmākata (*Dhānyakata*), and erection of some object at (?) the Great Chaitya (*mahachētiya*) at Rājagiri at the northern door (*dara*) by some person together with his relatives.
1226. Amarāvati (now British Museum) Buddhist sculpture inscription.—1868 Fergusson, *Tree and Serpent Worship*¹, Plates XCIII and XCVI, 3 (Plates only); 1873 Fergusson, *Tree and Serpent Worship*², Plates as before.
Prakrit. Fragment. Gift of a slab (*paṭa*) by some person.
1227. Amarāvati Buddhist sculpture inscription.—1868 Fergusson, *Tree and Serpent Worship*¹, Plate XCIV, 4 (Plate only); 1873 Fergusson, *Tree and Serpent Worship*², Plate as before.
Prakrit. Not read except the beginning which contains an invocation of Bhagavat.
1228. Amarāvati Buddhist sculpture inscription.—1868 Fergusson, *Tree and Serpent Worship*¹, Plate XCVI, 4 (Plate only); 1873 Fergusson, *Tree and Serpent Worship*², Plate as before.
Prakrit. Not read.
1229. Amarāvati Buddhist pillar inscription.—1882 Hultzsch, *Notes Amar. Stūpa*, p. 6, No. 3, and Plate II, No. 1, with correction by Burgess; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 550, No. 4; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 86, and Plates XLV, 1 and LX, No. 47; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600.
Prakrit. Gift of a Chaitya pillar (*chētiyakhabha*), with a relic, at the southern entrance (*āyāka*) by the merchant (*vāniya*) Kuṭa together with his relatives.
1230. Amarāvati Buddhist pillar inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 8, No. 8, and Plate II, No. 2; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 52 f., No. 8; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 550 f., No. 5; 1886 correction by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 344, No. 5; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 105, and Plate LX, No. 49.
Prakrit. Fragment. Records after an invocation of [Bha]gavat, the gift of a chief pavilion (? *padhānamādava*) to the Order (*sagha*) by the perfumer (*gadhiṭka*), the merchant (*vāniya*) Siridata (*Śrīdatta*), son of the merchant (*vāniya*) Dharmila (*Dharmila*), . . . of the pupil (? *sisiha*) of the teacher (*acha[riya]*) Sāripu[tā] (*Sāriputra*), the Mahāvanasaliya (who lives in *Mahāvanasālā* ?).

1231. Amarāvati Buddhist coping-stone inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stūpa*, p. 8, No. 2 B, and Plate II, No. 3; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 550, No. 3; 1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 67, and Plates XXVIII, 6 and LXI, No. 52; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600 f.

Prakrit. Fragment. Gift of a coping-stone (*unisa*) by some woman together with her relatives.

1232. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 10, No. 22; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 345, No. 48; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 103, and Plate LVIII, No. 34.

Prakrit. Fragment. [Gift] of of the son of Mugudasama (*Mukundasarman*) . . . with relatives.

1233. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 12, No. 11 B, and Plate II, No. 4; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 53, No. 11 B; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 551, No. 6; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 85, and Plates XLIII, 4 and LVII, No. 23.

Prakrit. Fragment. Mentions the *bhāyanta* (*bhadanta*) Bu pupil (*sisā*) of *bhāyanta* (*bhadanta*) Nādhāsiri (*Nāthāsri*), the Mahemkhānājaka (inhabitant of *Mahemkhānāja*), disciple (*[aṃtē]vasika*) of . . .

1234. Amarāvati Buddhist sculpture inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stūpa*, p. 12, No. 12B, and Plate III, No. 5; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 551 f., No. 7; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 85, and Plates XLIII, 6 and LVII, No. 22; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600.

Prakrit. Fragment. Mentions, after an invocation of Bhagavat Buda (*Buddha*), the sister of the monk (*pavāita*) Sidānta (*Siddhārtha*), who lived at Maṇḍara.

1235. Amarāvati Buddhist stone-slab inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 13, No. 16B; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 345, No. 47; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 104, and Plate LIX, No. 40.

Prakrit. Fragment. Gift of an upright slab (*udhapa[ta]*) by Bhagommū (?), the wife of Sidhatha (*Siddhārtha*), and Bodhi.

1236. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 16, No. 34 bis; 1887 noticed by Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 83, and Plate XLII, 7 (in the text by mistake called 8).

Prakrit. Fragment. No sense has been made out.

1237. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 16, No. 36; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 53, No. 36; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 552, No. 10; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 102, and Plate LVI, No. 14.
Prakrit. Gift of the two female pupils (*ativāsini*) of [A]ya-Kamāya (*Ārya-Kamāya*).
1238. Amarāvati Buddhist pillar inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 17, No. 25B, and Plate III, No. 6; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 53, No. 25B; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 552, No. 8; 1887 noticed by Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 105, and Plate LX, No. 46.
Prakrit. Fragment. No name has been preserved.
1239. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 17, No. 26B; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 53, No. 26B; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 552, No. 9; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 343 f., No. 9; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 82, and Plates XLII, 4 and LVIII, No. 28; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600.
Prakrit. Fragment. Records, after an invocation of the Enlightened One, [the gift] of Nākhā, the wife of the lay-worshipper (*upāsaka*), the Nārasala (inhabitant of *Narasala* ?), the merchant (*vāniya*) Nāgatisa (*Nāgatishya*), together with her sons, the treasurer (*hēraṇika*) Budhi (*Buddhi*), Mūla,
1240. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 18, No. 54, and Plate III, No. 7; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 345, No. 49; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 78, and Plates XLI, 6 and LVII, No. 19.
Prakrit. Fragment. Records, after an invocation of Bhagavat, the erection of a slab (? *peṇḍaka*) by Haṃgī (*Samghī*), the daughter of *bhāyanti* (*bhadanti*) Bodhi, of the nun (*pavajitika*) Vasā (*Vaśyā*) resident in Kevurura.
1241. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 19, No. 60; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 53, No. 60; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 553, No. 13; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 344, No. 13.
Prakrit. Fragment. Gift of a rail bar ([*su*]jī) by Budhara[khita] (*Buddhara-khita*).
1242. Amarāvati Buddhist sculpture inscription.—1882 Hultzsch, *Notes Amar. Stūpa*, p. 19, No. 66; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 553, No. 15; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 101, and Plate LVI, No. 10; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 599.
Prakrit. Fragment. Gift of the female ascetic ([*sama*]nikā) [Si]dhamthī (*Siddhārthī*).

1243. Amarāvati Buddhist sculpture inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stūpa*, p. 20, No. 80, and Plate III, No. 8; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 554 f., No. 21; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 104, and Plate LIX, No. 41.

Prakrit. Gift of an upright slab (*udhampāṭa*) at the foot of the Great Chaitya (*mahāchētiya*) by Damilakanha (*Draviḍakṛishṇa*) and his brother Chulakanha (*Kshudrakṛishṇa*) and his sister Nākhā.

1244. Amarāvati Buddhist pillar inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stūpa*, p. 22 f., No. 86, and Plate III, No. 9; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 555, No. 22; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 103, and Plate LIX, No. 38; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600.

Prakrit. Erection of a pillar for lamps (*divakhaṁbha*) at the foot of the Great Chaitya (*mahachētiya*) of Bhagavat by Khadā (*Skandā*), wife of the householder (*gahapati*) Sidhatha (*Siddhārtha*) of the Jaḍikiyas, together with her relatives.

1245. Amarāvati Buddhist pillar inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 23, No. 87 (upper inscription), and Plate IV, No. 10; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 555, No. 23 (upper inscription); 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 82, and Plates XLII, 8 (in the text by mistake called 7) and LVII, No. 18 (upper inscription).

Sanskrit. By the glorious Viprajātapriya (?).

1246. Amarāvati Buddhist pillar inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 23, No. 87 (lower inscription), and Plate IV, No. 10; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 555, No. 23 (lower inscription); 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 82, and Plates XLII, 8 (in the text by mistake called 7) and LVII, No. 18 (lower inscription); 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600.

Prakrit. Gift of Aya-Dhamā (*Ārya-Dharmā*), female pupil (*atēvāsini*) of Aya-Rēti (*Ārya-Rēti*).

1247. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 25, No. 114, and Plate IV, No. 13; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 345, No. 50; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 102 f., and Plate LVII, No. 27.

Prakrit. Gift of a rail bar (*suyi*) by the treasurer (*hēranika*) Sidhatha (*Siddhārtha*), the son of the householder (*gahapati*) Budhila (*Buddhila*), together with his relatives.

1248. Amarāvati Buddhist stone inscription of the time of rājan Vāsīthiputa sāmī-Siri-Pulumāvi.—1882 Bhagvanlal Indraji-Burgess, *Notes Amar. Stūpa*, p. 26 f., No. 121, and Plate IV, No. 11; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 549 f., No. 1; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 100, and Plate LVI, No. 1; 1895 note by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 212.

—rañō V[āsi]t[h[i]puta[sa] s[ā]m[i]-Siri-Pulumāvisa savachhara . . .

Prakrit. Fragment. Gift of a wheel of the Law (*dharmacakka*) at the western gate (*dāra*) to the Great Chaitya (*mahāchētiya*) of [Bhagava]t by the householder (*gahapati*) Kahūtara and Isila (*Rishila*), the son of the householder (*gahapati*) Puri, of the Pimḍasutariyas, together with [Isila's] wife Nākānikā (*Nāgā*) and other relatives, as the special property of the school (*nikāya*) of the Chētikīyas (*Chaityākīyas*).

1249. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 28, No. 129; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 346, No. 52; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 102, and Plate LVII, No. 20; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600.

Prakrit. Fragment. Gift of an [a]badamala (?) by some man together with his relatives.

1250. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 30, No. 143, and Plate IV, No. 14; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 346, No. 53; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 53, and Plates XX, 2 and LVI, No. 6; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 599.

Prakrit. Fragment. Gift of the nun (*bhikkhuni*) Budharakhitā (*Buddharakshitā*) . . . female pupil (*atēvāsī[nī]*) of the elder (*thēra*) bhayata (*bhadanta*) Budharakhita (*Buddharakshitā*), the overseer of works (*navakamaka*) of the Chētikas (*Chaityakas*) who lived at Rājagiri, together with her daughter, and of Dhamadinā (*Dharmadattā*) and of Sagharakhita (*Samgharakshitā*).

1251. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 31, No. 145, and Plate IV, No. 15; 1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 62, and Plates XXVII, 2 and LVI, No. 15.

Prakrit. Fragment. Gift of a coping-stone (*unisa*) at the northern entrance (*āyāka*) to the Great Chaitya (*mahāchētiya*) by some female person together with her family.

1252. Amarāvati Buddhist coping-stone inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 32, No. 151; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 55, and Plates XXI, 2 and LVI, No. 13, a, b; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600.

Prakrit. Fragment. [Gift] of the lay-worshipper (*upāsikā*) Kamā (*Kāmyā*), daughter of the housewife Kaṇhā (*Kṛishṇā*), daughter of the householder (*gahapati*) Ida (*Indra*), together with her relatives, and of the nun (*bhikkhuni*) Nāgamitā (*Nāgamitrā*).

1253. Amarāvati Buddhist pillar inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stūpa*, p. 33, No. 53 B; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 552, No. 12.

Prakrit. Gift of a slab with a wheel (*chakapaṭa*) by Kōja (*Kubja*).

1254. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 35, No. 174; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 556, No. 25; 1886 correction by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL.

- p. 344, No. 25 ; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 48, and Plates XVIII, 2 and LVI, No. 11.
- Prakrit. Gift of two rail bars (*suchi*) with circular panels (*parichaka*) by Makabudhi (*Mṛigabuddhi*), son of the householder (*gahapati*) Budhi (*Buddhi*), together with his relatives.
1255. Amarāvati Buddhist coping-stone inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stūpa*, p. 35 f., No. 175, and Plate IV, No. 16 ; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 556, No. 26 ; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 104 f., and Plate LX, No. 44.
- Prakrit. Fragment. Erection of a gate (*dāra*) at the southern side by the householder (*gaha[pati]*), son of the householder (*gahapati*) Sulasa, [together with] Nāgatā (*Nāgattā*) and his son Sulasa, with his daughter
1256. Amarāvati Buddhist stone inscription.—1882 note by Burgess, *Notes Amar. Stūpa*, p. 36, No. 179 ; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 559, No. 39 ; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 53, and Plate XXIV, 1.
- Prakrit. Fragment. Gift of a coping-stone (*unisa*) by Ajaka together with his father.
1257. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 37, No. 182 ; 1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 48, and Plate XVIII, 3.
- Prakrit. Fragment. Gift of some nun ([*bhikkh*]unī).
1258. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 37, No. 185 ; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 54, No. 185 ; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 556, No. 27 ; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 101, and Plate LVI, No. 9.
- Prakrit. Fragment. Gift of some female ascetic (*samanikī*) together with her sister.
1259. Amarāvati Buddhist coping-stone inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 38, No. 188 ; 1887 noticed by Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 57, and Plate XXII, 2.
- Said to be illegible.
1260. Amarāvati Buddhist pillar inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 38, No. 189 ; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 54, No. 189 ; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 556, No. 28 ; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 104, and Plate LIX, No. 42.
- Prakrit. Gift of a pillar (*khaṁbha*) by the grandsons of Karmā (*Kāmyā*), daughter of Bhagī, wife of the householder (*gahapati*) Rāhula in Hiralūra.
1261. Amarāvati Buddhist sculpture inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stūpa*, p. 39, No. 196 ; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 557, No. 29 ; 1886 correction by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 344, No. 29.

Prakrit. Gift of a rail bar (*suchi*) by the righteous hamlet (*bhādanigama*), the Chhadakicha (of *Chhadaka*), headed by the bankers (*seṭhin*).

1262. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 40, No. 205 ; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 54, No. 205 ; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 557, No. 30 ; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 90 f., and Plates XLVI, 2 and LX, No. 50 ; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600.

Prakrit. Gift of upright slabs (*upaṭa*) by the nun (*pavajitkā*) Sagharakhitā (*Saṅgharakshitā*) living in Dēvapavāna (?), and by her daughter, the nun (*pavajitkā*) Haṃghā (*Saṃghā*), and by (the latter's ?) daughter Jiyavā.

1263. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 41, No. 65 B, and Plate V, No. 18 ; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 553, No. 14 ; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 344, No. 14 ; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 101 f., and Plate LVI, No. 12.

Prakrit. Gift of a rail bar (*suchi*) by Papin (*Pāpin*), brother of *bhayamta* (*bhadanta*) Budhi (*Buddhi*), the Chaitya worshipper (*Chētiavadaka*). Compare No. 1223.

1264. Amarāvati Buddhist coping-stone inscription.—1882 Hultzsch, *Notes Amar. Stūpa*, p. 41, No. 66 B, and Plate IV, No. 17 ; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 553, No. 16 ; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 63, and Plates XXVII, 6 and LVI, No. 16 ; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600.

Prakrit. Fragment. Gift of the nun (*bhikkhuni*) Rōhā, daughter of Sujātā.

1265. Amarāvati Buddhist pillar inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 42, No. 68 B ; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 54, No. 68 B ; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 554, No. 17 ; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 86, and Plates XLIV, 2 and LVIII, No. 32.

Prakrit. Fragment. Records some gift.

1266. Amarāvati Buddhist sculpture inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stūpa*, p. 42, No. 69 B, and Plate V, No. 19 ; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 554, No. 18 ; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 101, and Plate LVI, No. 4 ; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 599.

Prakrit. The pillar (*thabha*) of the general (*sēnagōpa*) Mudukutala (*Mṛidukuntala*).

1267. Amarāvati Buddhist sculpture inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stūpa*, p. 42, No. 71 B, and Plate V, No. 20 ; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 554, No. 19 ; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 94, and Plates LI, 1 and LVI, No. 3.

Prakrit. Fragment. [Gift] of the preacher (*dhamakathika*) Budhi (*Buddhi*) dwelling in Oḍiparivenca (?).

1268. Amarāvati Buddhist sculpture inscription.—1832 Burgess-Hultzsch, *Notes Amar. Stūpa*, p. 43, No. 210, and Plate V, No. 21; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 557, No. 31; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 94, and Plates LIV, 2 and LVI, No. 5.
Prakrit. Fragment. Gift of the female lay-worshipper (*uvāsikā*) Sivalā (*Śivalā*) with her sons and daughters.
1269. Amarāvati Buddhist coping-stone inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 43, No. 74 B; 1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. Plate LVII, No. 24 (Plate only).
Prakrit. Fragment. Gift of a rail (*vētikā*) by several persons together with their relatives and friends.
1270. Amarāvati Buddhist pillar inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stūpa*, p. 44, Nos. 78 B and 217, and Plate V, Nos. 23 and 22; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 554, No. 20; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 102, and Plate LVII, No. 25.
Prakrit. Fragment. Mentions a monk (*pavachi[ta]*), the pupil (*atavāsika*) of the great Vinaya teacher (*mahāvinayamdhara*) Aya-Budhi (*Ārya-Buddhi*) of the . . . liyas.
1271. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 45, No. 222, and Plate V, No. 24; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 54, No. 222; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 557, No. 32; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 90, and Plates XLVI, 1 and LXI, No. 53; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 601.
Prakrit. Fragment. Records, after an invocation of Bhagapat (*Bhagavat*), the gift of upright slabs (*udhapāṭa*) by the lay-worshipper (*upāsaka*) Budharakhita (*Buddharakshita*), the son of Goṃdī, the Dhamñakāṭaka (inhabitant of *Dhānyakāṭa*), and by his wife Padumā (*Padmā*), his son Haṃgha (*Samgha*), Budhi (*Buddhi*), Bodhi . . . , Budharakhita (*Buddharakshita*).
1272. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 45, No. 231; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 55, No. 231; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 557 f., No. 33; 1886 correction by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 344, No. 33; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 91, and Plates XLVII, 3 and LVIII, No. 35.
Prakrit. Gift of an upright slab (*udhapāṭa*) by the mendicant monk (*peṇḍa-pātika*) Paśama (*Prasama*), residing in Mahāvanasala (*Mahāvanaśālā*), the pupil (*atēvāsika*) of the great elder (*mahathēra*) Paravanuta who dwells in Paśakavāna (? *Pushyakavana*), the brother of Saṃyutaka (? *Samyuktaka*), and by Haṃgha (*Samgha*).
1273. Amarāvati Buddhist sculpture inscription.—1882 Hultzsch, *Notes Amar. Stūpa*, p. 46, No. 232, and Plate VI, No. 25; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 558, No. 34; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 91, and Plates XLVII, 2 and LVIII, No. 36; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600.

Prakrit. Gift of a slab with a filled vase (*punaghaḍakapaṭa*) by the leather-worker (*chammakāra*) Vidhika, the son of the teacher (*upajhaya*) Nāga, and by his son Nāga, together with their relatives.

1274. Amarāvati Buddhist sculpture inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stūpa*, p. 47, No. 249; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 558, No. 35; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 105, and Plate LX, No. 48.

Prakrit. Fragment. Mentions, after an invocation of Bhagavat, Dusaka (? *Dūshaka* ?), the son of the householder (*ga[ha]pati*) Haṁghi (*Samghin*).

1275. Amarāvati Buddhist pillar inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 48, No. 83 B; 1887 noticed by Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 86, and Plate XLIV, 3.
Not read.

1276. Amarāvati Buddhist *chhattra* inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 49, No. 88 B, and Plate VII, No. 29; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 55, No. 88 B; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 555 f., No. 24; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 87, and Plates XLV, 6 and LX, No. 45; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600.

Prakrit. Gift of a parasol (*chhata*) to the Chaitya (*chēdiya*) of the venerable (*āira*) Uṭayipabhāhis by the female lay-worshipper (*uvāsikā*) Chadā (*Chandrā*), the mother of Budhi (*Buddhi*).

1277. Amarāvati Buddhist pillar inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 50, No. 17, and Plate VI, No. 27; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 558 f., No. 36; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 106, and Plate LXI, No. 51.

Prakrit. Gift of pillars (*thabha*) by Himāla, the son of the householder (*gahapati*) Vāsumita (*Vasumitra*), together with his relatives.

1278. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 50, No. 67; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 346, No. 54.

Prakrit. Fragment. Records, after an invocation of Bhagavat, the gift of some merchant (*vāniya*) together with his relatives.

1279. Amarāvati Buddhist sculpture inscription of the time of *rājan* Siri-Sivamaka-Sada.—1882 Burgess, *Notes Amar. Stūpa*, p. 51, No. 89, and Plate VI, No. 28; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 550, No. 2; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 61, and Plates XXVII, 1 and LVI, No. 2; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.*, p. LII, No. 19.

Prakrit. Fragment. Mentions the superintendent of the water-houses (? *pāniya-gharika*) of *rājan* Siri-Sivamaka-Sada.

1280. Amarāvati Buddhist stone inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 51, and Plate VI, No. 26; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 55;

- 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 559, No. 37 ;
 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 344 f., No. 37 ; 1887
 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 104, and Plate LIX, No. 39.
Prakrit. Gift of a pillar (*thambha*) by Chula-Ayira (*Kshudra-Ārya*), the pupil
 ([*atē*]vāsika) of the great elder (*mahathēra*) Ayira-Bhūtarakhita (*Ārya-
 Bhūtarakhita*) who lives at [R]āyasēla (*Rājaśaila*), and by the nun (*bhikkhunī*)
 Nadā (*Nandā*), the pupil (*atēvāsini*) of the Arhat (*arahata*) Ayira-Budharakhita
 (*Ārya-Buddharakhita*).
1281. Amarāvati (now Bejvādā) Buddhist sculpture inscription.—1882 noticed by Burgess,
Notes Amar. Stūpa, p. 51, No. 4 ; 1887 Burgess, *Arch. Surv. South. Ind.* Vol. I.
 p. 72, and Plates I and LVII, No. 17.
Prakrit. Fragment. Gift of a coping-stone (*unisa*) to the Great Chaitya (*mahā-
 chētiya*) of Bhagavat by the wife of the merchant (*vāniya*) Samuda (*Samudra*),
 the son of the householder (*gahapati*) Haṁgha (*Samgha*), who lived at Adhi-
 ṭhāna (*Adhishtāna*, or 'in the capital' ?) in the Toṁpuki (?) district
 (*raṭha*), and (?) by (?) the householder (*gaha*[*pati*] ?) Kōdachadi
1282. Amarāvati Buddhist stone inscription.—1883 Hultzsch, *Zeitschr. Deutsch. Morgenl.
 Ges.* Vol. XXXVII. p. 559, No. 38.
Prakrit. Fragment. Gift of four pillars (*khabha*) *saphaṭha* (?) and with slabs
 (*sapaṭa*), by Mahanāga (*Mahānāga*).
1283. Amarāvati Buddhist sculpture inscription.—1883 Hultzsch, *Zeitschr. Deutsch.
 Morgenl. Ges.* Vol. XXXVII. p. 559, No. 40 ; 1887 Burgess-Hultzsch, *Arch. Surv.
 South. Ind.* Vol. I. p. 85, and Plates XLIII, 9 and LVIII, No. 31.
Prakrit. Fragment. Erection of a coping-stone (*umṇisa*) by Hayaḍā,
 Kaṁdaḍā, Saṁghaḍā.
1284. Amarāvati Buddhist stone inscription.—1883 Hultzsch, *Zeitschr. Deutsch. Morgenl.
 Ges.* Vol. XXXVII. p. 560, No. 41 ; 1887 Burgess-Hultzsch, *Arch. Surv. South.
 Ind.* Vol. I. p. 85.
Prakrit. Erected by the reverend (?) *bhavāta*) Dharmmasiriā (*Dharmaśrīkā*) and
 (?) Paṣamā (*Praśamā*), with (?) Hāgisiri (*Agnīśrī* ?), Chapā (*Champā*) and
 the lay-worshipper (*uvasaka*) Ravisiri (*Raviśrī*).
1285. Amarāvati Buddhist stone inscription.—1883 Hultzsch, *Zeitschr. Deutsch. Morgenl.
 Ges.* Vol. XXXVII. p. 560, No. 42 ; 1887 Burgess-Hultzsch, *Arch. Surv. South.
 Ind.* Vol. I. p. 85, and Plates XLIII, 8 and LVIII, No. 30.
Prakrit. Records, after an invocation of Bhagavat, the erection of a coping-
 stone (*unisa*) by the merchant's wife (*vāniyini*) Sidhi (*Siddhi*), daughter of
 Chada (*Chandra*), who lived at Vijayapura.
1286. Amarāvati (now Madras Museum) Buddhist stone inscription.—1883 Hultzsch,
Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 560 f., No. 45 ; 1887 Bühler,
Arch. Surv. South. Ind. Vol. I. p. 37, and Plates XII, 3 and LVI, No. 8 ; 1896
 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 599.
Prakrit. Gift of footprints (*pāduka*) by Malā (*Mālā*), pupil (*atēvāsini*) of the
 female teacher (*uvajhāyini*) Samudiyā (*Samudrikā*), pupil (*atēvāsini*) of the
 Vinaya teacher (*vinayamdhara*) Aya-Punavasu (*Ārya-Punavasu*).

1287. Amarāvati Buddhist stone inscription.—1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 345, No. 51 ; 1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. Plate LXI, No. 55 (Plate only).
Prakrit. Fragment. Gift of slabs with a *svastika* (*sothikapata*) and of an *abātamālā* by Kaṇhā (*Kṛishṇā*), wife of . . . ka together with her father . . . and her relatives and friends.
1288. Amarāvati Buddhist sculpture inscription.—1887 noticed by Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 63, and Plate XXVIII, 3.
Not read.
1289. Amarāvati Buddhist coping-stone inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 67, and Plate XXXI, 3.
Prakrit. Fragment. Mentions the elder (*thēra*) Mahādhammaka (*Mahādhammaka*).
1290. Amarāvati Buddhist sculpture inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. Plate XXXIV, 2 (Plate only).
Not read.
1291. Amarāvati Buddhist sculpture inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. Plate XXXIX, 4 (Plate only).
Prakrit. Fragment. Gift of a slab (*paṭa*) by . . . and the scribe (*lēghaka*) Kaṇha (*Kṛishṇa*).
1292. Amarāvati Buddhist sculpture inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 85, and Plates XLIII, 3 and LVIII, No. 29.
Prakrit. Fragment. Mentions the merchant's wife (*vāṇiyinī*) Nākachampakā (*Nāgachampakā*), Chadasiri (*Chandraśrī*) and Budhila (*Buddhila*).
1293. Amarāvati Buddhist sculpture inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. Plate XLIII, 10 (Plate only).
Not read.
1294. Amarāvati Buddhist sculpture inscription.—1887 noticed by Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 92, and Plate XLVIII, 1.
Not read.
1295. Amarāvati Buddhist sculpture inscription.—1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 93, and Plate XLVIII, 4.
Prakrit. Gift of a slab (*paṭa*) at the northern entrance (*āyāka*) by the young monk (*daharabhikkhu*) Vidhika, pupil (*atavāsika*) of bhayata (*bhadanta*) Nāga, who resides at Kudūra, and by his female pupil (*atavāsini*) Budharakhitā (*Buddharakshitā*) and by her granddaughter Chūlabudharakhitā (*Kshudrabuddharakshitā*).
1296. Amarāvati Buddhist sculpture inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. Plate L, 2 (Plate only).
Not read.

1297. Amarāvati Buddhist image inscription.—1887 noticed by Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 97, and Plates LII, 4 and LIX, No. 43.
Prakrit. Mentions some treasurer (*hēranika*).
1298. Amarāvati Buddhist stone inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. Plate LVI, No. 7 (Plate only).
Prakrit. Gift of a pillar (*thabha*) by Nadā (*Nandā*), daughter (?) of the artisan ([*ā*]rēsani) Nadabhnti (*Nandabhāti*).
1299. Amarāvati Buddhist stone inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. Plate LVII, No. 21 (Plate only).
Prakrit. Not read.
1300. Amarāvati Buddhist stone inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 102, and Plate LVII, No. 26.
Prakrit. Fragment. Records the gift of some man, together with his daughter.
1301. Amarāvati Buddhist stone inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 103, and Plate LVIII, No. 33.
Prakrit. Fragment. Records the gift of some man, together with his relatives.
1302. Amarāvati Buddhist stone inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 103, and Plate LVIII, No. 37.
Prakrit. Fragment. Gift of a pillar (*thambha*) by some householder (*gaha-[pati]*), together with his wife.
1303. Amarāvati Buddhist stone inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 106, and Plate LXI, No. 54.
Prakrit. Fragment. [Gift] of the lay-worshipper (*upāsaka*) Utara (*Uttara*), the Kaṭakasolaka (inhabitant of *Kaṭakasōla*), together with his relatives.
1304. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 19, No. 23 B.
Fragment. Not read.
1305. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 20, No. 77.
Fragment. Not read.
1306. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 20, No. 30 B.
Not read.
1307. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 21, No. 83.
Fragment. Not read.
1308. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 21, No. 36 B.
Prakrit. Fragment. No sense has been made out.

1309. Amarāvati Buddhist coping-stone inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 24, No. 49 B.
Fragment. Not read.
1310. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 25, No. 112.
Prakrit. Fragment. No sense has been made out.
1311. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 26, No. 55 B.
Fragment. Not read.
1312. Amarāvati Buddhist rail inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 29, No. 141.
Not read.
1313. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 33, No. 163.
Not read.
1314. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 34, No. 164.
Not read.
1315. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 37, No. 183.
Prakrit. Fragment. Records some gift and mentions the nun (*samanikā*) Sāghamitā (*Saṅghamitrā*).
1316. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 38, No. 192.
Prakrit. Fragment. No name has been preserved.
1317. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 39, No. 194.
Prakrit. Fragment. Records some gift.
1318. Amarāvati Buddhist image inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 39, No. 62 B.
Not read.
1319. Amarāvati Buddhist coping-stone inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 39, No. 63 B.
Fragment. Not read.
1320. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 40, No. 64 B.
Not read.

1321. Amarāvati Buddhist coping-stone inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 44, No. 218.
Prakrit. Fragment. Gift of some object by some man together with his son.
1322. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 44, No. 221.
Not read.
1323. Amarāvati Buddhist stone inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 49, No. 61.
Fragment. Not read.
1324. Amarāvati Buddhist stone inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 50, No. 18.
Not read.
1325. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 50, No. 32.
Fragment. Not read.
1326. Amarāvati Buddhist stone inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 50, No. 76.
Fragment. Not read.
1327. Gunapadeya (now British Museum) copperplate inscription of Chārudēvi, of the time of the Pallava mahārāja Vijayakhandavamma.—1876 noticed by Fleet, *Ind. Ant.* Vol. V. p. 175 f.; 1880 Fleet, *Ind. Ant.* Vol. IX. p. 100 ff., and Plate; 1888 corrections by Bühler, *Ep. Ind.* Vol. I. p. 2, note 2; 1900 correction by Hultzsch, *Ep. Ind.* Vol. VI. p. 88, note 10; 1902 correction by Senart, *Ep. Ind.* Vol. VII. p. 67; 69; 1905 Hultzsch, *Ep. Ind.* Vol. VIII. p. 143 f., and Plate.
Siri-Vijayakhandava[m]ma-mahārājassa samvachchharā
Prakrit and Sanskrit. Order of Chārudēvi, the queen (*dēvi*) of the yuvamahārāja, the Bhāraddāya (*Bhāradvāja*), Siri-Vijayabuddhavamma (*Śrī-Vijaya-buddhavarman*) of the Pallavas, and mother of Buddhi[yaṃ]kura (*Buddhyaṅkura*), to the official (? *vīya[pata]*) at Ka[ḍaka] (? *Kaṭaka*), concerning the gift of a field (*chhetta*) below Rājatalāka (or the King's tank ?) to be ploughed by Ātuka to the holy (*bhagavat*) Nārāyaṇa of the Kūḷi-Mahātaraka temple (*dēvakula*) at Dālūra. The village authorities (*gāmeyika āyutta*) were to exempt the field with all immunities. The *ānatti* was Rōhaniasvā (*Rōhinyasvā*).
1328. S. 10.—Koṇḍamudi (now Madras Museum) copperplate and seal inscription of rājan or mahārāja Jayavarman of the gōtra of the Bṛihatphalāyanas.—1901 Hultzsch, *Ep. Ind.* Vol. VI. p. 315 ff., and Plates.
—*saṃva 10 hē pa 1 diva 1.*
Prakrit and Sanskrit. Order of rājan Siri-Jayavamma (*Śrī-Jayavarman*) of the gōtra (*gota*) of the Bṛihatphalāyanas, from the victorious camp, the town (*naḡara*) of Kūdūra, to the official (*vāpata*) at Kūdūra, concerning the gift of the village (*gāma*) of Pāmṭūra (or Pātūra) in the district of Kūdūra (*Kūdūrahāra*)

to eight Brahmans (*bahmhana*), viz. Śavagutaja (*Śarvaguptārya*), a householder (? *jāyāpara*) of the Gōtama (*Gautama*) *gōtra* (*gota*); Savigija, the Tānava (*Tānavya*); Gōginaja (*Gōginārya*); Bhavainaja (*Bhavannārya*) of the Koḍina (*Kauṇḍinya*) *gōtra*; Rudaveinhuja (*Rudravishṇvārya*), the Bhāradāya (*Bhāradvāja*); Īsaradataja (*Īśvaradattārya*), the Kāmnhāyana (*Kārshnāyana*); Rudaghōsaja (*Rudraghōshārya*), the Ōpamainava (*Apamanyava*); Khamdarudaja (*Skandarudrārya*) of the Kōsika (*Kausika*) *gōtra*. The plates were prepared by the great general (*mahādāmḍanāyaka*) Bhāpahanavarman (*Bhāpahanavarman*), the best of the Mahātagis (or the *mahātagivara*?). The seal bears the inscription: Of the *mahārāja* Śrī-Jayavarman of the Brīhatphalāyana *gōtra*.

1329. Bhaṭṭiprōlu Buddhist casket inscription.—1892 Bühler, *Academy*, Vol. XLI. p. 522, No. 1=*Journ. Roy. As. Soc.* 1892, p. 608, No. 1; 1892 Bühler, *Vienna Orient. Journ.* Vol. VI. p. 149, No. 1; 155, No. 1 B; 1894 Bühler, *Ep. Ind.* Vol. II. p. 326 f., No. 1 B, and Plate; 1908 Fleet, *Journ. Roy. As. Soc.* 1908, p. 101; 105.

Prakrit. The casket (*majusā*) of Kura, the son of Banava, together with his parents.

1330. Bhaṭṭiprōlu Buddhist casket inscription.—1892 Bühler, *Academy*, Vol. XLI. p. 522, No. 1=*Journ. Roy. As. Soc.* 1892, p. 608, No. 1; 1892 Bühler, *Vienna Orient. Journ.* Vol. VI. p. 149, No. 1; 155, No. 1 A; 1894 Bühler, *Ep. Ind.* Vol. II. p. 326 f., No. 1 A, and Plate; 1895 correction by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 215; 1908 Fleet, *Journ. Roy. As. Soc.* 1908, p. 101 ff.

Prakrit. Gift of a quartz-casket (*majusā*) and a crystal box (*shamuga*) for relics of Budha (*Buddha*) by the father of Kura, the mother of Kura, and Kura.

1331. Bhaṭṭiprōlu Buddhist casket inscription.—1892 Bühler, *Vienna Orient. Journ.* Vol. VI. p. 149, No. 2; 155, No. 2; 1894 Bühler, *Ep. Ind.* Vol. II. p. 327, No. 2, and Plate; 1908 Fleet, *Journ. Roy. As. Soc.* 1908, p. 101.

Prakrit. Utara (*Uttara*), the son of Pigaha (*Vigraha*), was the *kāñiṭha* (?).

1332. Bhaṭṭiprōlu Buddhist casket inscription.—1892 noticed by Bühler, *Academy*, Vol. XLI. p. 522, No. 3=*Journ. Roy. As. Soc.* 1892, p. 608, No. 3; 1892 noticed by Bühler, *Vienna Orient. Journ.* Vol. VI. p. 149, No. 3; 1894 Bühler, *Ep. Ind.* Vol. II. p. 327, No. 3, and Plate.

Prakrit. The committee (*goṭhi*); Hirañavaghavā (*Hiranyavyāghrapād*), Vugāḷaka (*Udgālaka*), Kālaha, Visaka (*Viśvaka*), Thōrasisi (*Sthaulaśīrshi*), Samāṇa (*Śramaṇa*), Ōdala, Apakara, Shamuda (*Samudra*), Anugaha (*Anugraha*), Kura, Satugha (*Satrughna*), Jetaka (*Jayantaka*), Jeta (*Jayanta*), Ālinaka, Varuṇa, Pigalaka (*Piṅgalaka*), Kōshaka (*Kausika*), Suta (*Śruta*), Pāpa, Kabhērakha (? *Kubēraka* ?), Ghāleka, Samāpadāsha (*Śramaṇadāsa*), Bharada (*Bharata*), Ōdāla (*Audāra*), Thōratisa (*Sthaulatishya*), Tisa (*Tishya*), Gilāṇa (*Glāna*), Jarimbha (?), Putara, Āba (*Āmra*), Gālavata, Janaka of the Gōsālakas (*Gōsīlakas*), Kūra, the son of Upōsatha (*Upōsatha*), Utara (*Uttara*), the son of Kāraha.

1333. Bhaṭṭiprōlu Buddhist casket inscription.—1892 noticed by Bühler, *Vienna Orient. Journ.* Vol. VI. p. 149, No. 5; 1894 Bühler, *Ep. Ind.* Vol. II. p. 328, No. 5, and Plate.

Prakrit. The ascetic of the committee (*goṭhisamaṇa*) was Kuba (*Kumbha*).
The treasurer (*hiraṇyakāra*) was Būba, the son of the village-headman (*gāmaṇī*).

1334. Bhaṭṭiprōlu Buddhist casket inscription.—1892 noticed by Bühler, *Vienna Orient. Journ.* Vol. VI. p. 149, No. 4; 1894 Bühler, *Ep. Ind.* Vol. II. p. 328, No. 4, and Plate.

Prakrit. Mentions Samapaḍāsha (*Śramaṇadāsa*) and relics of Budha (*Buddha*).
The rest is uncertain.

1335. Bhaṭṭiprōlu Buddhist casket inscription.—1892 Bühler, *Academy*, Vol. XLI. p. 522, No. 6=*Journ. Roy. As. Soc.* 1892, p. 608, No. 6; 1892 Bühler, *Vienna Orient. Journ.* Vol. VI. p. 149, No. 6; 1894 Bühler, *Ep. Ind.* Vol. II. p. 328, No. 6, and Plate; 1895 correction by Pischel, *Nachr. Gött. Ges. Wiss. Phil.-Hist. Kl.* 1895, p. 215.

Prakrit. This committee (*goṭhī*) of the inhabitants of the hamlet (*nigamaṇḍita*) (*i.e.* the committee mentioned in No. 1332) was headed by the king (*rājan*) who was Khubiraka (*Kubēraka*), the son of Shā . . ; their gift was the casket (*majūsā*), the crystal-box (*śamuga*) and the stone-box (*śamuga*).

1336. Bhaṭṭiprōlu Buddhist casket inscription.—1892 noticed by Bühler, *Vienna Orient. Journ.* Vol. VI. p. 149, No. 7; 1894 Bühler, *Ep. Ind.* Vol. II. p. 328, No. 7, and Plate.

Prakrit. The ascetic (*samaṇa*) Utara (*Uttara*), the son of Ghakhā (*or* Chaghakhā ?) presented the park (*ārāma*).

1337. Bhaṭṭiprōlu Buddhist casket inscription.—1892 noticed by Bühler, *Academy*, Vol. XLI. p. 522, No. 8=*Journ. Roy. As. Soc.* 1892, p. 608, No. 8; 1892 noticed by Bühler, *Vienna Orient. Journ.* Vol. VI. p. 149, No. 8; 1894 Bühler, *Ep. Ind.* Vol. II. p. 328 f., No. 8, and Plate.

Prakrit. The inhabitants of the hamlet (*nēgama*) are : Vachha (*Vatsa*), Chagha, Jeta (*Jayanta*), Jambha, Tisa (*Tishya*), Rēta, Achina (*Achirṇa* ?), Shabbhika (*Sabbhika*), Akhagha (*Akshaghna*), Kēla, Kēsa (*Kēsa*), Maha, Seṭa (*Śrēṣṭha*), Chhadikōgha, Khabūla, Sōṇuttara (*Śravanōttara*), Samaṇa (*Śramaṇa*), Samapaḍāsha (*Śramaṇadāsa*), Sāmaka (*Śyāmaka*), Kāmuka, Chitaka (*Chitraka*).

1338. Bhaṭṭiprōlu Buddhist casket inscription.—1892 Bühler, *Academy*, Vol. XLI. p. 522, No. 9=*Journ. Roy. As. Soc.* 1892, p. 608 f., No. 9; 1892 Bühler, *Vienna Orient. Journ.* Vol. VI. p. 149; 1894 Bühler, *Ep. Ind.* Vol. II. p. 329, No. 9, and Plate.

Prakrit. The casket (*majūsā*) and the box (*śamuga*) of the committee (*goṭhī*) of the Arahadinās (*Arhaddattas*). At that time Kubiraka (*Kubēraka*) was king (*rājan*).

1339. Bhaṭṭiprōlu Buddhist crystal inscription.—1894 mentioned by Rea, *Arch. Surv. Ind.* New Imp. Ser. Vol. XV. p. 11, and Plate V; 1894 Bühler, *Ep. Ind.* Vol. II. p. 329, No. 10, and Plate.

Prakrit. Gift by the women from Nandapura (?) and the novices (*samaṇudēsa*) from Suvapaṇmāha (?), in the Aya-Sakasāṭhi (? *Ārya-Sakasāṭhi* ?) committee (? *gōhi*) of Gilāpakēra (? *Glānakārya* ?).

1340. S. 27.—China (now Madras Museum) Buddhist (?) stone inscription of the time of *rājan* Gōtamiputa Siriyaña-Sātakaṇi.—1889 Bühler, *Ep. Ind.* Vol. I. p. 95 f.; 1905 correction by Fleet, *Journ. Roy. As. Soc.* 1905, p. 305.

—*rañō Gōtamiputasa araka-Siriyaña-Sātakaṇisa vasasatāya saṁvachhara satavi . . maṁ 20 '7 hēmatānaṁ pakhaṁ catuthaṁ 4 dī maṁ 5 ētiya puvāya.*

Prakrit. Fragment. Opens with an invocation of Bhagavat and mentions the lord (*araka*), the chamberlain (*mahataraka*) Mahā

1341. S. 13 (?).—Kodavolu well inscription of the time of Vasīthiputa sāmī-Siri-Chaḍa-sāta.—1908 Konow, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. LXII. p. 592.

—*rañō Vasīthīputa sāmī-Siri-Chaḍasātasa savachharē 10 3 (?) hē pa 3 dīva dasamē (?)*.

Prakrit. Establishment of the earth-dwelling (*bhūmivēśa*) of the minister (*amacha*).

1342. Khaṇḍagiri cave (Ananta cave) inscription.—1882 noticed by Beglar, *Arch. Surv. Rep.* Vol. XIII. p. 81, with facsimile.

Fragment. Not read.

1343. Khaṇḍagiri cave inscription.—1882 Beglar-Cunningham, *Arch. Surv. Rep.* Vol. XIII. p. 82, with facsimile.

Prakrit. Fragment. No sense has been made out.

1344. Khaṇḍagiri cave inscription.—1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1074, with facsimile; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 104, No. 1, and Plate XVII, 1; 1882 Beglar, *Arch. Surv. Rep.* Vol. XIII. p. 83.

Prakrit. The cave (*lēṇa*) of the servant (*pādamulika*) Kusuma.

1345. Udayagiri cave (Hathigumphā) inscription of the Kāliṅgādhipati Khāravēla.—1825 noticed by Stirling, *As. Res.* Vol. XV. p. 313 f., and Plate; 1837 Kittoe-Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1075-91, and Plate LVIII; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 27 f.; 98-101; 132 f., and Plate XVII; 1880 Rajendra-lala Mitra, *Antiquities of Orissa*, Vol. II. p. 16 ff., with facsimile; 1885 Bhagvan-lal Indraji, *Actes Six. Congr. Or. à Leide*, Part III. Sect. II. p. 152-177, and Plate; 1895 correction by Bühler, *Ind. Studies*, No. III, p. 13 f.=1898 Bühler, *Origin of Indian Brāhma Alphabet*, p. 13 f.; 1910 corrections by Fleet, *Journ. Roy. As. Soc.* 1910, p. 242 ff.; 824 ff.

Prakrit. Fragment. After an invocation of the Arahantas (*Arhats*) and all Sidhas (*Siddhas*), the inscription gives a description of the deeds of the noble (*aira*) mahārāja Siri-Khāravēla (or Khāravēla-siri), Mahāmēghavāhana, lord (*adhipati*) of Kāliṅga, the propagator of the royal family of the Chetas; called also the king of peace (*khēmarājan*), the king of old people (*vadharājan*), the king of monks (*bhikkhurājan*). When he was fifteen years old, he obtained the position of heir-apparent (*yovarāja*) which he held for nine years. When he had completed his twenty-fourth year, he was anointed mahārāja in the third generation of the royal family of Kāliṅga. In the first year he repaired some buildings in the city (*nagarī*) of Kāliṅga. In the second year, without taking heed of Sātakaṇi, he sent a large army to the west and took (?) some

town with the help of the Kusāmbas (? *Kauśāmbas*). In the third year he delighted the city with festivals. In the fourth year he honoured some sanctuary that had been honoured by the former kings of Kāliṅga and received the homage of the provincial (*raṭhika*) and local chiefs (*bhōjaka*). In the fifth year he had an aqueduct (*panāḍi*) that had not been used for 103 years since king (*rājan*) Nāmḍa (or since the Nāmḍa kings ?) conducted into the city. In the eighth year, after having killed he was harassing the king (*napa*) of Rājagaha (*Rājagriha*) so that he fled (?) to Madhurā (*Mathurā*). In the ninth year he made great gifts to Brahmans (*bamaṇa*) and constructed the Mahāvijaya palace. In the record of the tenth year Bhāradhavaśa (*Bhāratavarsha*) is mentioned. In the eleventh year he had some place founded by former kings, perhaps Pithuḍa, ploughed with a plough, and revived the meditation on the feet of Jina that had not been practised for 113 years. In the twelfth year, harassing the kings (*rājan*) of Utarāpatha (*Uttarāpatha*) and striking terror into the Magadhas, he watered his elephants in the Gaṅgā and made the Māgadha king (*rājan*) bow at his feet; he also adorned some temple and made great gifts. Besides, the record of this year mentions again king (*rājan*) Nāmḍa (or the Nāmḍa kings ?). In the thirteenth year he erected pillars (*thabha*), etc. on the Kumāripavata (*Kumāripavata*) in the vicinity of the dwelling (*nisidiyā*) of the Arahatas (*Arhats*). There is no date in this inscription.

1346. Udayagiri Jaina cave (Svargapuragumphā) inscription.—1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1074, No. 8, and Plate LIV; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 33; 105, No. 9; 136, No. 8, and Plate XVII, 9; 1880 Rajendralala Mitra, *Antiquities of Orissa*, Vol. II. p. 15 f., with facsimile; 1885 Bhagvanlal Indraji, *Actes Six. Congr. Or. à Leide*, Part III. Sect. II. p. 177 f., No. 2, and Plate.

Prakrit. Fragment. Establishment of a cave (*lēna*) for the Kālīga (*Kālīga*) monks (*samana*) in honour of the Arahantas (*Arhats*) by the chief queen (*agamahisi*) of [Siri-Khāra]vēla, emperor (? *cha[kavati]* ?) of Kālīga (*Kālīga*), and daughter of *rājan* Lālaka, great-grandson of Hathisimha (*Hastisimha*).

1347. Udayagiri cave (Mañchapurigumphā) inscription.—1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1074, No. 6, and Plate LIV; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 33; 104, No. 7; p. 136, No. 6, and Plate XVII, 7; 1880 Rajendralala Mitra-Prinsep, *Antiquities of Orissa*, Vol. II. p. 16, with facsimile; 1885 Bhagvanlal Indraji, *Actes Six. Congr. Or. à Leide*, Part III. Sect. II. p. 179, No. 3, and Plate.

Prakrit. The cave (*lēna*) of the noble (*aira*) *mahārāja*, the lord (*adhipati*) of Kālīga, Mahāmēghavāhana Vakadēpa-siri (*sri-Vakradēva*).

1348. Udayagiri cave (Mañchapurigumphā) inscription.—1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1074, No. 7, and Plate LIV; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 33; 105, No. 8; 136, No. 7, and Plate XVII, 8; 1880 Rajendralala Mitra-Prinsep, *Antiquities of Orissa*, Vol. II. p. 16, with facsimile; 1885 Bhagvanlal Indraji, *Actes Six. Congr. Or. à Leide*, Part III. Sect. II. p. 179, No. 4, and Plate.

Prakrit. The cave (*lēna*) of prince (*kumāra*) Vaḍukha.

1349. Udayagiri cave (Hattigumphā) inscription.—1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1073, No. 1, and Plate LIV; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 104, No. 2; 135, No. 1, and Plate XVII, 2; 1880 Rajendralala Mitra-Prinsep, *Antiquities of Orissa*, Vol. II. p. 30 f., with facsimile.
Prakrit. The *koṭhā* (?) and *jeya* (?) of Chūlakama (*Kshudrakarman*).
1350. Udayagiri cave (Hattigumphā) inscription.—1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1073, No. 2, and Plate LIV; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 104, No. 3; 135, No. 2, and Plate XVII, 3; 1880 Rajendralala Mitra-Prinsep, *Antiquities of Orissa*, Vol. II. p. 30 f., with facsimile.
Prakrit. Fragment. Gift of Kama (*Karman*) and Harakhinā (?).
1351. Udayagiri cave (Bāghgumphā) inscription.—1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1073, No. 3, and Plate LIV; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 104, No. 4; 135, No. 3, and Plate XVII, 4; 1880 Rajendralala Mitra, *Antiquities of Orissa*, Vol. II. p. 31, with facsimile.
Prakrit. The cave (*lēna*) of the town-judge (*nagaraakhadamsa*) Bhūti.
1352. Udayagiri cave (Jambēśvaragumphā) inscription.—1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1073, No. 4, and Plate LIV; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 104, No. 5; 136, No. 4, and Plate XVII, 5.
Prakrit. The cave (*lēna*) of Nāki (*Nāgī*), wife of Mahāmada.
1353. Udayagiri cave (Haridāsgumphā) inscription.—1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1074, No. 5, and Plate LIV; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 104, No. 6; 136, No. 5, and Plate XVII, 6; 1880 Rajendralala Mitra-Prinsep, *Antiquities of Orissa*, Vol. II. p. 30, with facsimile.
Prakrit. Gift of a *koṭhā* and (?) a *je[ya]* (?) by Chūlakama (*Kshudrakarman*).

ADDITIONS AND CORRECTIONS.

I.—NORTHERN INSCRIPTIONS.

- 12^a. (1354). S. 51.—Anyōr (now Mathurā Museum) Buddhist statuette inscription.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 63, No. A 65.
sa 50 1 g[ri] 3 di . .
Nothing beyond the date has been read.
13. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 48 f., No. A 2, and Plate VIII.
- 13^a. (1355). S. 31.—Rāl-Bhaḍār (now Mathurā Museum) Buddhist image inscription of the time of Huvishka.—1910 noticed by Vogel, *Cat. Arch. Mus. Mathura*, p. 65, No. A 71.
. . . *Huvishkasya [sam] 30 1 . . . di 20.*
Mixed dialect (?). Fragment. Gift of Khudā (*Kshudrā*) and . . . , the female pupils (*antēvāsini*) of Dinnā (*Dattā*).
- 13^b. (1356). Rāl-Bhaḍār (now Mathurā Museum) image inscription.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 92, No. C 28.
Mixed dialect. 'May the Sidha (*Siddha*) be pleased.'
14. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 184, No. Q 1.

- 14^a. (1357). Mōrā (now Mathurā Museum) image inscription of the time of Kanishka.
— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 109, No. E 20.
. *syā Kanishkasya ētasya purvayē*.
Mixed dialect. Fragment. Records the setting up of the image and mentions
Kalavadā, the Māthuri (inhabitant of *Mathurā*).
- 14^b. (1358). Nangavā (now Mathurā Museum) Buddhist image inscription.— 1910 Vogel,
Cat. Arch. Mus. Mathura, p. 60, No. A 50.
Sanskrit. Fragment. Records the erection of the image at some *vihāra*.
- 14^c. (1359). Saknā (now Mathurā Museum) image inscription.— 1910 Vogel, *Cat. Arch.
Mus. Mathura*, p. 123, No. G 47.
Mixed dialect. Fragment. No name is preserved.
- 14^d. (1360). Gaṇṣrā (now Mathurā Museum) image inscription.— 1910 Vogel, *Cat. Arch.
Mus. Mathura*, p. 122, No. G 42.
Mixed dialect. The image of Ulaṇa. The rest is uncertain.
- 14^e. (1361). Mahōli (now Mathurā Museum) Nāga (?) image inscription.— 1910 Vogel,
Cat. Arch. Mus. Mathura, p. 90, No. C 16.
Sanskrit. [Gift] of Śi-Āśvadēva, the son of Bhuvana, who has three ancestors
(*tripravaraṇa*).
15. Read 'Kōtā' instead of 'Kōta', and add : 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 122,
No. G 43.
- 15^a. (1362). Kōtā (now Mathurā Museum) railing pillar inscription.— 1910 Vogel, *Cat
Arch. Mus. Mathura*, p. 154, No. J 58.
Only the figures 40 8 (?).
16. Add : 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1085.
Summary. Read 'Arya-Hāḷakiya (*Ārya-Hāḷakiya*)' instead of 'Arya-Hāṭṭakiya (*Ārya-
Hāṭṭakiya*).'
17. Add : 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.
Summary. Read 'Kōḷiya (*Kauṭika*)' instead of 'Kōṭṭiya (*Kauṭika*).'
18. Add : 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.
Summary. Read 'Kōḷiya (*Kauṭika*)' instead of 'Kōṭṭiya (*Kauṭika*).'
19. Add : 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 79, No. B 70; 1911 correction by
Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.
Summary. Insert after dedication 'of an image with gods in all directions
(*vishudēvā*)', read 'Kōḷ[iya] (*Kauṭika*)' instead of 'Kōṭṭiya (*Kauṭika*)', and add :
The date is not quite certain. Possibly '30 5' is to be read instead of 'sa 5.'
20. Add : 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 80, No. B 71; 1911 correction by
Lüders, *Journ. Roy. As. Soc.* 1911, p. 1085.
Summary. Read 'Kōḷ[iya] (*Kauṭika*)' instead of 'Kōṭṭiya (*Kauṭika*).'
22. Add : 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084 f.
Summary. Read 'Kōḷēya (*Kauṭika*)' instead of 'Kōṭiya (*Kauṭika*).'

- 22*. (1363). S. 9.—Lucknow Provincial Museum Jaina image inscription.—1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 273, No. 3; 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 109 f., No. 3, and Plate I and Plate of Images I; 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1086; 1912 Lüders, *Journ. Roy. As. Soc.* 1912, p. 157 f.
—*sañ 9 hē 3 di 10.*
Mixed dialect. Gift of Grahapālā (*Grahapālā*), daughter of Grahamitra, daughter-in-law of Avaśiri (*Avaśiri*), wife of Kalala, at the request of Arya-Taraka (*Ārya-Taraka*) out of the Kōḷśya (*Kauṭika*) *gaṇa*, the Thāniya (*Sthāniya*) *kula*, the Vairā (*Vajri*) *śākhā*. There is besides an inscription: the female pupil (*śiśinī*) of Arya-Aghama (*Ārya-Aghama*).
- 23*. (1364). S. 12.—Lucknow Provincial Museum Jaina image inscription.—1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 273 f., No. 4; 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 110 f., No. 4, and Plate I and Plate of Images II; 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084; 1912 Lüders, *Journ. Roy. As. Soc.* 1912, p. 170 ff.
—*sa[m] 10 2 va 4 d[i] 10 I śtas[y]a purv[ā]yañ.*
Mixed dialect. Fragment. [Gift] of the female lay-hearers (*sāvīkī*), the *vaddha-ddhinīs* (?), Jinadāsī, Rudradēvā (?), Dāttāgālī (?), Rudradēvasāminī (*śvāminī*), Rudrad dātā (*°dattā*), Grahamitrā (*Grahamitrā*), Rudra . . n. ā, Kumārasīri (*Kumārasīri*), Vamadāsī, Hastisēnā, Grahasīri (*Grahasīri*), Rudradatā (*Rudradattā*), Jayadāsī, Mitraśīri (*Mitraśīri*) at the request of Dēvā, the *paṇatīhari*, the sister of Nāndī (*Nandin*), the female pupil (*śiśinī*) of Aryya-Puśīla (*Ārya-Puśhyala*), the *gaṇin* out of the Kōḷiya (*Kauṭika*) *gaṇa*, the Barimbhadāsīya (*Brahmadāsika*) *kula*, the Uchēnagari (*Uchchāirnagari*) *śākhā*.
25. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1085.
Summary. Read '[Kōḷi]ya (*Kauṭika*)' instead of '[Kōṭṭi]ya (*Kauṭika*).'
27. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.
Summary. Read 'Kōḷiya (*Kauṭika*)' instead of 'Kōṭṭiya (*Kauṭika*).'
28. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1082 ff.
Summary. Read 'Kōḷiya (*Kauṭika*)' instead of 'Kōṭṭiya (*Kauṭika*).'
29. Add: 1911 corrections by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084; 1086.
Summary. Read 'daughter of the jeweller (*māṇikara*) Khalaṃmitta (*Khaḍamitra*)' instead of 'daughter of the Khoṭṭamitta (?), the *māṇikara*', and 'Kōḷiya (*Kauṭika*)' instead of 'Kōṭṭiya (*Kauṭika*).'
30. Insert after Kaṅkāli Tīlā 'now Lucknow Provincial Museum.'
32. Add: 1911 corrections by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1082; 1084.
Summary. Read 'Kōḷiya (*Kauṭika*)' instead of 'Kōṭṭiya (*Kauṭika*).'
33. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 60, No. A 49; 1910 correction by Vogel, *Journ. Roy. As. Soc.* 1910, p. 1314. Read 'of the time of [Vā]s[i]shka' instead of 'of the time of shka.'
36. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1085.
Summary. Read '[Kōḷi]ya (*Kauṭika*)' instead of '[Kōṭṭi]ya (*Kauṭika*).'

38. Add : 1884 Cunningham, *Arch. Surv. Rep.* Vol. XVII. p. 109.
39. Add : 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.
Summary. Read 'Kōliya (*Kauṭika*)' instead of 'Kottiya (*Kauṭtika*).'
40. Add : 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 241, No. 5, and Plate X. The date is to be cancelled.
Summary. Read: Mixed dialect. Fragment. Gift of the monk (*bhikṣhu*) Buddhādāsa, the companion (*sadēvihārī* ?) of Saṅghamitra (*Saṅghamitra*). The rest is uncertain.
41. (1365). S. 43.—Mathurā (now Mathurā Museum) image inscription.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 110, No. E 25.
sa[m]vatsara 40 [3 hē] sē pratha
Mixed dialect (?). Fragment. No name is preserved
42. Add : 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 113 f., No. 7, and Plate I, and read 'S. 58' instead of 'S. 44.'
Date. Read :—*śarasatama(?) - maharajasya Huveksasya savas[ī]rē ashtapana gri[s]yamasa 3 divisa 2 ēta[syām] pureyām.*
45. Insert after Kanḍali Tilā 'now Lucknow Provincial Museum.'
45. (1366). S. 48.—Lucknow Provincial Museum Jaina image inscription of the time of mahārāja Huveksa.—1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 274 f., No. 5 ; 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 112, No. 5, and Plate I and Plate of Images III ; 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084 ; 1912 Lüders, *Journ. Roy. As. Soc.* 1912, p. 158 f.
mahārājasya Huveksasya savacharā 40 8 va 2 d[ī] 10 7 ētasya puvāyām.
Mixed dialect. Gift of an image of Saṁbhava by Yaśā, the daughter-in-law of Budhika, grand-daughter of Śavatrātā (*Śivatrātā* or *Śarvatrātā*), at the request of Dhañāsiri (*Dhanyāśrī*), the female pupil (*śiṣinī*) of Dhañāvala (*Dhanyāvala*) in the Kōliya (*Kauṭika*) *gaṇa*, the Bama[dā*]siya (*Brahmadāsika*) *kula*, the Pa(U)chanāgarī (*Uchchānāgarī*) *sākhā*.
47. Add : 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.
Summary. Read 'Kōliya (*Kauṭika*)' instead of 'Kottiya (*Kauṭtika*).'
48. Add : 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1085.
Summary. Read 'Āryya-Hālakiya (*Ārya-Hālakiya*)' instead of 'Āryya-Haṭṭakiya (*Ārya-Haṭṭakiya*).'
50. Add : 1912 correction by Lüders, *Journ. Roy. As. Soc.* 1912, p. 170.
Summary. Read 'of Ayya-Jinadāsī (*Ārya-Jinadāsī*), the *paṇatīdharī*' instead of 'obeying the command (*paṇatīdharitā*) of Ayya-Jinadāsī (*Ārya-Jinadāsī*).'
51. Add : 1910 correction by Fleet, *Journ. Roy. As. Soc.* 1910, p. 1316, note 2 ; 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 74, No. B 29, and read 'Jaina (?)' instead of 'Buddhist.'
Date. Read 'rajya-sa' instead of 'rajyasam.'

52. Add : 1884 Cunningham, *Arch. Surv. Rep.* Vol. XVII, p. 108; 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 243 f., and Plate XI, 11; 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 112 f., No. 6, and Plate I.
 Date. Read : *mahārājasya dēvaputrasya Huveshkasya savatsarē 50 1 hamantamāsa 1 divas . . . sy. pu[ro]yām.*
 Summary. Read : Mixed dialect. Fragment. Setting up of an image in the Mahārājadēvaputravīhāra by the monk (*bhikṣu*) Buddhavarman for the worship of all Buddhas, for the attainment of Nirvāṇa by the teacher (*upādhyāya*) Saṃghadāsa, and for the welfare of Buddhavarman (*Buddhavarman*).
- 52^a. (1367). S. 52.— Mathurā (Bhūtēsar Mound, now Mathurā Museum) Nāga statuette inscription.— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 91, No. C 21.
saṃ 50 2 va 3 di 20 3.
 Mixed dialect. [Image] of the lord (*bhagavat*).
53. Add : 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084; 1086.
 Summary. Read 'the Gōlika' instead of 'the member of the committee (*gotṭika*)' and 'Kōliya (*Kautika*)' instead of 'Kottiya (*Kauttika*).'
54. Add : 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.
 Summary. Read 'Kōliya (*Kautika*)' instead of 'Kottiya (*Kauttika*).'
55. Add : 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 69 f., No. B 15, and read 'Sitalāghāti' instead of 'Sitalghāti.'
56. Add : 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.
 Summary. Read 'Kōliya (*Kautika*)' instead of 'Kottiya (*Kauttika*).'
57. Add : 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 239 f., No. 3, and Plate X.
 Date. Read '*ētāyē purvayē*' instead of '*ētāyē purvāyē*.'
 Summary. Read 'the gift of the community of the four classes (*chatuvani saṃgha*) for the welfare in this world, the merit being shared according to the amount given' instead of 'the gift—Vaiḥikā (?)', 'Gahabala (? *Grahabala* ?)' instead of 'Grahabala', and 'the Rāraka (?)' instead of 'the preacher (*vāchaka*).'
- 58^a. (1368). S. 71.— Lucknow Provincial Museum spurious Jaina image inscription.— 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 275 f., No. 6; 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 114 f., No. 8, and Plate I and Plates of Images IV and V; 1912 Lüders, *Journ. Roy. As. Soc.* 1912, p. 176 ff.
sa 70 1 va 1 di 10 5 ētaya pūvāyā.
 Apart from the date, the inscription is void of sense.
- 59^a. (1369). S. 74.— Lucknow Provincial Museum Jaina image inscription.— 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 276, No. 7; 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 115 f., No. 9, and Plate I and Plate of Images VI; 1912 Lüders, *Journ. Roy. As. Soc.* 1912, p. 168 ff.
[sum 70] 4 grī 1 di 5.

Mixed dialect. Fragment. Gift of Dharāvalā [at the request of] Arhādāsī (*Arhaddāsī*), the female pupil (*śiṣinī*) of the *paṇatidhārī* Grahavilā the female pupil (*śiṣinī*) of the preacher (*vāchaḥa*) . . . nadhana out of the Aya-Varaṇa (*Ārya-Vāraṇa*) *gaṇa*, the *kula*, the Vajanākārī (*Vārjanāgarī*) *sākhā*, the Aya-Śirika (*Ārya-Śrika*) [*sambhōga*].

- 62^a. (1370). S. 77.—Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 179, No. P 38.

saṃ 70 7 grī 4 di [20] asyaṃ purvayaṃ.

Mixed dialect. Fragment. Records the gift of some monk (*bhikṣhu*).

- 62^b. (1371). S. 77.—Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 176, No. P 20.

saṃ 70 7 grī 4 di 20 5.

Mixed dialect. Gift of the monk (*bhikṣhu*) Buddhīśrēṣṭha, the keeper of vessels (? *bhajanaka* ?), to the community (*saṅgha*) of the four quarters. There is a second inscription which records once more that the pillar is the gift of Buddhīśrēṣṭha, the *bhajanaka* (?).

63. Add: 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 238, No. 1, and Plate X.

Summary. Read '(*Dadhikarṇṇa-dēvakulika*)' instead of '(*Dadhikarṇṇa-dēvikulika*).'

64. Add: 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 238, No. 2^a, and Plate X.

Date. Read 'va 2' instead of 'va.'

Summary. Read 'Dharmmadatta (*Dharmadatta*)' instead of 'Dharmmadēva.'

- 64^a. (1372). Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 239, No. 2^b, and Plate X.

Mixed dialect. Fragment. Gift of the monk (*bhikṣhu*) Dharmmadatta, the preacher of the law (*dharmakathika*), to the community (*saṅgha*) of the four quarters. The inscription is on the same pillar as No. 64, and the donor is undoubtedly identical with that of No. 64. It is extremely doubtful whether there was a date in the inscription.

65. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 179, No. P 35.

66. Add: 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 116 f., No. 10, and Plate I and Plates of Images VII and VIII.

Date. Read 'hamava' instead of 'haṇa va.'

Summary. Read 'Saṃghanādhi' instead of 'Saṃghanadhi.'

68. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 66, No. B 2.

69. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 66, No. B 3.

- 69^a. (1373). S. 84.—Mathurā (Balabhadra Kuṇḍ, now Mathurā Museum) Jaina image inscription of the time of *mahārāja rājātīrāja devaputra shāhi Vāsudēva*.—1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 276 f., No. 8; 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 67, No. B 4, and Plate XI.
—*mahārājasya rājātīrājasya devaputrasya [shā]hi-Vāsudēvasya rājya-sa[m]vatsarē 80 4 grīshmamāse dvi 2 di 5 ētasya purvāyām*.
Mixed dialect. Setting up of an image of the holy (*bhagavat*) Arhat Rishabha by the daughter-in-law of Bhaṭadatta, the Ūgibhinaka, the wife of Piṇḍi (?), the wife of a village-head man (? *grāmika* ?), and (?) by the wife of Dharasimha, at the request of Kumāraka, pupil (*śishya*) of Gamikagutta (? *Grāmikagupta* ?).
73. Add : 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 68, No. B 5; 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1085.
Summary. Read 'Kō[liya] (*Kauṭika*)' instead of 'K[oṭṭiya] (*Kauṭika*).'
75. Add : 1905 correction by Smith, *Journ. Roy. As. Soc.* 1905, p. 152; 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 117 f., No. 11, and Plate III; 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084; 1912 correction by Lüders, *Journ. Roy. As. Soc.* 1912, p. 154, and read 'S. 99' instead of 'S. 95.'
Date. Read '—sam 90 9 grī 2 di 10 6.'
Summary. Read 'Dhārmadharā (*Dharmadharā*)' instead of 'Dhāmāthā (?)' and 'Kōliya (*Kauṭika*)' instead of 'Kōṭṭiya (*Kauṭika*).'
77. Add : 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.
Summary. Read 'Kōliya (*Kauṭika*)' instead of 'Kōṭṭiya (*Kauṭika*).'
78. Summary. Insert 'and' before 'Ārahātas,' and read 'svāvika°' instead of 'savāvika°.'
- 81^a. (1374). Mathurā Museum Jaina (?) image inscription of the time of some *mahārāja*.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 122, No. G 39.
—*mahārājā*
Mixed dialect (?). Fragment. Records the setting up of the image. No name is preserved.
84. Add : 1911 corrections by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.
Summary. Read 'Kōliya (*Kauṭika*)' instead of 'Kōṭṭiya (*Kauṭika*).'
88. Add : 1884 Cunningham, *Arch. Surv. Rep.* Vol. XVII. p. 108; 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 272 f., No. 2; 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 109, No. 2, and Plate I; and insert after Mathurā '(now Lucknow Provincial Museum).'
Date. Read 'varshāmāsē' instead of 'varshamāsē.'
Summary. Read : Mixed dialect. Fragment. Records the setting up of a Bōdhi-sāta (*Bōdhisattva*).
89. Add : 1909 R. D. Bandyopādhyāy., *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 240 f., No. 4, and Plate X.
- 89^a. (1375). Mathurā (Dhūnsarpārā Quarter, now Mathurā Museum) Buddhist image inscription.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 62, No. A 64.
. . . . d[ī]vas[ē] 30 ēta[sya]
Mixed dialect. Fragment. Mentions Dēvarakshi[ta] or Dēvarakshi[tā].

- 89^b. (1876). Year 1 (?).— Lucknow Provincial Museum coping-stone inscription.— 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 271 f., No. 1*; 1910 R. D. Banerji, *Ep. Ind. Vol. X. p. 107 f., No. 1, and Plate I*; 1912 note by Lüders, *Journ. Roy. As. Soc. 1912, p. 175 f.*
 *rshē* (?) *prathu[mē]* *vasē 10 1.*
 Sanskrit. Fragment. Mentions the son of Śāu , the son of a Bhārgavi, the grandson of , the great-grandson of namitra, and Pāñchāliya (belonging to *Pañchāla*). The reading *rshē* is not certain.
- 89^c. (1377). S. 97 (?).—Mathurā (now Mathurā Museum) Jaina inscription.— 1910 Vogel-Lüders, *Cat. Arch. Mus. Mathura, p. 74, No. B 31.*
 . . . *vva 90 [7]varshamā 1.*
 Mixed dialect (?). Fragment. Records the setting up of the image and mentions the Kōṭṣya(*Kauṭika*)-*gana*, the Vaira-śakhā (*Vajrī śākhā*). The date refers to the Gupta era. The unit in the date of the year is quite uncertain.
90. Add : 1873 Cunningham, *Arch. Surv. Rep. Vol. III. p. 22*, and insert 'Jail Mound,' before 'now.'
91. Add : 1873 Cunningham, *Arch. Sur. Rep. Vol. III. p. 22*, and insert 'Jail Monnd,' before 'now.'
- 91^a. (1378). Mathurā (Bhūtēsar Mound, now Mathurā Museum) railing pillar inscription.—1873 Cunningham, *Arch. Surv. Rep. Vol. III. p. 21 f.*; 1910 Vogel, *Cat. Arch. Mus. Mathura, p. 141, No. J 1.*
 Only the figure 30.
- 91^b. (1379). Mathurā (Jamālpur, now Mathurā Museum) railing pillar inscription.— 1909 Vogel, *Bulletin de l'École Française d'Extrême-Orient, Vol. IX. p. 530 (Plate only)*; 1910 Vogel, *Cat. Arch. Mus. Mathura, p. 150, No. J 41.*
 Only the figure 30.
- 91^c. (1380). Mathurā (now Mathurā Museum) railing pillar inscription.— 1910 Vogel, *Cat. Arch. Mus. Mathura, p. 152, No. J 48.*
 'Three symbols.'
- 92^a. (1381). Lucknow Provincial Museum sculpture inscription.— 1910 R. D. Banerji, *Ep. Ind. Vol. X. p. 118, No. 12, and Plate II.*
 Prakrit. Fragment. Of the goldsmith (*sōvan[ika]*) Ūtara (*Uttara*), the Gotiputra (son of a *Gaupṭi*).
94. Add : 1907 note by V. Smith, *Zeitschr. Deutsch. Morgenl. Ges. Vol. LVI. p. 404 ff.*
 Summary. Read 'of the *kālavāḷa* Poṭṭhayaśaka (*Praushṭhayaśas*), the Gotiputra (*Gaupṭiputra*)' instead of 'of Gotiputra (*Gaupṭiputra*), a black serpent to the Poṭṭhayaś (*Prōshṭhakas*) and Śakas.'
97. Add : 1910 Vogel, *Cat. Arch. Mus. Mathura, p. 186, No. Q 3.*
98. Add : 1910 Vogel, *Cat. Arch. Mus. Mathura, p. 144, No. J 7 and Plate XXII.*
 Summary. Read ' *abhyāntarōpasthāyaka* ' instead of ' *kā* ' (misprint).
102. Add : 1910 Vogel, *Cat. Arch. Mus. Mathura, p. 185 f., No. Q 2, and Plate V.*

- 107^a. (1382). Lucknow Provincial Museum Jain stone inscription.—1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 120, No. 17, and Plate III.
Mixed dialect. Fragment. Records the setting up [of the tablet] by the wife of [Amōgha]datta, a Kotsi (*Kautsi*), for the worship of the Arāhantas (*Arhats*).
- 107^b. (1383). Mathurā (Kaṅkālī Ṭilā, now Lucknow Provincial Museum) Jain tablet inscription.—1894 noticed by Bühler, *Ep. Ind.* Vol. II. p. 311, and Plate I, b; 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 120, No. 18, and Plate III.
Mixed dialect. Fragment. Setting up of the tablet of homage (*āyāgapaṭa*) by . . . the daughter of Dhanamitrā, the daughter-in-law of . . .
- 107^c. (1384). Lucknow Provincial Museum Jain stone-slab inscription.—1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 119 f., No. 15, and Plate III and Plate of Images VI; 1912 Lüders, *Journ. Roy. As. Soc.* 1912, p. 159 f.
Mixed dialect. Fragment. Gift of Mitrā, the daughter of Gōśāla.
- 107^d. (1385). Lucknow Provincial Museum Jain image inscription.—1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 120, No. 16, and Plate III; 1912 Lüders, *Journ. Roy. As. Soc.* 1912, p. 173 ff.
Mixed dialect. Fragment. The request of Āyā (*Āryā*)śi, the Adhichchhatrakā (native from *Adhichchhatra*), out of the [Pētivā]mika (*Praitivarmika*) kula, the Vajranāgarī śākhā.
- 107^e. (1386). Mathurā Museum Jain statuette inscription.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 70, No. B 17.
Mixed dialect. Fragment. Mentions the daughter-in-law of Dhamamitra (*Dharmamitra*), the daughter of
- 107^f. (1387). Mathurā (Mātā Math, now Mathurā Museum) Jain statuette inscription.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 70 f., No. B 18.
Mixed dialect. Fragment. Mentions the Kōḷika (*Kauṭika*) gaṇa, the Vachhalika (*Vātsalika*) kula.
- 107^g. (1388). Mathurā (Kaṅkālī Ṭilā, now Mathurā Museum) Jain image inscription.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 78, No. B 68.
Mixed dialect (?). Fragment. Mentions Ghō , the sister of
- 107^h. (1389). Mathurā (Kaṅkālī Ṭilā, now Mathurā Museum) Jain image inscription.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 79, No. B 69.
Not read.
109. Add : 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 119, No. 14, and Plate III and Plate of Images III; 1912 correction by Lüders, *Journ. Roy. As. Soc.* 1912, p. 156.
Summary. Read 'Prakrit. Gift of Pāsabalā (*Pushyabalā*), the wife of Dhama-vaḍhaka (*Dharmavardhaka*).'
113. Add : 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 119, and Plate of Images VI (Plate only), and read 'stone-slab' instead of 'image.'
116. Add : 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1085.
Summary. Read 'Aya-Hāḷiya (*Ārya-Hāḷiya*)' instead of 'Aya-Hāṭṭiya (*Ārya-Hāṭṭiya*).'

118. Add : 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1083, note 2.
121. Add : 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.
Summary. Read 'Kōḷiya (*Kauṭika*)' instead of 'Kottiya (*Kauṭika*).'
122. Add : 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.
Summary. Read 'Kōḷiya (*Kauṭika*)' instead of 'Kottiya (*Kauṭika*).'
123. Add : 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 69, No. B 14.
124. Add : 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1085.
Summary. Read 'Kōḷiya (*Kauṭika*)' instead of 'Kottiya (*Kauṭika*).'
- 124^a. (1390). Lucknow Provincial Museum Jaina (?) stone inscription.— 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 121, No. 20, and Plate III; 1912 correction by Lüders, *Journ. Roy. As. Soc.* 1912, p. 160 f.
Mixed dialect. Fragment. No name is preserved.
- 124^b. (1391). Lucknow Provincial Museum image inscription.— 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 121, No. 19, and Plate III; 1912 Lüders, *Journ. Roy. As. Soc.* 1912, p. 160.
Mixed dialect. Fragment. Mentions the wife of [Gh]ṛitakuṇḍaka.
- 125^a. (1392). Mathurā (Kaṭrā Mound, now Mathurā Museum) Buddhist statuette inscription.—1908 Vogel, *Ann. Progr. Rep. of Superint. Arch. Surv. Northern Circle*, 1907-08, p. 37; 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 47 f., No. A 1, and Plate VII.
Prakrit. Records the erection of a Bōdhisacha (*Bōdhisattva*) by Amōhāāsī, the mother of Budharakhita (*Buddharakshita*), in her own *viḥāra*.
- 125^b. (1393). Mathurā (now Mathurā Museum) Buddhist image inscription.— 1910 mentioned by Vogel, *Cat. Arch. Mus. Mathura*, p. 61, No. A 56.
Not read.
- 125^c. (1394). Mathurā (Galatēsvar Mahādēv Maṭh near Kaṭrā Mound, now Mathurā Museum) Buddhist image inscription.— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 63, No. A 66.
Mixed dialect. Fragment. Records the gift of the [Bō]dhisatva (*Bōdhisattva*) by the female lay-worshipper ([*upāsi*]kā) Namdā as the special property of the Śavasthidiyas (*Sarvāstivādins*?). Mentions besides a *kshatrapa*.
- 125^d. (1395). Mathurā (Jamālpur, now Mathurā Museum) Buddhist image inscription.— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 120, No. G 10.
Mixed dialect. Sugatapara Buddhadarśava, the meaning of which is doubtful.
- 125^e. (1396). Lucknow Provincial Museum Buddhist image inscription.— 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 121, No. 21, and Plate III.
Mixed dialect. [Gift of] an image of Buddha by the wife of Buddhādēva.
- 125^f. (1397). Mathurā Museum railing pillar inscription.— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 147, No. J 21.
Prakrit. Of Jōda (?).

- 125^a. (1398). Mathurā Museum Buddhist railing pillar inscription.—1909 Vogel, *Bulletin de l'École Française d'Extrême-Orient*, Vol. IX. p. 529 (Plate only); 1909 Vogel, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 157 and fig. 1; 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 150, No. J 36.
Prakrit. Dasa, meaning 'ten' (?).
- 125^b. (1399). Mathurā Museum Buddhist railing pillar inscription.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 153, No. J 52.
Prakrit. Śivara (?).
- 125^c. (1400). Mathurā (Gōpālpur Quarter, now Mathurā Museum) railing pillar inscription.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 156 f., No. J 68.
Prakrit. Rama (*Rāma* ?).
- 125^d. (1401). Mathurā Museum Buddhist railing pillar inscription.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 145, No. J 13.
Prakrit. Of Saṅghadēva.
- 125^e. (1402). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—1884 Cunningham, *Arch. Surv. Rep.* Vol. XVII. p. 108, No. 1; 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 178, No. P 31.
Mixed dialect. Gift of the monk (*bhikṣu*) Saṅghadēva, pupil (*atēvāsika*) of Vakuḍa.
- 125^f. (1403). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—1884 Cunningham, *Arch. Surv. Rep.* Vol. XVII. p. 108, No. 4; 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 177, No. P 23.
Mixed dialect. Gift of jāmītra, the Vojjavaśika (?), for the gift of health to his companion (*saddhyicikari*) Dharmadēva.
- 125^g. (1404). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—1884 Cunningham, *Arch. Surv. Rep.* Vol. XVII. p. 108, No. 2; 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 177 f., No. P 27.
Mixed dialect. Gift of the monk (*bhikṣu*) Bhadra and Bhadraghōsha. Compare No. 125^a.
- 125^h. (1405). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 178, No. P 28.
Mixed dialect. Gift of the monk (*bhikṣu*) Bhadra and Bhadraghōsha. Compare No. 125^g.
- 125ⁱ. (1406). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 179, No. P 33.
Mixed dialect. Fragment. Gift of the monk (*bhikṣu*) Buddhāmītra (*Buddhamitra*).
- 125^j. (1407). Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc. N. S.* Vol. V p. 238, No. 3.
Mixed dialect. Fragment. Gift of some monk (*bhikṣu*)

- 125^a. (1408). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—
1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 178, No. P 30.
Mixed dialect. Gift of the pillar-base (*kumbhaka*) by Viśvasika Sūśyala together
with his wife and his sons.
- 125^b. (1409). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—
1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 178, No. P 32.
Mixed dialect. Gift of the pillar-base (*kumbhaka*) by the monk (*bhikṣu*) Saṅgha-
varma (*Saṅghavarman*) and Vaddha (? *Vṛiddha* ?).
- 125^c. (1410). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—
1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 176, No. P 21.
Mixed dialect. Gift of the pillar-base (*kumbhaka*) by the supporters of the Order
(? *saṅghaprakṛita*), headed by Bhadraghōsha. There is a second inscription
which is probably to the same effect. Compare Nos. 125^a and 125^a.
- 125^d. (1411). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—
1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 177, No. P 25.
Mixed dialect. Gift of the pillar-base (*kumbhaka*) by the supporters of the Order
(? *saṅghaprakṛita*), headed by Bhadraghōsha. Compare Nos. 125^a and 125^a.
- 125^e. (1412). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—
1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 177, No. P 26.
Mixed dialect. Fragment. Gift of the pillar-base (*kumbhaka*) by the supporters
of the Order (? *saṅghaprakṛita*), [headed by] Bhadraghōsha. Compare Nos. 125^a
and 125^b.
- 125^f. (1413). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—
1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 177, No. P 24.
Mixed dialect. Gift of the supporters of the Order (? *saṅghaprakṛita*), headed by
Bhadila (*Bhadṛila*). Compare No. 125^a.
- 125^g. (1414). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—
1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 179, No. P 37.
Mixed dialect. Fragment. Gift of the supporters of the Order (? *saṅghaprakṛita*),
headed by Bhaddila (*Bhadṛila*). Compare No. 125^a.
- 125^h. (1415). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—
1910 mentioned by Vogel, *Cat. Arch. Mus. Mathura*, p. 179, No. P 36.
Not read.
- 125ⁱ. (1416). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—
1910 mentioned by Vogel, *Cat. Arch. Mus. Mathura*, p. 179, No. P 39.
Not read.
126. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 176 f., No. P 22.
127. Add: 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 242*,
No. 8, and Plate XI.
Summary. Read 'Mixed dialect. Gift of Viśvasika Vakamihira together with his
son Horamurḍata (?). Compare Nos. 128 and 141.'
128. Add: 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 243 f.*,
No. 10, and Plate XI.

Summary. Read 'Mixed dialect. Gift of Viśvasika Vakamihira together with his son Horamudakhara (?). There is a second inscription recording the gift of Horamudkhapharu (?), the son of Vakamihira. Compare Nos. 127 and 141.'

129. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 178, No. P 29.

133. Add: 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 241 f.*, No. 7, and Plate XI.

Summary. Read 'Mixed dialect. Gift of the monk (*bhikṣu*) Buddharakshita, the *bhaṇḍakṣa* (?), to the Community (*saṅgha*) of the four quarters.'

135. Add: 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 241*, No. 6, and Plate XI.

Summary. Read 'Baudhaghōsha (*Bauddhaghōsha*)' instead of 'Buddhaghōsha.'

136. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 166, No. N 1, and Plate IV, and insert 'Buddhist' before 'stūpa.'

Summary. Read 'Nuśāpriyā' instead of 'Naśāpriyā.'

137. Add: 1884 Cunningham, *Arch. Surv. Rep. Vol. XVII. p. 108*, No. 3.

139. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 179, No. P 34.

Summary. Add after 'Datta' 'to the Community (*saṅgha*) of the four quarters. [Pillar ?] 37'.

140. Add: 1910 R. D. Banerji, *Ep. Ind. Vol X. p. 118 f.*, No. 13, and Plate II; 1912 Lüders, *Journ. Roy. As. Soc. 1912*, p. 154 ff.; and insert after Mathurā, '(now Lucknow Provincial Museum).'

Summary. Read: 'Mixed dialect. Fragment. Records the setting up of the cooking place (*pachana*) of the Kakatikas, in the grove . . . at Śrīkuṇḍa (*Śrīkuṇḍa*), in their own *vihāra*, by the merchants (*vyavahārin*), the supporters of the Order (*saṅghaprakṛita*) . . . Sthāvarajātra, Buddharakshita, Jivāsiri (*Jivāsri*), Buddhadāsa, Saṅgharakshita, Dhārmavarmma (*Dharmavarman*), Buddhadēva, Akhila . . . '

141. Add: 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 242 f.*, No. 9, and Plate XI.

Summary. Read: Mixed dialect. Gift of Viśvasika Vakamihira together with his son Horamudkhata (?). Compare Nos. 127 and 128.

146. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 50, No. A 5, and Plate IX.

149*. (1417). S. 24.—Īśāpur (now Mathurā Museum) column inscription of the time of *mahārāja rājātirāja devaputra śāhi Vāsishka*.—1910 Vogel-Daya Ram Sahu, *Journ. Roy. As. Soc. 1910*, p. 1311 ff.; 1910 note by Fleet, *Journ. Roy. As. Soc. 1910*, p. 1315 ff.; 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 189, No. Q 13.

—*mahārājaśya r[ā]jāt[t]irājāsya dēva[pu]trasya śāhēr=Vāsishkasya rājyasamvatsurē [cha]turvinśē 20 4 gr[ā]shmāmāsē chaturtithē 4 diva[sē] trinśē 30 asyām pūrvvāyām.*

Sanskrit. Setting up of the sacrificial post (*yūpa*) by the Brahman (*brāhmaṇa*) Drōṇala, the son of Rudrila, of the Bhāradvāja *gōttra*, the Mānachchhandōga (?), after having performed a *sattra* of twelve nights.

- 149^b. (1418). S. 40.—Chhargāon (now Mathurā Museum) Nāga image inscription of the time of *mahārāja rājātirāja* Huvishka.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 88 f., No. C 13.
maharajasya rajattirajasya Huvishkasya savatsara chaturisa 40 hemattamasē 2 divasē 20 3 etta purvāyā.
Mixed dialect. Records the erection of the Nāga, at their own tank (*pushkaraṇī*), by the two friends Sēnahastin, the son of Piṇḍapayya (*Piṇḍapārya*), and Bhoṇḍaka, the son of Viravṛiddhi (*Viravṛiddhi*).
- 149^c. (1419). Chhargāon (now Mathurā Museum) stone-slab inscription of the time of some *rājātirāja* [dēva]putra.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 186, No. Q 4.
. [ra]jati[raja] [pu]tra
. purvāyā.
Mixed dialect. Fragment. No name has been preserved.
150. Add: 1909 Konow, *Ind. Ant.* Vol. XXXVIII. p. 147; 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 83, No. C 1, and Plate XII.
Summary. Read 'Prakrit. Made by Gōmitaka (*Gōmitraka*), the pupil (*atēvāsin*) of Kuṇika. The rest of the inscription is quite uncertain.'
- 151^a. (1420). S. 35.—Lākhanū (now Mathurā Museum) Buddhist image inscription of the time of *mahārāja dēvaputra* Huveshka.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 62, No. A 63.
—*maharajasya devaputrasya Huveshkasya sam 30 5 hemata*
Mixed dialect. Fragment. Only the date has been preserved.
- 151^b. (1421). Lākhanū (now Mathurā Museum) Buddhist (?) image inscription, probably of the time of *mahārāja* Vāsu[dēva].—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 122, No. G 38.
—*mahārājasya Vā[su]*
Mixed dialect. Fragment. Mentions the daughter-in-law of ,
the of Sēna.
161. Add: 1910 correction by Vogel, *Journ. Roy. As. Soc.* 1910, p. 1314, and read 'S. 28' instead of 'S. 68.'
Date. Read 'sam 20 8' instead of 'sam [60] 8.'
Summary. Omit 'The date of the year is quite uncertain.'
188. Summary. Read 'Bhadanakaḍiya (inhabitant of *Bhadanakaḍa*)' instead of 'Bhadata-Kaḍiya (pupil of *bhadanta Kaḍa* ?).'
256. Summary. Read 'Gift of the mother of Tāpasi, the Kurarī (inhabitant of *Kurara*)' instead of 'Gift of Kurarī, mother of Tāpasi.'
265. Summary. Read 'Mōrajāhikaṭa' instead of 'Mōrasihikaṭa (*Mayūrasimhikaṭa*).'
314. Summary. Read 'the Bha[dana]kaḍ[iya] (inhabitant of *Bhadanakaḍa*)' instead of 'from Bhasikaḍa (?).'
346. Add: 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.*, p. XLVI f., No. 4.

354. Summary. Read 'Mōrajahikādiya (inhabitant of Mōrajahikāḍa)' instead of 'Ramōrajahikāḍi[ka] (? inhabitant of Ramōrajahikāḍa).'
578. Read 'Plate XXI' instead of 'Plate.'
669. Add: 1910 correction by Venis, *Journ. Roy. As. Soc.* 1910, p. 813 f., No. A; 1910 Fleet, *Journ. Roy. As. Soc.* 1910, p. 815 ff.
670. Add: 1910 Venis, *Journ. Roy. As. Soc.* 1910, p. 814 f., No. B.
- 684^a. (1422). S. 13.—Jānkhaṭ stone inscription of the time of *svāmin* Virasēna.—1900 mentioned by Burn, *Journ. Roy. As. Soc.* 1900, p. 553; 1911 Pargiter, *Ep. Ind.* Vol. XI. pp. 85 ff., and Plate.
svamisa Virasēnasa saṁvatsarē 10 3 gishmānām pākshē 4 divasē paṁchamē.
Mixed dialect. Nothing beyond the date has been made out.
920. Add: 1911 Boyer, *Mélanges d'Indianisme offerts à M. Sylvain Lévi*, p. 121-128.
921. Add: 1911 Lüders, *Bruchstücke Buddhistischer Dramen*, p. 41 f.
Summary. Add 'Prakrit.'
- 921^a. (1423). Sārnāth Buddhist rail stone inscription.—1909 Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 95, No. 1, and Plate XXX.
Prakrit. Gift of the base stone (*ālābana*) by the nun (*bhikkhunikā*) Saṁvāhikā.
- 921^b. (1424). Sārnāth Buddhist railing pillar inscription.—1908 mentioned by Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 66; 102, No. 2, and Plate XXXII.
Prakrit. Not read.
- 921^c. (1425). Sārnāth Buddhist railing pillar inscription.—1908 mentioned by Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 66; 102, No. 3, and Plate XXXII; 1909 Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 95.
Prakrit. The pillar (*thabha*) of Jāntēyikā together with Sihā (*Siṁhā*). Compare No. 921^d.
- 921^d. (1426). Sārnāth Buddhist railing pillar inscription.—1909 Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 95, No. 2, and Plate XXX.
Prakrit. Fragment. [Gift] of Jātēyikā together with Bharini. Compare No. 921^e.
- 921^e. (1427). Sārnāth Buddhist railing pillar inscription.—1908 mentioned by Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 66; 102, No. 4, and Plate XXXII.
Prakrit. Not read.
922. Add: 1908 mentioned by Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 70; 103, No. 8.
923. Add: 1908 mentioned by Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 70; 103, No. 10.
924. Add: 1908 mentioned by Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 103, No. 9.
925. Add: 1908 mentioned by Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 80 102, No. 7.
926. Add: 1908 mentioned by Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 78; 102, No. 6, and Plate XXVIa.

927. Add: 1908 mentioned by Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 78; 102, No. 6, and Plate XXVIb.
928. Read 'Vol. IX.' instead of 'Vol. VIII.' and add: 1909 Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 95 f., No. 3, and Plate XXX.
929. Read 'Vol. IX.' instead of 'Vol. VIII.'
- 929^a. (1428). Sārnāth Buddhist railing inscription.—1908 Oertel-Vogel-Konow, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 68, and Plate XXXII, No. 9; 1909 Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 96 f.
Mixed dialect. The property of the teachers (*āchārya*), the Sarvvāstivādins.
- 929^b. (1429). Sārnāth Buddhist railing inscription.—1909 Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 96, No. 4, and Plate XXX.
Mixed dialect. The property of the teachers (*āchārya*), the Sarvvāstivādins.
- 929^c. (1430).¹ Sārnāth Buddhist railing pillar inscription.—1908 Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 66 f.; 103, No. 11, and Plate XXXII.
Mixed dialect. Fragment. Gift of a lamp (*pradīpa*) by the devout female lay-worshipper (*paramōpāsikā*) Sulakshmanā in the Mūla[gandhakuṭi] of the lord (*bhagavat*) Buddha.
- 929^d. (1431). Sārnāth Buddhist railing pillar inscription.—1909 Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 97 ff., No. 5, and Plate XXX.
Sanskrit. Fragment. Gift of a lamp (*pradīpa*) by the devout lay-worshipper (*paramōpāsaka*) Kirtti in the Mūlagandhakuṭi.
- 929^e. (1432). Sārnāth Buddhist image inscription.—1909 Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 99, No. 6, and Plate XXX.
Sanskrit. Gift of the Śākya monk (*Śākyabhikṣu*) Dhanadēva. Comp. No. 929^f.
- 929^f. (1433). Sārnāth Buddhist image inscription.—1909 Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 99, No. 7, and Plate XXX.
Sanskrit. Gift of Dhanadēva. Compare No. 929^e.
- 929^g. (1434). Sārnāth Buddhist image inscription.—1909 Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 99, No. 8, and Plate XXX.
Sanskrit. Gift of Kumāragupta.
- 929^h. (1435). Sārnāth Buddhist stone-slab inscription.—1908 Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 89; 103, No. 12, and Plate XXXII.
. . . *māgha di 30*.
Sanskrit (?). Fragment. No name has been preserved.
- 929ⁱ. (1436). Sārnāth Buddhist image inscription.—1908 Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 89; 103, No. 13, and Plate XXXII.
Sanskrit. Records that Śīlayāsas caused to be made the image of Buddha, the Ādityabandhu.

¹ The inscriptions Nos. 929^c to 929^h are later than A.D. 400, but have been included on account of the similarity of the tenor of them with the earlier votive inscriptions.

- 929^j. (1437). Sārnāth Buddhist image inscription.— 1908 Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 89 f.; 103, No. 14, and Plate XXXII.
Sanskrit. Fragment. Records the gift of some Śākya monk (*Śākyabhikṣu*).
- 929^k. (1438). Sārnāth Buddhist image inscription.— 1908 Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 89 f.; 103, No. 15, and Plate XXXII.
Sanskrit. Fragment. Records the gift of Dharmasīmha (?).
- 929^l. (1439). Sārnāth Buddhist image inscription.— 1908 mentioned by Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 103, No. 16, and Plate XXXII.
Not read.
- 929^m. (1440). Sārnāth Buddhist image inscription.— 1908 Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 90; 103, No. 17, and Plate XXXII.
Mixed dialect. Gift of the Śākya monk (*Śākyabhikṣu*) Buddhapriya (*Buddhapriya*).
- 929ⁿ. (1441). Sārnāth Buddhist image inscription.— 1908 Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 81; 103, No. 18, and Plate XXXII.
Sanskrit. Gift of the devout lay-worshipper (*paramōpāsaka*), the chief of the district (*vishayapati*) Suyātra.
- 929^o. (1442). Sārnāth Buddhist statuette inscription.— 1908 mentioned by Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 103, No. 19.
Not read.
- 929^p. (1443). Sārnāth Buddhist statuette inscription.— 1908 mentioned by Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 103, No. 20.
Mixed dialect. The Buddhist creed.
- 929^q. (1444). Sārnāth Buddhist inscription on hand of image.— 1908 mentioned by Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 103, No. 21, and Plate XXXII.
Mixed dialect. The Buddhist creed.
- 929^r. (1445). Sārnāth Buddhist image inscription.— 1908 Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 81; 103, No. 22, and Plate XXXII.
Sanskrit. Gift of the Śākya monk (*Śākyabhikṣu*), the elder (*sthavira*) Bandhugupta.
- 929^s. (1446). Sārnāth Buddhist stone-slab inscription.— 1908 Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 103, No. 23, and Plate XXXII.
Sanskrit. Fragment. No name has been preserved.
- 929^t. (1447). Sārnāth Buddhist rail post inscription.— 1909 Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 100, No. 9, and Plate XXX.
Mixed dialect. Fragment. Of the Śākya monk (*[Śākyabhikṣu]*) Vādhishēṇa (*Bōdhishēṇa*).
- 929^u. (1448). Sārnāth Buddhist rail post inscription.— 1909 Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 100, No. 10, and Plate XXX.
Sanskrit. Fragment. The lamp (*pradīpa*) of the devout lay-worshipper (*[paramōpā]saka*) Bhavarudra.

- 937^a. (1449). Kasiā stone inscription.— 1909 Vogel, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 61 f., No. 1.
Prakrit (?). Fragment. No sense has been made out.
- 937^b. (1450). Kasiā Buddhist statuette inscription.— 1909 Vogel, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 62, No. 2.
Sanskrit. Gift of the Śākya monk (*Śākyabhikṣu*) *bhadanta* Suvira. The work of Dinna (*Datta*).
- 958^a. (1451). Rājgir image inscription.— 1909 mentioned by Marshall, *Arch. Surv. Ind. Ann. Rep.* 1905-6, p. 106.
Fragment. Not read.
959. Add : 1909 Bloch, *Arch. Surv. Ind. Ann. Rep.* 1905-6, p. 98, note 1, and read 'Rājgir (Son Bhāṇḍār) Jaina' instead of 'Rājgir (Sonbhāṇḍār) Buddhist.'
Summary. Read 'Vairadēva' instead of 'Viradēva.'

II.—SOUTHERN INSCRIPTIONS.

- 964^a. (1452). Year 52.— Andhan stone inscription of the time of *rājan* Rudradāman.— 1909 mentioned by Konow, *Arch. Surv. Ind. Ann. Rep.* 1905-6, p. 166 f.; 1910 D. R. Bhandarkar, *Journ. Bo. Br. Roy. As. Soc.* Vol. XXIII, p. 68.
Rājñō Chāshṭanasa Ghsamōtikaputrāsa rajñō Rudradāmasa Jayadāmaputrāsa varshē dvīpaṁchāśē 50 2 Phaguṇabāhulāsa dvitīyāṁ 15 2.
Mixed dialect. Nothing beyond the date has been read. There are four copies of this inscription.
- 964^b. (1453). Year 114.— Andhan stone inscription.— 1909 mentioned by Konow, *Arch. Surv. Ind. Ann. Rep.* 1905-6, p. 166 f.
Said to be dated in the year 114, the 12th day of the bright half of Jyēṣṭhāmūla.
987. Summary. Read 'the son of Ā[ṇada] (*Ānanda*)' instead of 'the son of Ā . . .', and add 'Compare No. 1024.'
- 1205^a. (1454). Amarāvati Buddhist coping-stone inscription.— 1909 mentioned by Rea, *Arch. Surv. Ind. Ann. Rep.* 1905-6, p. 117, and Plate XLVIII, No. 1.
Prakrit. Fragment. Gift of a slab (*paṭa*) by Tukā, the wife of Budhi (*Buddhi*), son of the householder (*gahapati*) Kubala, the Tulakicha (inhabitant of Tulaka), with her son and her sister.
1220. Summary. Read '[Chhada]kicha' and 'Chhandaka' instead of '[Chada]kicha' and 'Chandaka'.
1223. Summary. Add 'Compare No. 1263.'
1230. Summary. Read 'hall for practising religious exercises (*padhānamaḍava*)' instead of 'chief pavilion (? *padhānamaḍava*).'

INDEX OF PERSONAL NAMES.¹

A		NUMBER.		NUMBER.
Āba, m.,	.	1332	Akhagha, m.,	1337
Achala, B. monk,	.	987	Akhila, m.,	140
Achalā, B. nun,	.	175, 462	Ālābagira, B. saint,	160
Achalā (?), f.,	.	107	Alāmbusā, apsaras,	747
Achaladāsa, trader,	.	1066	Ālinaka, m.,	1332
Achhāvati, B. nun,	.	430	Amagā (?), f.,	463
Achina, m.,	.	1337	Amgiya, mahārāṭhi family,	1112
Achusanigika, yaksha,	.	958	Amōgha, m.,	945
Ādā, surn. of courtesan Lōṇasōbhikā,	.	102	Amōghadatta, m.,	107 ^a
Adhagachhaka, family,	.	1058	Āmōghārakhitā, f.,	92
Ādityabandhu, surn. of Buddha,	.	929 ^b	Amōhāsī, f.,	125 ^c
Āduthuma, Śaka,	.	1162	Amōhini, J. śrāvikā,	59
Āgaraju, prince (= Āgaraju),	.	688	Am̐pikāpaka, B. monk,	1081
Āgaraju, prince (= Āgaraju),	.	687	Am̐talikita, Greek king,	669
Aghama, J. monk,	.	22 ^c	Āṇada, m. (= Āṇada),	1024
Agidēvā, f.,	.	178	Āṇada, banker,	1109
Agila, m.,	.	600	Āṇada, member of the gōlika caste,	1151
Agilla, Brahman,	.	1200	Āṇada, m.,	1178
Āgimita, B. monk,	.	1041	Āṇada, m. (= Āṇada),	987
Agimitranaka, mahārāṭhi,	.	1088	Āṇada, B. monk,	999
Agisamaja, Brahman,	.	1200	Āṇadā, f.,	1219
Agisimā, f.,	.	302	Anādhapedika, m.,	731
Agivesa, Br. gōtra (= Agivesa),	.	1205	Anaghasrēṣṭhivijā (?), f.,	75
Agivesa, Br. gōtra (= Agivesa),	.	1205	Anamda, m.,	721
Agiyatanaka, royal officer,	.	1141	Ānamda, artisan,	346
Agnivarmman, Śaka,	.	1137	Anammitaka (?), m.,	578
Ahija (?), mahābhōja,	.	1021	Anugaha, m.,	1332
Ahila, m.,	.	1058	Anurādhā, f.,	784
Ahimita, prince,	.	169	Āpadēvanaka, mahārāṭhi,	1111
Ajaka, m.,	.	1256	Āpagira, B. saint,	660
Ajakālaka, yaksha,	.	795	Apaguriya, family,	1152, 1155
Ajamita, m.,	.	672	Apajita, B. school (?),	1158
Ajarānī, f.,	.	389	Apākānī, f.,	392
Ajatasata, king,	.	774	Apakara, m.,	1332
Ajitiguta, m.,	.	264; 549	Aparajita, B. school (?),	1163
Ājivika, monks,	.	954, 955, 956	Aparēṇu, merchant, and B. upāsaka (= Aparēnuka),	1024
Ajuna, m. (= Ajuna),	.	1206	Aparēnuka, merchant, and B. upāsaka (= Aparēṇu),	987
Ajuna, m. (= Ajuna),	.	1221	Apathaka, m.,	263
Akakā (?), J. nun,	.	48		

¹ Abbreviations:—B.=Buddhist; Br. = Brahmanic; J. = Jaina. If the name of the same person or the same *kula*, *śākha*, etc. occurs in two different forms, references are given under both forms. If it occurs in more than two different forms, all the forms are enumerated under the form that appears first in the Index, and references to this form are given under the other forms. The figures refer to the numbers in the List. Figures separated by a semicolon refer to different persons.

	NUMBER.		NUMBER.
Apa . . . yaha (?), <i>m.</i> ,	391	Aryya-Gōshṭha, <i>J. monk</i> ,	21
Apikinaka, <i>B. monk</i> ,	842	Aryya-Hāḷakiya, <i>J. kula</i> (= Aya-Hāḷiya),	48
Araha, <i>m.</i> ,	260 ; 420	Aryya-Hastahasti, <i>J. preacher</i> (= Aryya-Ghastuhasti),	54
Araha . . . , <i>J. monk</i> ,	75	Aryya-Jayā, <i>J. nun</i> ,	21
Arahadāsa, <i>m.</i> ,	261	Aryya-Jayabhūti, <i>J. monk</i> ,	24
Arahadāsī, <i>B. nun</i> ,	333	Aryya-Jēshṭahasti <i>J. monk</i> (= Aryya-Jēshṭahasti),	121
Arahadina,	265 ; 286 ; 354	Āryya-Kharṇa (?), <i>J. gaṇin</i> ,	56
Arahadina, <i>B. monk</i> ,	337	Aryya-Kshēma, <i>J. monk</i> ,	76
Arahadina, <i>gōshṭhā</i> ,	1338	Aryya-Kshēraka, <i>J. preacher</i> ,	20, 122
Arahadinā, <i>f.</i> ,	436	Aryya-Kumāramitrā, <i>J. nun</i> ,	39
Arahaguta, <i>B. monk</i> ,	196, 587	Āryya-Kumāranandī, <i>J. monk</i> ,	71
Arahaguta, <i>m.</i> ,	428, 429	Aryya-Māghahasti, <i>J. gaṇin</i> (= Aryya-Maṃguhasti),	54
Arahaguta, <i>dēvaputra</i> ,	777, 814	Aryya-Maṃguhasti, <i>J. gaṇin</i> (= Aryya-Māghahasti),	53
Arahagutā, <i>f.</i> ,	243 ; 435	Aryya-Mātrīdina, <i>J. preacher</i> (= Aryya-Mātrīdina),	27
Arahaka, <i>B. monk</i> ,	602	Aryya-Mātrīdina, <i>J. preacher</i> (Aryya-Mātrīdina),	30
Arahaka, <i>m.</i> ,	323	Aryya-Mihila, <i>J. monk</i> ,	121, 122
Arahalaya, <i>royal officer</i> ,	1141	Aryya-Nāgabhūtiya, <i>J. kula</i> ,	21
Arahatapālita, <i>B. monk</i> ,	322	Aryya-Nāgadattā, <i>f.</i> ,	86
Arahatarakhita, <i>m.</i> ,	521	Aryya-Ōgha (?), <i>J. monk</i> ,	29
Arhadāsī, <i>J. nun</i> ,	59 ^a	Aryya-Pāla, <i>J. gaṇin</i> ,	29
Arihadatā, <i>f.</i> ,	497	Aryya-Puśīla, <i>J. gaṇin</i> ,	23 ^c
Ariṣṭanēmi, <i>J. arhat</i> ,	26	Aryya-Sāmā, <i>J. nun</i> ,	121
Arya-Aghama, <i>J. monk</i> ,	22 ^a	Aryya-Sandhi, <i>J. monk</i> ,	119
Āryachētiya, <i>J. kula</i> ,	42	Aryya-Sandhika, <i>J. preacher</i> ,	21
Arya-Data, <i>J. gaṇin</i> ,	34	Aryya-Saṅgamikā, <i>J. nun</i> (= Aya-Saṅgamikā),	24
Arya-Gōdāsa (?), <i>J. monk</i> ,	36	Aryya-Saṅghasiha, <i>J. preacher</i> ,	28
Arya-Hāḷakiya, <i>J. kula</i> ,	16	Aryya-Siha, <i>J. preacher</i> ,	29
Arya-Kakasaghasta, <i>J. preacher</i> (= Āya-Karkuhastha),	57	Aryya-Vasulā, <i>J. nun</i> (= Aya-Vasulā),	24
Arya-Kaniyasika, <i>J. kula</i> ,	113	Aryya-Vēri, <i>J. sākhā</i> (= Aryya-Vēriya),	27, 36
Arya-Nandika, <i>J. gaṇin</i> ,	37	Aryya-Vēriya, <i>J. sākhā</i> (= Aryya-Vēri),	56
Aryantadi (?), <i>B. (?) nun</i> ,	910	Āryya-Vṛiddhahasti, <i>J. preacher</i> (= Aya-Vṛiddhahasti),	56
Arya-Śirikiya, <i>J. sambhōga</i> ,	116	Aryy-Ōdēhikiya, <i>J. gaṇa</i> ,	21, 76
Ārya-Sukara, <i>J. monk</i> ,	86	Asabhā, <i>B. nun</i> ,	400
Arya-Taraka, <i>J. monk</i> ,	22 ^a	Asādā, <i>f.</i> ,	697
Āryavati, <i>J. goddess</i> (?),	59	Asādā, <i>m.</i> ,	306, 396
Aryya-Araha . . . , <i>J. monk</i> ,	75	Asadēva, <i>m.</i> ,	684
Aryya-Bahma . . . , <i>J. nun</i> ,	119	Asadēva, <i>B. nun</i> ,	618, 629
Aryya-Baladina, <i>J. preacher</i> ,	27, 39	Asādhamitā, <i>B. nun</i> ,	1098
Aryya-Balatrata, <i>J. monk</i> (= Aya-Balatrata),	119	Āsādhasēna, <i>prince</i> (= Āshādhasēna),	904
Aryya-Buddhasiri, <i>J. gaṇin</i> ,	21	Asaguta, <i>m.</i> ,	399
Āryya-Chēra (?), <i>m.</i> ,	49	Asālamita, <i>m.</i> ,	1066
Aryya-Datta, <i>J. preacher</i> ,	29	Asālamita, <i>B. monk</i> ,	1110
Aryya-Dēva, <i>J. preacher</i> ,	53, 54		
Aryya-Dēvadata, <i>J. gaṇin</i> ,	76		
Aryya-Gādhaka, <i>J. monk</i> ,	121		
Aryya-Ghastuhasti, <i>J. preacher</i> (= Aryya-Hastahasti),	53		
Aryyaghōsha, <i>m.</i> ,	1018		

	NUMBER.
Asāihamitā, <i>B. nun</i> ,	1041
Asasama, <i>m.</i> ,	1169
Āśāḍhasēna, <i>prince</i> (= Āśāḍhasēna),	905
Asōka, <i>king</i> ,	965
Āśvadēva, <i>m.</i> ,	14
Āśvadēvā, <i>f.</i> ,	241; 244; 550
Āśvaghoṣha, <i>king</i> ,	922, 924
Āśvarakhitā, <i>f.</i> ,	405
Āśvibhūti, <i>Brahman</i> ,	1131
Ātantata (?), <i>m.</i> ,	861
Ātara (?), <i>B. monk</i> ,	999
Āṭha, <i>labourer</i> ,	181
Ātimuta, <i>m.</i> ,	824
Āttēya, <i>Br. gōtra</i> ,	1200
Ātuka, <i>m.</i> ,	1327
Ārāsika, <i>m.</i> ,	619
Āvaśiri, <i>m.</i> ,	22 ^a
Āvisana, <i>m.</i> ,	864, 865
Āvisinā, <i>B. nun</i> ,	319, 352
Aya, <i>m.</i> ,	617
Aya, <i>B. monk</i> ,	569, 612
Aya-Āpikinaka, <i>B. monk</i> ,	842
Aya-Balatrata, <i>J. monk</i> (= Āryya-Balatrata),	32
Āya-Bhaḍukiya, <i>B. monk, pupil of Bhaṁḍuka</i> (= Āya-Bhaṁḍukiya),	367
Āya-Bhaṁḍukiya, <i>B. monk, pupil of Bhaṁḍuka</i> (= Āya-Bhaḍukiya),	386, 393, 488
Aya-Bhuta, <i>B. monk</i> ,	763
Aya-Bhutarakhita, <i>B. monk</i> ,	713
Aya-Budhi, <i>B. Vinaya teacher</i> ,	1270
Aya-Chula, <i>B. monk</i> ,	797
Aya-Dhamā, <i>B. nun</i> ,	1246
Aya-Gōrakhita, <i>B. monk</i> ,	715
Aya-Hāliya, <i>J. kula</i> (= Āryya-Hālikiya),	116
Aya-Isidina, <i>B. preacher</i> ,	738
Aya-Isipālita, <i>B. preacher and navakarmika</i> ,	773
Aya-Jāta, <i>B. Piṭaka teacher</i> ,	856
Aya-Kamāya, <i>B. monk</i> ,	1237
Āya-Karkuhashta, <i>J. preacher</i> (= Āryya-Kakasaghashta),	58
Ayama, <i>minister</i> ,	1174
Ayamā, <i>f.</i> ,	813
Aya-Nāgadēva, <i>B. monk</i> ,	690
Aya-Naṁda, <i>B. monk</i> ,	886
Aya-Paṁthaka, <i>B. monk</i> ,	716
Aya-Pasanaka, <i>B. monk</i> ,	154, 155
Aya-Punavasū, <i>B. Vinaya teacher</i> ,	1236
Aya-Punavasū, <i>B. monk</i> ,	831
Aya-Rēti, <i>B. nun</i> ,	1246
Aya-Sakasatthi (?), <i>gōśāṭhī</i> (?),	1339

	NUMBER.
Aya-Sāmaka, <i>B. monk</i> ,	800
Aya-Saṅgamikā, <i>J. nun</i> (= Āryya-Saṅgamikā),	70
Aya-Śirika, <i>J. sambhōga</i> ,	59 ^a
Aya-Varaṇa, <i>J. gana</i> ,	59 ^a
Aya-Vasulā, <i>J. nun</i> (= Āryya-Vasulā),	70
Aya-Vṛiddhahasti, <i>J. preacher</i> (= Āryya-Vṛiddhahasti),	47
Ayira-Bhūtarakhita, <i>B. monk</i> ,	1280
Ayira-Budharakhita, <i>B. Arhat</i> ,	1280
Ayitilu, <i>Brahman</i> ,	1050
Āryabhyista (?), <i>J. kula</i> ,	50
Ārya-Jēṣṭhahasti, <i>J. monk</i> (= Āryya-Jēṣṭhahasti),	122
Ārya-Jinadāsī, <i>J. nun</i> ,	50

B

Babhura, <i>Br. gōtra</i> ,	1194
Bādha, <i>f.</i> ,	1084
Badhaka, <i>B. monk</i> ,	484; 633
Badhikā, <i>B. nun</i> ,	718
Badhū, <i>f.</i> ,	970
Baḍimaśī, <i>f.</i> ,	118
Bahadata, <i>m.</i> ,	241
Bahasatimittra, <i>king</i> ,	904
Bahma, <i>J. nun</i> ,	119
Bahmadāsika, <i>J. kula</i> (= Bahmadāsīya, Bahmadāsīya, Bahmadāsīya, Brahmadāsika, Brahmadāsīya, Brahmadāsīya, Brahmadāsika),	18
Bahula, <i>m.</i> ,	603
Bala, <i>m.</i> ,	66
Bala, <i>B. Tripiṭaka teacher</i> ,	38, 918, 925, 926, 927
Baladatā, <i>f.</i> ,	485
Baladina, <i>J. preacher</i> ,	27, 39
Balaguta, <i>m.</i> ,	564
Balaka, <i>m.</i> ,	503; (?) 1071
Balaka, <i>B. monk</i> ,	587
Balakā, <i>f.</i> ,	222
Balamita, <i>B. monk</i> (= Balamitra),	347
Balamitra, <i>B. monk</i> (= Balamita),	349
Balasiri, <i>queen</i> ,	1123
Balatrata, <i>J. monk</i> (= Balatrata),	32
Balatrata, <i>J. monk</i> (= Balatrata),	119
Balavarmā (?), <i>J. nun</i> ,	48
Balikā, <i>f.</i> ,	411
Balikā, <i>B. nun</i> ,	317
Baluka (?), <i>m.</i> ,	1071
Bahmadāsīya, <i>J. kula</i> (= Bahmadāsika),	45 ^a
Bambhadāsīya, <i>J. kula</i> (= Bahmadāsika),	23 ^a
Bamha, <i>m.</i> ,	1185
Bambhadāsīya, <i>J. kula</i> (= Bahmadāsika),	122

	NUMBER.
Banava, <i>m.</i> ,	1329
Bandhugupta, <i>B. monk</i> ,	929'
Bāpaka, <i>general</i> ,	963
Bapisiri (?), <i>f.</i> ,	1213
Bappa, <i>Brahman</i> ,	1200
Barulamisa, <i>gōsthī</i> ,	273
Baudhaghōsha, <i>B. monk</i> ,	135
Bēdikā, <i>B. upāsikā</i> ,	10
Bhadaguta, <i>m.</i> ,	258
Bhadaka, <i>m.</i> ,	262
Bhadasama, <i>B. monk</i> ,	1101, 1102
Bhadāvaniya, <i>B. school</i> (=Bhadāvaniya,	
Bhādāvaniya, Bhādrajanijja),	1123
Bhadāvaniya, <i>B. school</i> (=Bhadāvaniya),	1124
Bhādāvaniya, <i>B. school</i> (=Bhadāvaniya),	987
Bhaddila, <i>m.</i> (=Bhadila),	125"
Bhādika, <i>B. monk</i> ,	491, 492
Bhādikiya, <i>B. pupil of Bhādika</i> (?),	321
Bhadila, <i>m.</i> (=Bhaddila),	125"
Bhadra, <i>B. monk</i> ,	125", 125"
Bhadraghōsha, <i>m.</i> ,	125", 125", 125', 125', 125"
Bhādrajanijja, <i>B. school</i> (=Bhadāvaniya),	1018
Bhadranadi, <i>m.</i> ,	107
Bhadrayasa, <i>m.</i> ,	107
Bhaḍu, <i>m.</i> ,	493
Bhaḍuka, <i>B. monk</i> (=Bhamḍuka),	442
Bhaḍukiya, <i>B. monk, pupil of Bhamḍuka</i> ,	
(=Bhamḍukiya),	367
Bhāgabhadra, <i>king</i> ,	669
Bhāgavata, <i>king</i> ,	905
Bhagi, <i>f.</i> ,	1260
Bhagommū (?), <i>f.</i> ,	1235
Bhamḍuka, <i>B. monk</i> (=Bhaḍuka),	194
Bhamḍukiya, <i>B. monk, pupil of Bhamḍuka</i>	
(=Bhaḍukiya),	386, 393, 488
Bhāpahānavamma, <i>great general</i> ,	1328
Bharada, <i>m.</i> ,	1332
Bhāradāya, <i>Br. gōtra</i> (=Bhāradāya,	
Bhāradvāja),	1200, 1205, 1328
Bhāradāya, <i>Br. gōtra</i> (=Bhāradāya),	1200, 1327
Bhārāḍi, <i>B. saint</i> ,	308
Bhāradvāja, <i>Br. gōtra</i> (=Bhāradāya),	149"
Bharanabhūti, <i>B. monk</i> ,	640
Bhāranidēva, <i>m.</i> ,	874
Bhāravi, <i>m.</i> ,	984
Bhārgaviputra, <i>surn. of m.</i> ,	89 ^b
Bharinī, <i>f.</i> ,	921 ^a
Bhāskara, <i>m.</i> ,	984
Bhaṭadatta, <i>m.</i> ,	69 ^a
Bhaṭapālīkā, <i>f.</i> ,	1141
Bhaṭi, <i>Brahman</i> ,	1200

	NUMBER.
Bhatibala, <i>f.</i> ,	73
Bhaṭṭimīta, <i>m.</i> ,	22
Bhaṭṭisama, <i>privy councillor</i> ,	1200
Bhaṭṭisēna, <i>m.</i> ,	24
Bhavagōpa, <i>great general</i> ,	1146
Bhavainnaja, <i>Brahman</i> ,	1328
Bhavarudra, <i>B. upāsaka</i> ,	929"
Bhāya, <i>prince</i> ,	1115
Bhayilā, <i>Brahman's wife</i> ,	1050
Bhayilā, <i>f.</i> ,	1091
Bhēmi, <i>f.</i> ,	969
Bhichhuka, <i>m.</i> ,	278
Bhichhunikā, <i>f.</i> ,	641
Bhimasēna, <i>king</i> ,	906
Bhoṇḍaka, <i>m.</i> ,	149 ^a
Bhutā, <i>B. nun</i> ,	841
Bhutaka, <i>B. monk</i> ,	763
Bhutapāla, <i>banker</i> ,	1087
Bhutarakhita, <i>m.</i> ,	513 ; 835
Bhutarakhita, <i>B. monk</i> ,	713
Bhūtarakhita, <i>B. monk</i> ,	1280
Bhūtāyana, <i>m.</i> (?),	1206
Bhūti, <i>judge</i> ,	1351
Bhuvana, <i>m.</i> ,	14 ^a
Bōdhi, <i>B. nun</i> ,	368 ; 1041 ; 1059 ; 1060 ; 1240
Bōdhi, <i>f.</i> ,	490 ; 639 ; 1207 ; 1235
Bōdhi, <i>m.</i> ,	1271
Bōdhiguta, <i>m.</i> ,	883
Bōdhiguta, <i>B. upāsaka</i> ,	1130
Bōdhika, <i>B. monk</i> ,	987, 1020
Bōdhinadi, <i>f.</i> ,	34
Bōdhirakhita, <i>m.</i> ,	946
Bōdhisamā, <i>f.</i> ,	1001
Bōdhisamma, <i>merchant</i> ,	1213
Bōdhishēpa, <i>B. monk</i> ,	952
Bōdhivarman, <i>B. monk</i> ,	911
Bōhumula, <i>m.</i> ,	486
Bōpaki, <i>ascetic</i> ,	1146
Boppai, <i>m.</i> ,	984
Brahma, <i>m.</i> ,	22
Brahmadāsika, <i>J. kula</i> (=Bahmadāsika), 19, 32, 121	
Brahmadāsika, <i>J. kula</i> (=Bahmadāsika),	29
Brahmasōma, <i>B. monk</i> ,	149
Bramadāsika, <i>J. kula</i> (=Bahmadāsika),	46
Bramhadāsika, <i>J. kula</i> (=Bahmadāsika),	20
Bramhadēva, <i>Brahman</i> ,	788
Brihatphalāyana, <i>Br. gōtra</i> ,	1328
Būba, <i>m.</i> ,	1333
Bubu, <i>m.</i> ,	50
Buda, <i>founder of B. religion</i> (=Buddha, Budha), 1234	

	NUMBER.
Chēṭikiya, <i>B. school</i> (= Chēṭika),	1248
Chēṭiyasa, <i>B. Tripiṭaka teacher</i> ,	1171
Chēṭiyavandaka, <i>B. school</i> (= Chēṭiavadaka),	1223
Chhaḍika, <i>B. monk</i> ,	380
Chhadikōgha, <i>m.</i> ,	1337
Chheta, <i>m.</i> ,	227
Chirāṭi, <i>B. nun</i> (= Chirāṭi),	624
Chirāṭi, <i>B. nun</i> (= Chirāṭi),	239
Chirāṭi, <i>f.</i> ,	388
Chiri, <i>m.</i> ,	114
Chīṭa, <i>Yavana</i> ,	1182
Chitaka, <i>m.</i> ,	1337
Chittarathasāmi, <i>god</i> ,	1194
Chuḍa, <i>B. monk</i> ,	301
Chuḍa, <i>B. preacher</i> ,	347, 349
Chula, <i>B. sūtrānta teacher</i> ,	797
Chula-Ayira, <i>B. monk</i> ,	1280
Chūlabudharakhitā, <i>f.</i> ,	1295
Chuladhaka, <i>B. monk</i> ,	812
Chūlakama, <i>m.</i> ,	1349, 1353
Chulakanha, <i>m.</i> ,	1243
Chulakōkā, <i>goddess</i> ,	717
Chulana, <i>m.</i> ,	863
Chuṭukulānanda, <i>surv. of king</i> ,	1186

D

Dadhikarṇa, <i>nāga</i> ,	63, 85
Dakhamitrā, <i>princess</i> ,	1132, 1134
Dāmachika, <i>Śaka writer</i> ,	1148, 1149
Dāmaja, <i>Brahman</i> ,	1200
Damaka, <i>weaver</i> ,	331
Dāmilā, <i>lady</i> ,	1013
Dāmilā, <i>B. nun</i> ,	1014
Dāmilā, <i>f.</i> ,	1018
Damilakanha, <i>m.</i> ,	1243
Dasa, <i>m.</i> ,	70
Dāsa, <i>m.</i> ,	114
Dāsaka, <i>m.</i> ,	528
Dashalatha, <i>king</i> ,	954, 955, 956
Data, <i>J. gaṇin</i> ,	34
Data, <i>m.</i> ,	330, 522, 523
Datā, <i>J. nun</i> ,	67
Datā, <i>B. nun</i> ,	452
Datā, <i>f.</i> ,	969; 1192
Dataka, <i>m.</i> ,	562 (?); 1193
Dati, <i>J. monk</i> ,	48
Dātīla, <i>m.</i> ,	28
Datta, <i>J. preacher</i> ,	29, 123

	NUMBER.
Datta, <i>m.</i> ,	68
Datta, <i>B. monk</i> ,	139
Dattā, <i>f.</i> ,	56
Dattāgāli (?), <i>f.</i> ,	23*
Dattaja, <i>Brahman</i> ,	1200
Dēva, <i>J. preacher</i> ,	53, 54
Dēva, <i>treasurer</i> ,	74
Dēvā, <i>J. nun</i> ,	23*
Dēvabhaga, <i>m.</i> ,	375
Dēvabhāgā, <i>B. nun</i> ,	168
Dēvabhāgā, <i>f.</i> ,	423
Dēvadāsa, <i>m.</i> ,	28
Dēvadata, <i>J. gaṇin</i> ,	76
Dēvadatā, <i>B. nun</i> ,	542
Dēvadina, <i>rūpadakṣa</i> ,	921
Dēvagiri, <i>B. teacher of the five nikāyas</i> ,	299
Dēvagiri, <i>B. monk</i> ,	376
Dēvaka, <i>m.</i> ,	353
Dēvarakhita, <i>B. monk</i> ,	453
Dēvarakhita, <i>m.</i> ,	834
Dēvarakhita (or ^o tā), <i>m. or f.</i> ,	89*
Dēvasēna, <i>m.</i> ,	119
Dēvasēna, <i>B. monk</i> ,	850
Dēvi, <i>f.</i> ,	122
Dēvila, <i>m.</i> ,	36; 50
Dēvila, <i>temple servant</i> ,	63
Dhamā, <i>B. nun</i> ,	1246
Dhāmā, <i>f.</i> ,	1002
Dhama , <i>merchant</i> ,	998
Dhamadata, <i>m.</i> ,	332
Dhamadata, <i>B. monk</i> ,	367
Dhamadatā, <i>f.</i> ,	409
Dhamadēva, <i>m.</i> ,	1224
Dhamadēvā, <i>B. nun</i> ,	573
Dhāmadēvi, <i>f.</i> ,	1024
Dhamadinā, <i>f.</i> ,	457; 1250
Dhamaghasa, <i>householder</i> ,	1120
Dhāmaghōshā, <i>J. nun</i> ,	99
Dhamagiri, <i>m.</i> ,	217; 456
Dhamagiri, <i>B. monk</i> ,	335; 673; 1080
Dhamagirika, <i>m.</i> ,	165, 324
Dhamaguta, <i>m.</i> ,	615; 727; 1185
Dhamaguta, <i>B. monk and navakarmika</i> ,	154
Dhamaguta, <i>B. monk</i> ,	288
Dhamaka, <i>m.</i> ,	432; 455
Dhamamitra, <i>m.</i> ,	107*
Dhamanaka, <i>B. upāsaka</i> ,	1020
Dhamanaka, <i>m.</i> ,	1033
Dhamanaka, <i>treasurer</i> ,	993
Dhamanandin, <i>m.</i> ,	1130

	NUMBER.		NUMBER.
Dhamapāla, m.,	293	Dharmadāsa, B. monk,	148
Dhamapāla, B. monk and navakarmika,	987	Dharmadeva, B. monk,	125'
Dhamarakhita, B. monk,	180; 275; 301; 570	Dharmadhara, J. nun,	76
Dhamarakhita, m.,	459; 734	Dharmapiya (?), m.,	137
Dhamarakhita, f.,	191, 312, 460; 266; 823	Dharmasimha (?), m.,	929 ^a
Dhamarakhita, B. nun,	274; 648; 764	Dharmāsōka (?), king,	145
Dhamarasiri, B. upāsikā,	627	Dharmmadatta, B. monk (= Dharmmadatta),	64
Dhamasēna, m.,	456	Dharmmadatta, B. monk (= Dharmmadatta),	64 ^a
Dhamasēna, B. monk,	628	Dharmmadēva, B. monk,	61
Dhamasēnā, B. nun,	584	Dharmmagupta, B. monk,	990
Dhamasiri, B. nun,	318	Dharmmasomā, f.,	30
Dhamasiri, f.,	1076	Dhārmavarmma, m.,	140
Dhamasiva, m.,	162; 679	Dharmmavatsa, B. monk and Tripitaka teacher,	986
Dhamatā, f.,	366	Dharmmavṛiddhi, m.,	44
Dhamavaḍḍhaka, m.,	109	Dhavadevā, f.,	653
Dhamayasā, B. nun,	410	Dhēpasēna, mahābhōja,	1021
Dhamma, god,	1112	Dhuta, m.,	845
Dhammā, f.,	1048	Diganagā, B. nun,	723
Dhammadēva, m.,	1140	Dighatapasi, m.,	692
Dhammaguta, m.,	821	Dina, m.,	73
Dhammapāla, m.,	458	Dinā, J. śrāvikā,	28, 47
Dhammapāla, B. monk,	993	Dinā, f.,	118
Dhammarakhita, m.,	1140	Dinara, J. monk,	50
Dhammasiri, f.,	1213	Dinika, m. (= Dinika),	1099
Dhammasiriā, B. nun,	1284	Dinika, m. (= Dinika),	1131, 1132, 1133, 1134
Dhammasiva, m.,	371	Dinna, m.,	937 ^b
Dhamma-Yavana, m.,	1096	Dinnā, B. nun,	13 ^c
Dhammila, merchant,	1230	Disāgiri, m.,	475
Dhammutariya, B. school (= Dhamutariya),	1152	Disrakkhita, m.,	203
Dhamutara, m.,	461	Diya, Greek,	669
Dhamutariya, B. school (= Dham- mutariya),	1094, 1095	Drōṇala, Brahman,	149 ^c
Dhana (?), B. monk,	192	Dudubhisara, B. saint,	156
Dhana . . . , householder,	1211	Dupasahā, B. nun,	328
Dhañā, f.,	450	Dusaka (?), m.,	1274
Dhanabhūti, king,	125, 687, 869, 882 (?)	Dusita, m.,	711, 901
Dhanadēva, B. monk,	929 ^c , 929 ^d		
Dhanaghōsha, m.,	59		
Dhanagiri, m.,	316		
Dhanagiri, B. monk,	454		
Dhanahathi, m.,	75		
Dhanaka, B. monk,	309		
Dhanama, husbandman,	1147		
Dhanamitrā, f.,	107 ^b		
Dhañāsiri, J. nun,	45 ^e		
Dhañāvala, J. monk,	45 ^e		
Dhanavatī, B. nun,	38		
Dhañika, f.,	296		
Dharasimha, m.,	69 ^e		
Dharāvala, f.,	59 ^e		

	NUMBER.		NUMBER.
Gagamdata, <i>B. monk</i> ,	390	Gōnandīja, <i>Brahman</i> ,	1205
Gāgāmīta, <i>m.</i> ,	832	Gōpāla, <i>m.</i> ,	173; 1184
Gāgīputa, <i>sur.</i> of king <i>Viśadēva</i> ,	687	Gōpālī, <i>princess</i> ,	904
Gāhabala, <i>J. monk</i> (= <i>Grahabala</i>),	57	Gōpālīputra, <i>sur.</i> of king <i>Bahasatimittira</i> ,	904
Gāhala, <i>B. monk and navakarmika</i> ,	987	Gōrakhita, <i>B. monk</i> ,	715
Gāhamitrā, <i>f.</i> ,	23*	Gōrakhiti, <i>f.</i> ,	799
Gāhaprakīva (?), <i>J. gaṇin</i> ,	34	Gōśāla, <i>m.</i> ,	107*
Gājāmīta, <i>merchant</i> ,	987	Gōśāla, <i>m.</i> ,	853
Gājasēna, <i>merchant</i> ,	987	Gōśālaka, <i>family name</i> ,	1332
Gājāyana (?), <i>m.</i> ,	6	Gōshṭha, <i>J. monk</i> ,	21
Gālavata, <i>m.</i> ,	1332	Gota, <i>B. monk</i> ,	658
Gaṁdhāra, <i>B. monk</i> ,	622	Gōtama, <i>Br. gōtra</i> ,	1035, 1328
Gaṁgita, <i>yaksha</i> ,	737	Gōtami, <i>sur.</i> of <i>Isinikā</i> ,	441
Gamīkagutta (?), <i>J. monk</i> ,	69*	Gōtami, <i>B. nun</i> ,	623
Gaṇasamma, <i>Brahman</i> ,	1194	Gōtami, <i>sur.</i> of queen <i>Balasiri</i> ,	1123
Gata, <i>Yavana family</i> ,	1154, 1182	Gōtamiputa, <i>sur.</i> of king <i>Śrī-Śātakarni</i> (= <i>Gōtamiputa</i>),	1135, 1126
Ghakhā (?), <i>f.</i> ,	1336	Gōtamiputa, <i>sur.</i> of king <i>Śrīyājña-Śātakarni</i> (= <i>Gōtamiputa</i>),	1024, 1146, 1340
Ghaleka, <i>m.</i> ,	1332	Gōtamiputa, <i>sur.</i> of king <i>Śrī-Śātakarni</i> (= <i>Gōtamiputa</i>),	1123
Ghanāmadaḥa, <i>merchant</i> ,	1198	Gōtamiputa, <i>sur.</i> of king <i>Śrīyājña-Śātakarni</i> (= <i>Gōtamiputa</i>),	987
Ghastuhasti, <i>J. preacher</i> (= <i>Hastahasti</i>),	53	Gotiputa, <i>B. saint</i> (= <i>Gotiputa</i>),	663, 681, 682
Ghāṭila, <i>m.</i> ,	860	Gotiputa, <i>sur.</i> of <i>B. saint Dudubhisara</i> ,	156
Ghōsa, <i>B. monk</i> ,	1006	Gotiputa, <i>sur.</i> of <i>B. monk Bhamḍuka</i> ,	194, 442
Ghōsā, <i>f.</i> ,	872	Gotiputa, <i>sur.</i> of royal scribe <i>Subāhita</i> ,	271
Ghōsaka, <i>m.</i> ,	425	Gotiputa, <i>sur.</i> of <i>Āgaraju</i> ,	687
Ghōsha, <i>m.</i> ,	15	Gotiputa, <i>sur.</i> of <i>Ūtara</i> ,	92*
Ghōshaka, <i>J. preacher</i> ,	110	Gotiputa, <i>B. saint</i> (= <i>Gotiputa</i>),	680
Ghrītakunḍaka, <i>m.</i> ,	124*	Gotiputra, <i>sur.</i> of <i>Poṭṭhayaśaka</i> ,	94
Ghasamōtika, <i>m.</i> ,	964*	Gotiputra, <i>sur.</i> of <i>mahārāṭhi Agimitraṇa-</i> <i>ka</i> ,	1068
Ghunika, <i>m.</i> ,	1104	G otiputra, <i>sur.</i> of <i>Idrapāla</i> ,	96
Giha, <i>m.</i> ,	45	Gōva, <i>worker in metal</i> ,	54
Gilāṇa, <i>m.</i> ,	1332	Gōvīṇḍadāsa, <i>m.</i> ,	1119
Gilānakēra (?), <i>m. (?)</i> ,	1339	Gōyamṃā, <i>f.</i> ,	1053
Giribhūti, <i>m.</i> ,	1152, 1155	Graha, <i>J. nun</i> ,	32
Girigutā, <i>B. nun</i> ,	364	Grahabala, <i>J. monk</i> (= <i>Gahabala</i>),	58
Girika, <i>m.</i> ,	440	Grahachēta, <i>m.</i> ,	16
Gōa, <i>B. monk</i> ,	1040	Grahadāsa, <i>m.</i> ,	16
Gōbhūti, <i>B. monk</i> ,	1110	Grahadata, <i>m.</i> ,	75
Gōdāsa (?), <i>J. monk</i> ,	36	Grahahathi, <i>m.</i> ,	34
Gōdata, <i>m.</i> ,	1067	Grahamitra, <i>m.</i> ,	22*
Gōgināja, <i>Brahman</i> ,	1328	Grahapālā, <i>f.</i> ,	22*
Gōhila, <i>m.</i> ,	238	Grahasēna, <i>m.</i> ,	119
Gōlā, <i>f.</i> ,	596; 836	Grahāsiri, <i>f.</i> ,	23*; 36; 67
Gōlapaka, <i>merchant</i> ,	1000	Grahavilā, <i>J. nun</i> ,	59*
Gōlasamāja, <i>Brahman</i> ,	1200	Gulhā, <i>f.</i> ,	121
Gōli, <i>Brahman</i> ,	1200	Gupta, <i>royal family</i> ,	11
Gōlika, <i>sur.</i> of <i>Śūra</i> ,	53		
Gōlikiya, <i>caste name</i> (?),	1151		
Gōmḍiputa, <i>sur.</i> of <i>Budharakhita</i> ,	1271		
Gōmitaka, <i>m.</i> ,	150		
Gōnamdaka, <i>ascetic</i> ,	445		

	NUMBER.		NUMBER.
H			
Haggudēva, m.,	29	Horamudkhapharu (?), m. (= Horamudakhara),	128
Hagha, householder,	1216	Horamudkhata (?), m. (= Horamudakhara), .	141
Haginandi, J. monk,	42	Horamurudata, m. (= Horamudakhara), . .	127
Hagisiri, f.,	1284	Huksha, king (= Huvashka, Huveksha,	
Hakusiri, prince (= Sati Sirimata), . .	1117	Huvashka, Huviksha, Huvishka, Hūvishka),	35
Hala, minister,	1053	Huvashka, king (= Huksha),	56
Hala, f.,	548	Huveksha, king (= Huksha),	45 ^a
Halaka, B. monk,	1007	Huvishka, king (= Huksha),	52, 151 ^a
Halakiya, J. kula (= Haliya),	16, 48	Huviksha, king (= Huksha),	42
Halanika, f.,	1002	Huvishka, king (= Huksha), 13 ^a , 38, 41, 46,	
Halika (?), m.,	1084	51, 80, 149 ^b	
Halika (?), f.,	1208	Hūvishka, king (= Huksha),	43, 62

	NUMBER.
Isimulasāmin, <i>m.</i> ,	1176
Isinadana, <i>m.</i> ,	403
Isinikā, <i>f.</i> ,	441
Isipāla, <i>merchant</i> ,	1000
Isipālita, <i>B. preacher and navakarmika</i> ,	773
Isipālita, <i>m.</i> (= Isipālita),	1181
Isipālita, <i>m.</i> , 336 ; (= Isipālita)	1183
Isipālita, <i>f.</i> ,	1048
Isirakhita, <i>m.</i> , 358, 404 ; 721 ; 848, 868	
Isirakhita, <i>physician</i> , 1048 ; <i>his grandson</i> ,	1048
Isirakhita, <i>f.</i> ,	295 ; 859
Isisimiyā, <i>referring to the saint Isisīṅga</i> ,	802
Īśvarasēna, <i>king</i> ,	1137

J

Jabhaka, <i>m.</i> ,	32
Jaḍikiya, <i>family</i> ,	1244
Jambha, <i>m.</i> ,	1332, 1337
Ja . . mitra, <i>J. preacher and gaṇin</i> ,	29
Jamtēyikā, <i>f.</i> (= Jatēyikā),	921 ^c
Janaka, <i>mythical king</i> ,	709
Janaka, <i>m.</i> ,	1332
Jāta, <i>B. teacher of the Piṭakas</i> ,	856
Jatēyikā, <i>f.</i> (= Jamtēyikā),	921 ^d
Jaṇḍa, <i>epithet of king Tōramāṇa</i> ,	5
Jaya, <i>m.</i> ,	25
Jayā, <i>B. nun</i> ,	21
Jāyā, <i>f.</i> ,	119
Jayabhaṭṭa, <i>m.</i> ,	32
Jayabhaṭṭi (?), <i>m.</i> ,	29
Jayabhūti, <i>J. monk</i> ,	24
Jayadāman, <i>kshatrapa</i> , 963, 964 ^a , 966, 967	
Jayadāsa, <i>m.</i> ,	121
Jayadāsī, <i>f.</i> ,	23 ^a
Jayadēva, <i>m.</i> ,	15 ; 122
Jayadēva, <i>village headman</i> ,	48
Jayanāga, <i>village headman</i> ,	48
Jāyasēna, <i>J. monk</i> ,	99
Jayavāla, <i>m.</i> ,	28
Jayavāma, <i>king</i> (= Jayavarman),	1328
Jayavarman, <i>king</i> (= Jayavāma),	1328
Jēṣṭhasthi, <i>J. monk</i> ,	121, 122
Jeta, <i>B. monk</i> ,	394
Jeta, <i>m.</i> ,	1332, 1337
Jetaka, <i>m.</i> ,	1332
Jethabbhadra, <i>m.</i> ,	855
Jina, <i>founder of J. religion</i> ,	1345
Jinadāsī, <i>J. nun</i> ,	50

	NUMBER.
Jinadāsī, <i>f.</i> ,	23 ^a , 68
Jirāsamdhadatta, <i>m.</i> ,	982
Jitamita, <i>m.</i> ,	808
Jitamitā, <i>B. nun</i> ,	365
Jitamitā, <i>f.</i> ,	443
Jitāmītrā, <i>f.</i> ,	37
Jivā, <i>f.</i> ,	943, 944
Jivā, <i>J. nun</i> ,	67
Jivaka, <i>m.</i> ,	43
Jivaka, <i>B. monk</i> ,	62
Jivanādā, <i>f.</i> ,	104
Jivaśiri, <i>m.</i> ,	140
Jiyavā, <i>f.</i> ,	1262
Jōda (?), <i>m.</i> ,	125 ^f
Jonhaka, <i>B. monk</i> ,	310, 311
Juvāripikā, <i>f.</i> ,	1024

K

Kabhērakha, <i>m.</i> ,	1332
Kābōja, <i>B. monk</i> ,	176, 472
Kāchā, <i>m. or f.</i> ,	279
Kachula, <i>m.</i> ,	854
Kāda, <i>B. monk</i> ,	167
Kadamba, <i>royal family</i> ,	1196
Kāḍi, <i>B. nun</i> ,	226
Kahūtara, <i>householder</i> ,	1248
Kakasaghasta, <i>J. preacher</i> (= Karkuhastha),	57
Kakātēya (?), <i>family</i> (?),	29
Kakāṭika, <i>B. monks</i> (?),	140
Kakusadha, <i>Buddha</i> ,	783
Kala, <i>m.</i> ,	112
Kālaha, <i>m.</i> ,	1332
Kālala, <i>m.</i> ,	22 ^a
Kālalāya, <i>mahārāṭhi</i> ,	1112
Kālasama, <i>Brahman</i> ,	1200
Kalavaḍa, <i>surn. of Data</i> ,	330, 522, 523
Kalavaḍa, <i>surn. of Koḍa</i> ,	971
Kalavadā, <i>f.</i> ,	14 ^a
Kalura, <i>m.</i> ,	408
Kama, <i>m.</i> ,	1350
Kamā, <i>B. upāsikā</i> ,	1252
Kamāya, <i>B. monk</i> ,	1237
Kāmāvachara, <i>class of gods</i> ,	742
Kamdaḍa, <i>f.</i> ,	1283
Kamḍarikī, <i>f.</i> ,	748
Kamṁā, <i>f.</i> ,	1260
Kamnhāyana, <i>Br. gōtra</i> ,	1328
Kamnikā, <i>f.</i> (= Kanikā),	1204

	NUMBER.		NUMBER.
Kāmuka, <i>m.</i> ,	1337	Kharapallāna <i>mahākṣhatrapa</i> ,	925, 926
Kaṇa (P), <i>J. (P) monk (= Kaṇa)</i> ,	75	Khāravēla, <i>king</i> ,	1345, 1346
Kana, <i>B. monk</i> ,	393	Kharṇṇa (P), <i>J. gaṇin</i> ,	56
Kāṇa, <i>B. monk</i> ,	424	Khasu, <i>m.</i> ,	984
Kāṇabhōa, <i>urn. of prince Vhenupālita</i> ,	1072	Khēmaka, <i>B. monk</i> ,	395
Kanaka, <i>B. preacher</i> ,	789	Khubiraka, <i>king (= Kubiraka)</i> ,	1335
Kaṇha, <i>m.</i> ,	1007; 1071; 1291	Khuḷā, <i>J. nun</i> ,	13*, 18
Kaṇha, <i>merchant</i> ,	1214	Khvasichā, <i>B. upāsikā</i> ,	43
Kaṇha (P), <i>J. (P) monk (= Kaṇa)</i> ,	75	Kirtti, <i>B. upāsaka</i> ,	929 ^d
Kanha, <i>king</i> ,	1144	Kochhi, <i>urn. of Amōhinī</i> ,	59
Kaṇhā, <i>f.</i> ,	1222; 1252; 1287	Kochhiputa, <i>urn. of mahābhōja Velidata</i> ,	1058
Kanhati, <i>householder</i> ,	1220	Koḍa, <i>m.</i> ,	971
Kanhila, <i>B. preacher</i> ,	833	Kōḷā, <i>f.</i> ,	871
Kanikā, <i>f. (= Kamnikā)</i> ,	1202, 1203	Koḍachadi, <i>householder</i> ,	1281
Kanishka, <i>king (= Kanishka, Kānishka)</i> ,	14*	Koḷi, <i>B. nun</i> ,	1104
Kanishka, <i>king (= Kanishka)</i> , 18, 21, 22, 79, 927		Koḍina, <i>Br. gōtra (= Koḍiṇa, Koḍinya)</i> ,	1328
Kānishka, <i>king (= Kanishka)</i> ,	23, 925	Koḍiṇa, <i>Br. gōtra (= Koḍina)</i> ,	681
Kaniyasi, <i>f.</i> ,	246	Koḍiniputa, <i>B. saint</i> ,	157, 661
Kapaṇanaka, <i>m.</i> ,	1141	Koḍiyānī, <i>urn. of Nāgasēnā</i> ,	719
Kapila, <i>B. upāsaka</i> ,	1178	Koḍiyānī, <i>urn. of Sakatādēvā</i> ,	816
Kāraha, <i>m.</i> ,	1332	Koḷū, <i>f.</i> ,	647
Kārdamaka, <i>royal family</i> ,	994	Koja, <i>m.</i> ,	1253
Karkuhastha, <i>J. preacher (= Kakasaghasta)</i> ,	58	Kōlēya, <i>J. gaṇa (= Kōlika, Kōliya, Kōtēya)</i> , 22, 22*	
Kasapi, <i>Buddha</i> ,	760	Kōlika, <i>J. gaṇa (= Kōlēya)</i> ,	107
Kāsapagota, <i>B. saint</i> ,	158, 654, 655	Kōliya, <i>J. gaṇa (= Kōlēya)</i> , 17, 18, 19, 20, 23*,	
Kāsiṇṇa, <i>urn. of king Bhāgabhadra</i> ,	669	25, 27, 28, 29, 32, 36, 39, 45*, 47, 53, 54,	
Kāśāpiya, <i>B. (P) school</i> ,	904	56, 73, 75, 77, 84, 121, 122, 124	
Kassava, <i>Br. gōtra</i> ,	1200	Kōnāgamena, <i>Buddha</i> ,	722
Kasutha, <i>m.</i> ,	122	Koṇḍamāna, <i>Brahman</i> , 1195; <i>his family</i> ,	1196
Kaṭahūli, <i>m.</i> ,	1197	Koṇḍinya, <i>Br. gōtra (= Koḍina)</i> ,	1195, 1196
Kaṭhika, <i>servant</i> ,	98	Kōramikā, <i>B. nun</i> ,	643
Kēkaṭeyaka, <i>m.</i> ,	162, 166	Kōshaka, <i>m.</i> ,	1332
Kēla, <i>m.</i> ,	1337	Kōsika, <i>Br. gōtra</i> ,	1200, 1328
Kēsi, <i>m.</i> ,	1337	Kōsika, <i>urn. of general Bhavagōpa</i> ,	1146
Khabula, <i>m.</i> ,	1337	Kōsikaya, <i>m.</i> ,	974
Khadā, <i>f.</i> ,	1244	Kōsiki, <i>urn. of Śimitrā</i> ,	94
Khadarakī, <i>polisher</i> ,	987	Kōsikiputa, <i>B. saint</i> ,	159, 602
Khadāsati, <i>minister</i> ,	1186	Kōsikiputa, <i>urn. of mahārāṭhi Mitadēva</i> ,	1100
Khabharāta, <i>urn. of kṣhatrapa Nahapāna</i>		Kōsikiputa, <i>urn. of mahārāṭhi Viṇhadata</i> ,	1079
(= Khakharāta, Kshaharāta),	1099	Kōsikiputra, <i>urn. of Śikānādika</i> ,	105
Khakharāta, <i>royal family (= Khaharāta)</i> ,	1123	Kōsikiputta, <i>urn. of Nāgadatta</i> ,	1196
Khaḷamitta, <i>jeweller</i> ,	29	Kōtēya, <i>J. gaṇa (= Kōlēya)</i> ,	89 ^c
Khaṇḍadha, <i>Brahman</i> ,	1200	Kotiputa, <i>urn. of B. saint Kāsapagota</i> ,	158
Khaṇḍakomdi, <i>Brahman</i> ,	1200	Kotsi, <i>f.</i> ,	107*
Khaṇḍanāgasātaka, <i>mahārāṭhi (= Sadakhada-</i>		Koṭṭasama, <i>Brahman</i> ,	1200
<i>nāgasiri, Sivakhadanāgasiri)</i> ,	1021	Krishamyaśa, <i>m. (= Kṛishṇayaśa)</i> ,	8
Khaṇḍapālita, <i>mahābhōja</i> ,	1037, 1045	Kṛishṇayaśa, <i>m. (= Krishamyaśa)</i> ,	8
Khaṇḍarudaja, <i>Brahman</i> ,	1328	Kshaharāta, <i>urn. of kṣhatrapa Nahapāna</i>	
Khaṇḍasama, <i>Brahman</i> ,	1200	(= Khaharāta), 1131, 1132, 1133, 1134, 1135	
Khara, <i>m.</i> ,	161; 97	Kshēma, <i>J. monk</i> ,	76

	NUMBER.
Kabēraka, <i>J. preacher</i> ,	20, 122
Kuba, <i>B. monk</i> ,	1333
Kubala, <i>householder</i> ,	1205*
Kubēra, <i>god</i> (= Kupira),	1112
Kubiraka, <i>king</i> (= Khubiraka),	1338
Kujara, <i>m.</i> ,	255; 287
Kujarā, <i>f.</i> ,	820
Kulaipa, <i>Pahlava</i> ,	965
Kulapiya, <i>B. upāsaka</i> ,	1020
Kuli-Mahāstaraka, <i>god</i> ,	1327
Kulira, <i>m.</i> ,	1177
Kumalā, <i>f.</i> ,	1218
Kumāra, <i>m.</i> ,	1049
Kumārabhaṭi, <i>perfumer</i> ,	39
Kumāragupta, <i>m.</i> ,	929*
Kumāraka, <i>J. monk</i> ,	69*
Kumāramitā, <i>f.</i> ,	24
Kumāramitā, <i>J. nun</i> (= Kumāramitrā),	39
Kumāramitrā, <i>J. nun</i> (= Kumāramitā),	39
Kumāranandi, <i>Brahman</i> ,	1200
Kumāranandi, <i>J. monk</i> ,	71
Kumārasama, <i>two Brahmins</i> ,	1200
Kumārāsiri, <i>f.</i> ,	23*
Kumuda, <i>B. monk</i> ,	671
Kunika, <i>m.</i> ,	150
Kupira, <i>yaksha</i> (= Kubēra),	794
Kura, <i>m.</i> ,	1329, 1330, 1332
Kūra, <i>m.</i> ,	1332
Kuraṅgi, <i>f.</i> ,	939, 940, 941, 942, 943, 944
Kusuka, <i>m.</i> ,	331
Kusuma, <i>servant</i> ,	1344
Kuṭa, <i>merchant</i> ,	1229
Kuṭha, <i>m.</i> ,	122

L

Lachhnikā, <i>f.</i> ,	1176
Lālaka, <i>king</i> ,	1346
Lainkuḍiya, <i>family</i> ,	1169
Lēva, <i>m.</i> ,	479; 551
Lōhitā, <i>f.</i> ,	1060
Lōṇasōbhikā, <i>courtesan</i> ,	102
Lōṇavalavaka, <i>m.</i> ,	1219
Lōṭā, <i>f. door-keeper</i> ,	1126

M

Mādāṅgi, <i>urn. of Kṛishṇayāsa</i> ,	8
Madava, <i>mahābhōja family</i> (= Mahdava),	1049
Mādhara, <i>Brahman</i> ,	1200

	NUMBER.
Mādhariputa, <i>urn. of king Sakasēna</i> ,	1001, 1003
Mādhariputa, <i>urn. of king Sirivīra-Purisa-data</i> ,	1202, 1203, 1204
Mādhariputra, <i>urn. of king Isvarasēna</i> ,	1137
Madhurikā, <i>f.</i> ,	161
Maghādēviya, <i>referring to mythical king Makhādēva</i> ,	691
Maghahasti, <i>J. gaṇin</i> (= Maṅguhasti),	54
Magila, <i>royal physician</i> , 1189, 1190, 1191, 1192, 1193	
Maha, <i>m.</i> ,	1337
Mahādēva, <i>m.</i> ,	1209
Mahādēva, <i>legendary B. saint</i> ,	881, 902
Mahādēvapaka, <i>householder</i> ,	1091
Mahādēvi, <i>queen</i> ,	11
Mahādharṇmaka, <i>B. monk</i> ,	1289
Mahāgiri, <i>B. monk</i> ,	290
Mahāhakusiri, <i>m.</i> ,	1141
Mahakōkā, <i>goddess</i> ,	811
Mahāmada, <i>m.</i> ,	1352
Mahāmēghavāhana, <i>urn. of king Khāravēla</i> ,	1345
Mahāmēghavāhana, <i>urn. of king Vakadēpa</i> ,	1347
Maha-Mogalāna, <i>B. saint</i> ,	153, 666, 668
Mahamukhi, <i>m.</i> ,	718
Mahanāga, <i>m.</i> ,	1282
Mahānāma, <i>m.</i> ,	496
Mahanandi, <i>J. monk</i> ,	48
Mahara, <i>B. monk</i> ,	800
Maharakhita, <i>J. monk</i> ,	93
Mahāsaghiya, <i>B. school</i> (= Mahāsaghiya),	1105
Mahāsaghiya, <i>B. school</i> (= Mahāsaghiya),	1106
Mahātagi (?), <i>family</i> (?),	1328
Mahāvalabha, <i>rajjuka</i> ,	1195
Mahavanāya, <i>B. saint</i> ,	660
Mahāvira, <i>founder of J. religion</i> ,	74, 76, 78, 103
Māhesara, <i>worshipper of Mahēśvara</i> ,	1194
Mahida, <i>m.</i> ,	373
Mahidasēna, <i>m.</i> ,	818
Mahika, <i>ironmonger</i> ,	1055
Mahila, <i>B. monk</i> ,	766
Mahipāla, <i>m.</i> ,	458
Mahirakhita, <i>m.</i> ,	514
Mahisāsaka, <i>B. school</i> ,	5
Majhamā, <i>J. śākhā</i> ,	73
Majhima, <i>B. saint</i> ,	157, 656
Majhimā, <i>f.</i> ,	270
Makabudhi, <i>m.</i> ,	1254
Mala, <i>m.</i> ,	1151
Malā, <i>B. nun</i> ,	1286
Mala . . na (?), <i>m.</i> ,	107

	NUMBER.
Nāgadina, <i>banker</i> ,	379
Nāgadina, <i>f.</i> ,	28
Nāgadina, <i>f.</i> ,	431
Nagamitā, <i>f.</i> ,	233, 426
Nāgaritā, <i>B. nun.</i> ,	1252
Nāgamulanikā, <i>mahārāṭhīnī</i> ,	21
Nāgamuli, <i>f.</i> ,	1207
Nāganarādi, <i>J. preacher</i> ,	22
Nāganamdi, <i>Brahman</i> ,	1200
Nāganikā, <i>B. nun</i> ,	1041
Nāgapālita, <i>jeweller</i> ,	1005
Nāgapālita, <i>f.</i> ,	585
Nāgapīya, <i>banker</i> ,	339, 348, 581
Nāgarakhita, <i>B. monk</i> ,	607
Nāgarakhitā, <i>queen</i> ,	882
Nāgasēna, <i>J. monk</i> ,	42
Nāgasēnā, <i>f.</i> ,	719
Nagasiri, <i>m.</i> (=Nagasiri),	1204
Nāgasiri, <i>m.</i> (=Nagasiri),	1202, 1203
Nāgatā, <i>f.</i> ,	1255
Nāgatisa, <i>merchant</i> ,	1239
Nāgila, <i>B. monk</i> ,	338; 560
Nāgila, <i>banker</i> ,	470
Nāgila, <i>m.</i> ,	553
Nāgilā, <i>B. nun</i> ,	778
Nāgilani, <i>f.</i> ,	1202, 1203, 1204
Nahapāna, <i>kshatrapa</i> , 1099, 1131, 1132, 1133, 1134, 1135, 1174	
Najā, <i>f.</i> ,	219, 560
Nākabudhanikā, <i>f.</i> ,	1202, 1203
Nākachamda, <i>artisan</i> ,	1202, 1203, 1204
Nākachampakā, <i>merchant's wife</i> ,	1292
Nākanaka, <i>m.</i> ,	985
Nākānikā, <i>f.</i> ,	1248
Nākhā, <i>f.</i> ,	1239; 1243
Nāki, <i>f.</i> ,	1352
Nālīka, <i>J. kula</i> ,	117
Nāmā, <i>householder</i> ,	1121
Nāmā, <i>m.</i> ,	289
Nāmā, <i>B. monk</i> ,	883
Nāmā, <i>king or royal family</i> ,	1345
Nāmā, <i>f.</i> ,	1037
Nāmā, <i>B. upāsikā</i> ,	125 ^c
Nāmdagiri, <i>m.</i> ,	898
Nāmdasiri, <i>f.</i> ,	1127
Nāmdighōsha, <i>goldsmith</i> ,	95
Nāmdigiri, <i>m.</i> ,	372
Nāmdija, <i>Brahman</i> ,	1200
Nāmdika, <i>m.</i> ,	1104
Nāmdika, <i>m.</i> ,	95

	NUMBER.
Nāmdin, <i>Śiva's bull</i> ,	980
Nāmdipikā, <i>f.</i> ,	1018
Nāmdivīśāla, <i>elephant</i> ,	41
Nāmduka, <i>B. monk</i> ,	631
Nāmdutarā, <i>B. nun</i> ,	46 ^s
Nandā (?), <i>J. nun</i> ,	48
Nandi, <i>J. gaṇin</i> ,	74
Nandi, <i>m.</i> ,	23 ^c
Nāndiāvarta, <i>J. saint</i> ,	47
Nandibala, <i>actor</i> ,	55
Nandika, <i>B. monk</i> ,	12
Nandika, <i>J. gaṇin</i> ,	37
Nanna, <i>physician</i> ,	984
Narā, <i>f.</i> ,	232
Nārāyaṇa, <i>god</i> ,	1327
Nātaka (?), <i>m.</i> ,	1186
Nāṭi, <i>B. nun</i> ,	471
Navahasti, <i>m.</i> ,	119
Nāya, <i>surv. of Nādasava</i> ,	1078
Nāyanikā, <i>queen</i> ,	1114
Nēmēsa, <i>god</i> ,	101
Nigaḍi, <i>m.</i> ,	377
Nigatha, <i>class of monks</i> ,	102
Nuśāpriyā, <i>f.</i> ,	136

O

Odaka, <i>m.</i> ,	511
Odala, <i>m.</i> ,	1332
Odāla, <i>m.</i> ,	1332
Ōdatikā, <i>B. nun</i> ,	187
Odi, <i>f.</i> ,	325
Odi, <i>B. nun</i> ,	593, 611
Ōgha (?), <i>J. monk</i> ,	29
Ōhanadi, <i>J. monk</i> (=Ōhanandi),	45
Ōhanandi, <i>J. monk</i> (=Ōhanandi),	81
Okhā, <i>J. śrāvikā</i> ,	78
Okhālākīya, <i>mahārāṭhi family</i> ,	1100
Okhārikā, <i>f.</i> ,	78
Ōpamainava, <i>Br. gōtra</i> ,	1328
Opedadata, <i>m.</i> ,	223, 407

P

Pābhāsasāha, <i>family</i> (?),	659
Padumā, <i>f.</i> ,	1271
Padumanikā, <i>B. nun</i> ,	1041
Padumāvati, <i>apsaras</i> ,	746

	NUMBER.		NUMBER.
Pala, <i>B. monk</i> ,	632	Poṭhadēvā, <i>f.</i> ,	205
Pāla, <i>m.</i> ,	18	Poṭhaghōsha, <i>m.</i> ,	59
Pāla, <i>J. gaṇin</i> ,	29	Poṭhaka, <i>B. monk</i> ,	342
Pālaghōsha, <i>m.</i> ,	59	Poṭhayaśaka, <i>m.</i> ,	94
Palapa, <i>m.</i> ,	1158	Pranāthaka, <i>m.</i> ,	967
Paṁthaka, <i>B. monk</i> ,	473 ; 716	Prasnavāhanaka, <i>J. kula</i> ,	73
Pandu (?), <i>m. or f.</i> ,	566	Prātiṭhāna, <i>B. monk</i> ,	185 ; 303
Pāpa, <i>m.</i> ,	1332	Pravaraka, <i>m.</i> ,	76
Papin, <i>m.</i> ,	1263	Priya, <i>m.</i> ,	70
Pāpin, <i>householder</i> ,	1222	Puḷumavi, <i>king</i> (= Puḷumāvi, Puḷumāvi, Puḷumayi, Puḷumāyi),	1124
Pārāsariputa, <i>surn. of Gājāyana</i> (?),	6	Puḷumāvi, <i>king</i> (= Puḷumavi),	1100, 1106
Paravanuta, <i>B. monk</i> ,	1272	Puḷumāvi, <i>king</i> (= Puḷumavi),	1248
Paridhāsika, <i>J. kula</i> ,	76	Puḷumayi, <i>king</i> (= Puḷumavi),	1122
Pariguta (?), <i>officer</i> ,	1105	Puḷumāyi, <i>king</i> (= Puḷumavi),	1123
Parijā, <i>f.</i> ,	178	Punakiya, <i>referring to Pūrṇaka</i> ,	786
Pārikini, <i>surn. of Gōlā</i> ,	836	Punavasū, <i>B. Vinaya teacher</i> ,	1286
Parimita (?), <i>Brahman</i> ,	1200	Punāvasu, <i>B. monk</i> ,	831
Parśva, <i>J. arhat</i> ,	110	Puphaka, <i>m.</i> ,	97
Pasama, <i>B. monk</i> ,	1272	Puri, <i>householder</i> ,	1248
Pasamā, <i>f.</i> ,	1284	Parisadata, <i>king</i> ,	1202, 1203, 1204
Pasanaka, <i>B. monk</i> ,	154, 155, 174	Parisadatā, <i>f.</i> ,	1127
Pasēnaji, <i>king</i> ,	751	Pusa, <i>B. monk</i> ,	190, 316
Pātamāna, <i>B. monk</i> ,	671	Pusa, <i>m.</i> ,	729
Patibadhaka, <i>surn. (?) of Giribhūti</i> (= Patibadhaka),	1155	Pusā, <i>B. nun</i> ,	369
Patibadhaka, <i>surn. (?) of Giribhūti</i> (= Patibadhaka),	1152	Pusā, <i>f.</i> ,	558 ; 796 ; 1048
Paṭihāra, <i>m.</i> ,	947	Pūsā, <i>f.</i> ,	97
Patimita (?), <i>B. monk</i> ,	1041	Pūsābalā, <i>f.</i> ,	109
Paṭiṭhāna, <i>m.</i> ,	474	Pusadata, <i>m.</i> ,	477
Paṭiṭhiya, <i>householder</i> ,	201, 202, 449, 450	Pusadatā, <i>B. nun</i> ,	806
Patuḍa, <i>B. monk</i> ,	361	Pusadēvā, <i>f.</i> ,	821
Pētaputrikā, <i>J. śākhā</i> ,	76	Pusagiri, <i>m.</i> ,	182, 277
Pētivāmika, <i>J. kula</i> (= Pētivāmika),	45	Pusaka, <i>B. monk</i> ,	300
Pētivāmika, <i>J. kula</i> (= Pētivāmika),	31, 107 ^a	Pusaka, <i>m.</i> ,	476 ; 876
Phagu, <i>f.</i> ,	170, 236	Pusanaka, <i>m.</i> ,	1065 ; 1109
Phagudēva, <i>m.</i> ,	780	Pusarakhita, <i>cavallerist</i> ,	381
Phagudēvā, <i>B. nun</i> ,	870	Pusarakhita, <i>B. monk</i> ,	612
Phagulā, <i>B. nun</i> ,	586	Pusha, <i>J. śrāvaka</i> ,	45
Phaguna, <i>m.</i> ,	394	Pūshabudhi, <i>m.</i> ,	49
Phaguna, <i>B. monk</i> ,	395	Pushadina, <i>m.</i> ,	45
Phaguyasa, <i>dancer</i> ,	100	Pushyagupta, <i>provincial governor</i> ,	965
Pigaha, <i>m.</i> ,	1331	Pushyavuddhi, <i>B. monk</i> ,	918, 925
Pigalaka, <i>m.</i> ,	1332	Pūśila, <i>J. monk</i> ,	23 ^a
Piṇḍasutariya, <i>family</i> ,	1248	Pūśila, <i>householder</i> ,	1209
Piṇḍapayya, <i>m.</i> ,	149 ^b	Pūśiliya, <i>family</i> ,	1207
Piṇḍi (?), <i>m.</i> ,	69 ^a	Pusini, <i>f.</i> ,	615
Pitamaha, <i>saint</i> (?),	910	Puśyamitra, <i>J. monk</i> ,	16
Piyadhamā, <i>B. nun</i> ,	368	Puśyamitriya, <i>J. kula</i> ,	34
Popakiasanā, <i>B. nun</i> ,	1006	Putara, <i>m.</i> ,	1332
		Puvakoṭṭuja, <i>Brahman</i> ,	1205

	NUMBER.		NUMBER
R			
Rahila, <i>B. monk</i> ,	198	Rudrasēna, <i>mahākshatrapa</i> ,	962, 967
Rāhula, <i>householder</i> ,	1260	Rudrasihā, <i>kshatrapa</i> ,	963, 967
Rājuka, <i>B. monk</i> ,	281	Rudrila, <i>Brahman</i> ,	149 ^a
Rājūvula, <i>mahākshatrapa</i> ,	14	S	
Rajyavasu, <i>m.</i> ,	50	Sabhadā, <i>apsaras</i> ,	745
Rakhadi (?), <i>f.</i> ,	1217	Sachamita, <i>m.</i> ,	360
Rama, <i>m.</i> (?),	125 ^a	Sādagēri, <i>sur.</i> of <i>mahābhōjī Vijayā</i> (= Sādagēri),	1037
Rāma (?), <i>hero</i> ,	979	Sādagēri, <i>sur.</i> of <i>mahābhōjī Vijayā</i> (= Sādagēri),	1045
Rāmadata, <i>m.</i> ,	1058	Sadakani, <i>dynastic name</i> (= Sātakamni, Sātakamni, Satakani, Satakani, Satakani, Sātakanni, Sātakarni),	1125
Rāmarānaka, <i>m.</i> ,	1138	Sādakara, <i>sur.</i> of <i>mahābhōja Sudāmsana</i> ,	1054
Rāmapaka, <i>merchant</i> ,	1139	Sadakhadanāgasiri (?), <i>prince</i> (= Khanda- nāgasātaka),	1186
Rāpa (?), <i>m.</i> ,	984	Sādavāhana, <i>royal family</i> ,	1144
Rathitara, <i>Br. gōtra</i> ,	9	Sādhaka, <i>m.</i> ,	5
Ratini, <i>f.</i> ,	501	Sadhamusala, <i>m.</i> ,	977
Ratinikā, <i>f.</i> ,	1020	Sadhana, <i>B. monk</i> ,	240
Ravisiri, <i>B. upāsaka</i> ,	1234	Sadhi, <i>J. monk</i> ,	32
Rēbhila, <i>m.</i> ,	1137	Saditā, <i>J. nun</i> ,	117
Rēbila, <i>m.</i> ,	502	Sāgarapalōgana, <i>family</i> (?),	1012
Rēta, <i>m.</i> ,	1337	Saghā, <i>f.</i> ,	237; 644; 1213; 1218
Rēti, <i>B. nun</i> ,	1246	Saghā, <i>m.</i> ,	437
Rēvā, <i>B. upāsikā</i> ,	385	Saghadāsi, <i>f.</i> ,	1218
Rēvatimita, <i>m.</i> ,	712	Saghadēva, <i>merchant</i> ,	320
Rēvatimitā, <i>f.</i> ,	503	Saghadinā, <i>B. nun</i> ,	253
Rishabha, <i>J. arhat</i> ,	56, 69 ^a	Saghaka, <i>goldsmith</i> ,	1177
Ritali (?), <i>B. nun</i> ,	568	Saghaka, <i>m.</i> ,	1188
Ritunandi (?), <i>m.</i> ,	37	Saghamita, <i>B. monk</i> ,	575
Rōhā, <i>f.</i> ,	507	Saghamita, <i>m.</i> ,	598; 759; 895
Rōhā, <i>B. nun</i> ,	1264	Saghamitā, <i>B. nun</i> ,	1315
Rōhanadēvā, <i>f.</i> ,	467	Sagharakhita, <i>B. monk</i> ,	155; 608
Rōhanī, <i>f.</i> ,	216	Sagharakhita, <i>m.</i> , 469, 558; 844; 1068; 1218; 1250	
Rōhanīśēvā, <i>f.</i> ,	1327	Sagharakhita, <i>banker</i> ,	1075
Rōhanika, <i>m.</i> ,	609	Sagharakhitā, <i>f.</i> ,	590
Rōhanimita, <i>treasurer</i> ,	996, 1033	Sagharakhitā, <i>B. nun</i> ,	1262
Rota-Siddhavṛiddhi, <i>vihārasvāmin</i> ,	5	Sagbārakhitā, <i>B. nun</i> ,	434
Rotta-Jayavṛiddhi, <i>vihārasvāmin</i> ,	5	Saghila, <i>m.</i> ,	843
Ru, <i>mahākshatrapa</i> ,	994	Sakā, <i>f.</i> ,	803
Rudaghosaja, <i>Brahman</i> ,	1328	Sakadina, <i>m.</i> ,	257
Rudasama, <i>Brahman</i> ,	1200	Sakamuni, <i>founder of B. religion</i> (= Śakya- muni),	739
Rudaveinnhuja, <i>Brahman</i> ,	1328	Sakarakhita, <i>m.</i> ,	525
Rudrabhūti, <i>general</i> ,	963	Sakasēna, <i>king</i> ,	1001, 1002
Rudrad, <i>f.</i> ,	23 ^a	Sakaṭadēvā, <i>f.</i> ,	816
Rudradāman, <i>mahākshatrapa</i> , 963, 964 ^a , 965, 967		Sakhuyāru, <i>sur.</i> of <i>Giribhūti</i> ,	1152
Rudradāsa, <i>banker</i> ,	41		
Rudradatā, <i>f.</i> ,	23 ^a		
Rudradēvā (?), <i>f.</i> ,	23 ^a		
Rudradēvasāminī, <i>f.</i> ,	23 ^a		
Rudra . . . n. ā, <i>f.</i> ,	23 ^a		

	NUMBER.		NUMBER.
Sakiya, family,	931	Samika, m.,	244; 767
Śakyamuni, founder of B. religion (= Saka-		Samika, musician (?),	280, 532
muni),	12, 43, 138	Samika, B. monk,	531; 858
Sālankāyana, Br. gōtra	1194	Samika, merchant and B. upāsaka,	995
Sālasamaja, Brahman,	1200	Samikā, f.,	268; (= Sēmākā ?) 332
Śāmā, J. nun,	121	Samikā, B. nun (= Sāmikā),	533
Sāmā, f.,	839	Sāmikā, B. nun (= Samikā),	534
Sāmāda, B. upāsaka,	1175	Saṁkamsana, hero (= Saṁkarshana),	1112
Samadi . . ., J. preacher and gaṇin,	50	Saṁkarshana, hero (= Saṁkamsana),	6
Sāmadinikā, mahārūṭhī,	1111	Saṁkasiyā, J. śākhā,	50
Samaka, B. monk,	768	Saṁmitiya, B. school,	923
Sāmaka, B. monk,	800	Samuda, merchant,	1281
Sāmaka, officer,	1126	Samudani, f.,	1202, 1203, 1204
Sāmaka, m.,	1337	Samuddagutta (?), king (?),	696
Samaṇa, m.,	336; 1332, 1337	Samudiyā, B. f. teacher,	1236
Samaṇa, B. monk,	530	Saṁvahikā, B. nun,	921*
Samaṇa, officer,	1144	Saṁvalita, m.,	362
Samaṇā, B. nun,	720	Saṁyutaka (?), m.,	1272
Samaṇadāsha, m.,	1332, 1334, 1337	Sandhi, J. monk,	119
Sāmanēra, banker,	184, 283	Sandhika, J. preacher,	21
Śamaṇikā, f.,	43	Saṅgamikā, J. nun,	24, 70
Samātikā (?), f.,	543	Saṅgha, B. monk,	132
Saṁbhava, J. arhat,	45*	Saṅghadēva, m.,	137
Saṁdhāna, B. monk,	276	Saṅghadēva, B. monk,	125*
Saṅgha, m.,	348	Saṅghamitra, m.,	137
Saṅghā, f.,	527; 528	Saṅghamitra, B. monk,	40
Saṅghalā, f.,	1283	Saṅgharakshita, m.,	140
Saṅghadāsa, B. monk,	52	Saṅghasiha, J. preacher,	28
Saṅghadata, m.,	414	Saṅghavarṇma, B. monk,	135*
Saṅghadēva, m.,	125*	Santinātha, J. arhat,	27
Saṅghadēva, B. monk,	1147	Sapā, f.,	1045; 1048
Saṅghadēvanikā, f.,	1018	Sāpā, B. nun,	1020
Saṅghadina, B. monk,	1082	Sapagutā, B. nun,	815
Saṅghamita, m.,	866	Sapakī, B. nun,	582
Saṅghamitara, m.,	1184	Saphinēyaka, family,	229
Saṅghanādhī (?), m.,	66	Sāphinēyaka, m. member of the Sāphinēyaka	
Saṅghapālita, B. nun,	557	family,	198
Saṅgharakhita, m.,	444; 482	Sāphinēyikā, f. member of the Sāphinēyaka	
Saṅgharakhita, householder and banker,	1073	family,	644
Saṅgharakhitā, B. nun,	245; 526	Sapila, m.,	1045
Saṅgharaklūtā, B. upāsikā,	1206	Sapilā, B. nun,	1060
Saṅgharakshita, B. monk,	147	Sarasvatī, goddess,	54
Saṅghila, B. monk,	321	Sāriputa, B. saint,	152, 665, 667
Sāmi, carpenter,	1092	Sāriputa, B. teacher,	1230
Sāmidarā (?), f.,	334	Sarvastivādin, B. school (= Sarvastivādin,	
Samidata, B. monk (= Sāmidata),	298	Sarvvastivādi, Sarvvastivādin, Śavasthidiya),	918
Samidata, goldsmith,	986	Sarvastivādin, B. school (= Sarvastivādin),	919
Sāmidata, B. monk (= Samidata),	535	Sarvvastivādi, B. school (= Sarvastivādin),	12
Sāmidatā, f.,	862	Sarvvastivādin, B. school, (= Sarvastivādin),	929*, 929*
Sāmiṇa, Brahmin,	1200		

	NUMBER.		NUMBER.
Satakamni, <i>dynastic name</i> (= Sadakani),	. 987	Sidhatha, <i>artisan</i> ,	. 1202, 1203, 1204
Satakamni, <i>dynastic name</i> (= Sadakani),	. 1186	Sidhatha, <i>householder</i> ,	. 1244
Satakani, <i>dynastic name</i> (= Sadakani),	. 1120	Sidhatha, <i>treasurer</i> ,	. 1247
Satakani, <i>dynastic name</i> (= Sadakani),	. 1114	Sidhathanika, <i>f.</i> ,	. 1202, 1203, 1204
Satakani, <i>dynastic name</i> (= Sadakani),	346,	Sidhi, <i>merchant's wife</i> ,	. 1285
1024, 1123, 1126, 1146, 1340, 1345		Siha, <i>J. preacher</i> ,	. 29, 123
Satakanni, <i>dynastic name</i> (= Sadakani),	. 1195	Siha, <i>m.</i> ,	. 54
Satakarni, <i>dynastic name</i> (= Sadakani),	965, 994	Siha, <i>banker</i> .	. 363
Satamala, <i>m.</i> ,	. 1172	Siha, <i>f.</i> ,	398 ; 541 ; 543 ; 613
Sataśanadi (?), <i>yaksha</i> ,	. 957	Siha, <i>B. nun</i> ,	. 542
Sātavāhana, <i>urn. of king Simuka</i> ,	. 1113	Siha, <i>f.</i> ,	. 921 ^c
Sātavāhana, <i>prince</i> ,	. 1118	Sihadata, <i>m.</i> ,	. 48
Sātavāhana, <i>royal family</i> ,	. 1123	Sihadēva, <i>m.</i> ,	. 532
Satāraka, <i>minister</i> ,	. 994	Sihadhaya, <i>Yavana</i> ,	. 1093
Sathisiha, <i>J. nun</i> ,	. 16	Sihagiri, <i>m.</i> (= Sihagiri),	. 313
Śati (?), <i>J. monk</i> ,	. 112	Sihagiri, <i>m.</i> (= Sihagiri),	. 189
Satiguta, <i>m.</i> ,	. 529	Sihaka, <i>musician</i> (?),	. 105
Sātīla, <i>m.</i> ,	. 259	Sihamitra, <i>J. monk</i> ,	. 16
Satimita, <i>B. preacher</i> ,	. 1094, 1095	Sihanādika, <i>m.</i> ,	. 105
Satimitā, <i>f.</i> ,	. 1040	Siharakhita, <i>m.</i> ,	. 177
Sātisiri, <i>B. nun</i> ,	. 427	Siharakhita, <i>m.</i> ,	. 186
Sati Sirimata, <i>prince</i> (= Hakusiri),	. 1112	Sijhā, <i>f.</i> ,	. 516
Satti, <i>Brahman</i> ,	. 1200	Śilayaśas, <i>m.</i> ,	. 929 ⁱ
Satugha, <i>m.</i> ,	. 1332	Simhadata, <i>perfumer</i> ,	. 1090
Satumadana, <i>m.</i> ,	. 968	Simhadatā, <i>f.</i> ,	. 228
Savagiriyaśa, <i>m.</i> ,	1152, 1155	Śimitrā, <i>f.</i> ,	. 94
Savagutaja, <i>Brahman</i> ,	. 1328	Simuka-Sātavāhana, <i>king</i> ,	. 1113
Savasa (?), <i>B. monk</i> ,	. 1128	Sinavishu, <i>m.</i> ,	. 112
Śavasthidiya (?), <i>B. school</i> (= Sarvastivādin),	. 125 ^c	Singhagbata (?), <i>m.</i> ,	. 137
Śavatrātā, <i>f.</i> ,	. 45 ^a	Siri, <i>B. nun</i> ,	. 539
Savigija, <i>Brahman</i> ,	. 1328	Siri, <i>f.</i> ,	. 874
Sayiti, <i>householder</i> ,	. 1170	Siribhāga, <i>m.</i> ,	. 537
Śēgrava, <i>Br. gōtra</i> ,	. 82	Siri-Chaḍasāta, <i>king</i> ,	. 1341
Sēmākā (?), <i>f.</i> (= Samikā ?),	. 252	Siridata, <i>merchant</i> ,	. 1230
Sēna, <i>J. monk</i> ,	. 18 ; 45, 81	Siridinā, <i>B. nun</i> ,	. 383, 536
Sēna, <i>m.</i> ,	. 68 ; 151 ^a	Śirigriha, <i>J. sambhōga</i> (= Śirika, Sirika,	
Sēnahastin, <i>m.</i> ,	. 149 ^b	Śirikiya, Śiriya, Siriya, Śirigriha, Śirigriha),	50, 122
Seṭa, <i>m.</i> ,	. 1337	Siriguta, <i>merchant</i> ,	. 269
Seṭaka, <i>m.</i> ,	. 838	Śirika, <i>J. sambhōga</i> (= Śirigriha),	28, 39, 59 ^a , 120
Setapharana, <i>m.</i> ,	. 1106	Sirika (?), <i>J. sambhōga</i> (= Śirigriha),	. 121
Sethiniha (?), <i>J. monk</i> ,	. 18	Śirikā, <i>B. upāsikā</i> ,	. 406
Sēumla, <i>B. monk</i> ,	. 987	Siri-Khāravēla, <i>king</i> ,	. 1345, 1346
Sēyasa (?), <i>m.</i> ,	. 384	Śirikiya, <i>J. sambhōga</i> (= Śirigriha),	. 116
Shabhika, <i>m.</i> ,	. 1337	Sirima, <i>m.</i> ,	. 849
Shamuda, <i>m.</i> ,	. 1332	Sirimā, <i>goddess</i> ,	. 770
Siagutanikā, <i>f.</i> ,	. 1121	Sirimā, <i>f.</i> ,	. 878
Sidamta, <i>B. monk</i> ,	. 1234	Sirimat, <i>urn. of king Simuka Sātavāhana</i> ,	. 1113
Siddhavarman, <i>king</i> ,	. 961	Sirimitā, <i>B. nun</i> ,	. 538
Sidharthi, <i>B. nun</i> ,	. 1242	Siri-Nāgadatta, <i>Brahman</i> ,	. 1196
Sidhatha, <i>m.</i> ,	. 326 ; 1235	Siripāla, <i>m.</i> ,	. 280

	NUMBER.		NUMBER.
Siri-Puṣumavi, <i>king</i> (=Siri-Puṣumāvi, Siri-Puṣumāvi, Siri-Puṣumayi, Siri-Puṣumāyi).	1124	Sivamaka-Sada, <i>king</i> ,	1279
Siri-Puṣumāvi, <i>king</i> (=Siri-Puṣumavi).	1100, 1106	Sivamita, <i>m.</i> ,	998
Siri-Puṣumāvi, <i>king</i> (=Siri-Puṣumavi),	1248	Sivamita, <i>writer</i> ,	1138
Siri-Puṣumayi, <i>king</i> (=Siri-Puṣumavi),	1122	Sivanadi, <i>m.</i> ,	266
Siri-Puṣumāyi, <i>king</i> (=Siri-Puṣumavi),	1123	Sivapālinikā, <i>f.</i> (=Sivapālitānikā),	1155
Siri-Sadakani, <i>king</i> (=Siri-Sātakani),	1125	Sivapālita, <i>m.</i> ,	1045
Siri-Sātakani, <i>king</i> ,	1114	Sivapālita, <i>f.</i> ,	1045
Siri-Sātakani, <i>king</i> ,	346	Sivapālitānikā, <i>f.</i> ,	993 ; (=Sivapālinikā) 1152
Siri-Sātakani, <i>king</i> (=Siri-Sadakani),	1123	Sivapirita, <i>gardener</i> ,	1031
Siri-Sivamaka-Sada, <i>king</i> ,	1279	Śivara, <i>m.</i> (?),	125*
Siri-Vijayabuddhavamma, <i>yuvamahārāja</i> ,	1327	Sivasama, <i>m.</i> ,	1173
Siri-Vijayadēvavamma, <i>king</i> ,	1194	Śivasēna, <i>m.</i> ,	119
Siri-Vijayakhadavamma, <i>king</i> ,	1327	Sivatī, <i>f.</i> ,	540
Sirivira-Purisadata, <i>king</i> (=Sirivira-Purisadata),	1202, 1203	Śivayaśa, <i>f.</i> ,	100
Sirivira-Purisadata, <i>king</i> (=Sirivira-Purisadata),	1204	Skandavarṇna, <i>m.</i> ,	930
Śiriya, <i>J. sambhōga</i> (=Śirigriha),	48	Śoḍāsa, <i>mahākshatrpa</i> (=Śoṁḍāsa),	59
Śiriya (?), <i>J. sambhōga</i> (=Śirigriha),	121	Sōmā, <i>B. nun</i> ,	817
Siriyaṇa, <i>king</i> ,	987, 1024, 1146, 1340	Sōmadēva, <i>physician</i> ,	1048
Sivabhūti, <i>m.</i> ,	1173	Sōmadēva, <i>mahārāṭhi</i> ,	1100
Sivabhūti, <i>writer</i> ,	1037, 1045	Śoṁḍāsa, <i>mahākshatrpa</i> , (=Śoḍāsa),	82
Sivabhūti, <i>m.</i> ,	1175	Sōna, <i>m.</i> ,	218
Śivadāsa, <i>banker</i> ,	41	Sōnā, <i>f.</i> ,	758
Sivadāsa, <i>householder</i> ,	1170	Sopadēvā, <i>f.</i> ,	177 ; 178
Śivadata, <i>m.</i> ,	120	Sōnaka, <i>m.</i> ,	907
Sivadata, <i>B. monk</i> ,	1040	Śōnakāyana, <i>king</i> ,	905
Sivadata, <i>m.</i> ,	1045 ; 1076 ; 1077	Sōpasiri, <i>B. nun</i> ,	645
Sivadatā, <i>f.</i> ,	1045 ; 1065	Sōputtara, <i>m.</i> ,	1337
Śivadatta, <i>king</i> ,	1137	Sōvasaka, <i>B. school</i> ,	1106
Śivadēva, <i>m.</i> ,	119	Sōyasa (?), <i>m.</i> ,	384
Śivadina, <i>m.</i> ,	78	Śramanaka, <i>m.</i> ,	53
Sivaganaka, <i>m.</i> ,	1067	Śrīgriha, <i>J. sambhōga</i> (=Śirigriha),	27, 29, 53, 54
Sivaghōsa, <i>m.</i> ,	1048	Śrīgriha, <i>J. sambhōga</i> (=Śirigriha),	19
Śivaghōshaka, <i>m.</i> ,	106	Śri-Sātakani, <i>king</i> ,	994
Sivaguta, <i>officer</i> ,	1125	Stānikiya, <i>J. kula</i> (=Sthānikiya, Sthānikiya, Sthāniya, Thāniya, Thāniya, Thāniya),	53
Sivaka, <i>m.</i> ,	1209	Stānikiya, <i>J. kula</i> (=Sthānikiya),	110
Sivakhadaguta, <i>m.</i> ,	1105	Sthānikiya, <i>J. kula</i> , (=Sthānikiya),	56
Sivakhadanāgasiri (?), <i>prince</i> (=Khamdanāgasātaka),	1186	Sthāniya, <i>J. kula</i> , (=Sthānikiya),	22, 39, 51
Sivakhadavamma, <i>king</i> ,	1196	Sthāvarajātra, <i>m.</i> ,	140
Sivakhamdavama, <i>king</i> (=Sivakhamdavamma),	1200	Sthirā, <i>f.</i> ,	122
Sivakhamdavamma, <i>yuvamahārāja</i> (=Sivakhamdavama),	1205	Subāhita, <i>royal scribe</i> ,	270, 271, 544
Sivakhadila, <i>officer</i> ,	1124	Subhaga, <i>m.</i> ,	197
Sivalā, <i>legendary queen</i> ,	709	Subhagā, <i>f.</i> ,	179 ; 558
Sivalā, <i>B. upāsikā</i> ,	1268	Suchila, <i>m.</i> ,	27
Sivama, <i>m.</i> ,	1045 ; 1049	Suchilōma, <i>yaksha</i> ,	771
		Sudamsapa, <i>mahābhōja</i> ,	1054
		Sudasanā, <i>yakshī</i> ,	790
		Sudhāvāsa, <i>class of gods</i> ,	740
		Suga, <i>royal family</i> ,	687, 688

Uchanagari, <i>J. sākḥā</i> (= Uchanagari, Uchchē-	
nāgari, Uchēnagari, Uchēnāgari, Uchēnakāri),	77
Uchanagari, <i>J. sākḥā</i> (= Uchanagari),	45 ^a
Uchchēnāgara, <i>member of J. sākḥā</i> ,	71
Uchchēnāgari, <i>J. sākḥā</i> (= Uchanagari),	23 ^a , 29, 121
Uchēnagari, <i>J. sākḥā</i> (= Uchanagari),	20,
	119, 122
Uchēnāgari, <i>J. sākḥā</i> (= Uchanagari),	18, 32, 46
Uchēnakāri, <i>J. sākḥā</i> (= Uchanagari),	19
Udāka (?), <i>king</i> ,	904
Udēhikiya, <i>J. gaṇa</i> ,	21, 76
Ugāha, <i>B. upāsaka</i> (= Ūgāha),	1183
Ūgāha, <i>B. upāsaka</i> (= Ugāha),	1181
Ugahakā, <i>B. (?) nun</i> ,	910
Uggahini, <i>J. gaṇin</i> ,	110
Ūgibhinaka, <i>surn. of Bhaṭadatta</i> ,	69 ^a
Ugudēvā, <i>f.</i> ,	972
Ujhatikā, <i>f.</i> ,	78
Ujhikā, <i>f.</i> ,	822
Ulaṇa, <i>m.</i> ,	14 ^a
Upahitaka, <i>B. saint</i> ,	678
Upasijha, <i>B. monk</i> ,	294
Upedadata, <i>m.</i> ,	224, 225
Upidadata, <i>m.</i> ,	251
Upōshatha, <i>m.</i> ,	1332
Usabha, <i>J. arhat</i> ,	117, 121
Usabhadata, <i>m.</i> ,	1097
Usabhadata, <i>prince</i> (= Usabhadāta, Ushava-	
dāta),	1125
Usabhadāta, <i>prince</i> (= Usabhadata),	1099
Usabhanaka, <i>householder</i> ,	1121
Ushavadāta, <i>prince</i> (= Usabhadata),	1131,
	1132, 1133, 1134, 1135

	NUMBER.		NUMBER.
Utamabhādra, <i>chief</i> ,	1131	Vaihidārī, <i>queen</i> ,	904, 905
Upamabhadra, <i>kshatriyas</i> ,	1131	Vairā, <i>J. śākhā</i> (= Vairā, Vairī, Vērā, Vērī, Vēriya),	39, 47, 75
Utara, <i>rajyuka</i> ,	416	Vairā, <i>J. śākhā</i> (= Vairā),	22*, 54, 89*
Utara, <i>B. monk</i> ,	530; 1336	Vairadēva, <i>J. monk</i> ,	959
Utara, <i>B. upāsaka</i> ,	1303	Vairī, <i>J. śākhā</i> (= Vairā),	22
Utara, <i>m.</i> ,	1331; 1332	Vajanagarī, <i>J. śākhā</i> (= Vajanāgarī, Vajanā-karī, Vajranāgarī),	16, 48
Utārā, <i>f.</i> ,	559	Vajanāgarī, <i>J. śākhā</i> (= Vajanagarī),	116
Ūtara, <i>goldsmith</i> ,	92*	Vajanākārī, <i>J. śākhā</i> (= Vajanagarī),	59*
Utaradāsaka, <i>J. śrāvaka</i> ,	93	Vajaranadya, <i>m.</i> ,	118
Utaradātā, <i>f.</i> ,	464; 1037, 1045	Vajiguta, <i>m.</i> ,	164
Utaragidhika, <i>m.</i> ,	809	Vajinī, <i>B. nun</i> ,	504
Utarāmītā, <i>f.</i> ,	465	Vajinikā, <i>f.</i> ,	543
Uṭayipabbhāhi, <i>B. school</i> ,	1276	Vajranāgarī, <i>J. śākhā</i> (= Vajanagarī),	107*
Uttara, <i>m.</i> ,	13	Vakadēpasiri, <i>king</i> ,	1347
V		Vakalā (?), <i>queen</i> (= Vākilā),	169
Vachchhaliya, <i>J. kula</i> (= Vachhalika),	25	Vakamihira, <i>m.</i> ,	127, 128, 141
Vachēduka, <i>m.</i> ,	1164	Vākilā (?), <i>queen</i> (= Vākalā),	169
Vachha, <i>Br. gōtra</i> (= Vatsa),	1174	Vakiliya, <i>family</i> ,	172, 237
Vachha, <i>m.</i> ,	1337	Vakuḍa, <i>B. monk</i> ,	125*
Vachhalika, <i>J. kula</i> (= Vachchhaliya),	107*	Valā, <i>B. nun</i> ,	583
Vachhiputa, <i>surn. of royal physician Magila</i> ,	1191, 1192, 1193	Valaka, <i>B. preacher</i> ,	762
Vachhiputa, <i>B. saint</i> ,	680	Valamita, <i>m.</i> ,	877
Vachhiputa, <i>surn. of king Dhanabhūti</i> (= Vātiputra),	687	Valina, <i>general</i> ,	60
Vachhiputra, <i>surn. of Utaradāsaka</i> ,	93	Vamadāsī, <i>f.</i> ,	23*
Vachhi-Suvijayata, <i>B. saint</i> ,	654, 658	Vamgapāla, <i>king</i> ,	905
Vādasiri, <i>f.</i> ,	1073	Vanashpara, <i>kshatrapa</i> (= Vanaspara),	926
Vaddha (?), <i>m.</i> ,	125*	Vanaspara, <i>kshatrapa</i> (= Vanashpara),	925
Vadhā, <i>m.</i> ,	208	Vānijaka, <i>m.</i> ,	962
Vadhamana, <i>founder of J. religion</i> (= Vadhamāna, Vādhamana, Vādhamāna, Varddhamāna, Vardhamāna),	50	Varadāta, <i>m.</i> ,	505, 506, 507
Vadhamāna, <i>founder of J. religion</i> (= Vadhamana),	112	Vārāhiputra, <i>surn. of Brahman Aśvabhūti</i> ,	1131
Vadhamana, <i>founder of J. religion</i> (= Vadhamana),	18	Varāṇa, <i>J. gaṇa</i> (= Vārāṇa),	48, 50, 59*
Vādhamāna, <i>founder of J. religion</i> (= Vadhamana),	115	Vārāṇa, <i>J. gaṇa</i> (= Vārāṇa),	16, 31, 34, 37, 42, 45, 58, 113, 116, 117
Vādhapāla, <i>prince</i> ,	125 (?), 869	Varāṇahasti, <i>m.</i> ,	122
Vādhara . . ., <i>ironmonger</i> ,	29	Varasēnā, <i>f.</i> ,	505
Vādhiśiva, <i>m.</i> ,	118	Varddhamāna, <i>founder of J. religion</i> (= Vadhamana),	28, 74
Vadhuka, <i>gardener</i> ,	1051	Vardhamāna, <i>founder of J. religion</i> (= Vadhamana),	31, 34, 39, 59, 94, 102, 118, 119
Vaḍukha, <i>prince</i> ,	1348	Varmā, <i>f.</i> ,	121
Vāhata, <i>m.</i> ,	1164	Varuṇa, <i>perfumer</i> ,	76
Vahila, <i>m.</i> ,	215	Varuṇa, <i>m.</i> ,	508; 1332
Vahila, <i>m.</i> ,	418	Varuṇa, <i>god</i> ,	1112
		Vasā, <i>B. nun</i> ,	1240
		Vāsashka, <i>king</i> ,	161
		Vasathiputa, <i>surn. of king Chatarapana-Satakani</i> ,	1120
		Vāsava, <i>god</i> ,	1112

	NUMBER.		NUMBER.
Vāsavā, <i>B. nun</i> ,	512	Vhenupālita, <i>prince</i> ,	1072
Vāsiṣṭha, <i>king</i> ,	33, 149 ^a	Vichita, <i>m.</i> ,	1209
Vāsiṣṭhiputra, <i>surn. of king Puṣumāvi</i> ,	994	Vidhika, <i>leatherworker, afterwards B. monk</i> ,	1273, 1295
Vāsiṭhi, <i>surn. of Velimitā</i> ,	885	Vijapi, <i>vidyādhara</i> ,	749
Vāsiṭhiputa, <i>surn. of artisan Ananda</i> ,	346	Vijaya, <i>B. monk</i> ,	1060
Vāsiṭhiputa, <i>surn. of king Puṣumāvi</i> (= Vāsiṭhiputa),	1100, 1106, 1122, 1248	Vijayā, <i>mahābhājī</i> ,	1037, 1045
Vāsiṭhiputa, <i>surn. of mahārāṭhi Sōmadēva</i> ,	1100	Vijayā, <i>f.</i> ,	1045
Vāsiṭhiputa, <i>surn. of Kaṭahādī</i> ,	1197	Vijayabuddhavamma, <i>yuvamahārāja</i> ,	1327
Vāsiṭhiputa, <i>surn. of king Puṣumāvi</i> (= Vāsiṭhiputa),	1123, 1124	Vijayadēvavamma, <i>king</i> ,	1194
Vāsiṭhiputa, <i>surn. of king Chaḍasāta</i> ,	1341	Vijayakhanda, <i>king</i> ,	1327
Vāsū, <i>courtesan</i> ,	102	Vijayamita, <i>B. monk and navakarmika</i> ,	987
Vāsū, <i>general's wife</i> ,	1146	Vijayanikā, <i>f.</i> ,	1054
Vāsudēva, <i>god</i> ,	6, 669, 1112	Vijayaśīrī, <i>f.</i> ,	50
Vāsudēva, <i>king</i> ,	60, 66, 68, 69 ^a , 72, 76, 151 ^b	Vijha, <i>B. monk</i> ,	579
Vasuguta, <i>m.</i> ,	881	Vijita, <i>m.</i> ,	166
Vasuka, <i>m.</i> ,	799	Vijitaka, <i>m.</i> ,	879
Vasula, <i>banker</i> ,	1056	Vikāṭa, <i>f.</i> ,	22
Vasulā, <i>J. nun</i> ,	24, 70	Vimala, <i>m.</i> ,	297
Vasulā, <i>f.</i> ,	249, 510; 413	Vinhikā, <i>f.</i> ,	592
Vāsulā (?), <i>f.</i> ,	281	Vinhudata, <i>mahārāṭhi</i> ,	1079
Vasulanaka, <i>banker</i> ,	1063, 1064	Vinhukaḍa-Chuṭukulānanda, <i>king</i> (= Vinhukaḍa-Chuṭukulānanda),	1186
Vasumita, <i>householder</i> ,	1277	Vinhukaḍa-Chuṭukulānanda, <i>king</i> (= Vinhukaḍa-Chuṭukulānanda),	1195
Vasumitā, <i>B. nun</i> ,	509	Vinhupāla, <i>m.</i> (= Vinhupālita ?),	1124
Vatsa, <i>Br. gōtra</i> (= Vachha),	1200	Vinhupālita, <i>officer</i> (= Vinhupāla ?),	1125
Vātsiputra, <i>surn. of king Dhanabhūti</i> (?) (= Vāchhiputa),	125	Vipasi, <i>B. saint</i> ,	779
Vātsiputrika, <i>B. school</i> ,	923	Viprajātapriya (?), <i>m.</i> ,	1245
Vāyala, <i>Brahman</i> (= Vayula),	9	Vipula, <i>B. monk</i> ,	642
Vayudatā, <i>f.</i> (= Vāyudatā),	223	Vipulā, <i>B. nun</i> ,	515
Vāyudatā, <i>f.</i> (= Vayudatā),	407	Vipulā (?), <i>f.</i> ,	231
Vayula, <i>Brahman</i> (= Vāyala),	9	Vira, <i>householder</i> ,	1127
Vēdisiri, <i>prince</i> ,	1112	Vira, <i>B. monk</i> ,	343
Veḍuka, <i>gardener</i> ,	707, 756	Virā, <i>B. nun</i> ,	520
Vēhamita, <i>trader</i> ,	1065	Virabhuti, <i>m.</i> ,	1173
Velidāta, <i>m.</i> ,	1139	Virasēna, <i>king</i> ,	684 ^a
Velidatā, <i>f.</i> ,	1058	Virasēnā, <i>f.</i> ,	519
Velimitā, <i>f.</i> ,	885	Viraviddhi, <i>m.</i> ,	149 ^b
Venhū, <i>f.</i> ,	1216	Virudaka, <i>yaksha</i> ,	736
Venhunadi, <i>merchant</i> (= Venhunadi),	1001, 1002	Visa, <i>m.</i> ,	238
Venhunadi, <i>merchant</i> (= Venhunadi),	1001	Visadēva, <i>king</i> ,	687
Venphuyā, <i>f.</i> ,	1060	Visaka, <i>m.</i> ,	643; 1332
Vēṇi, <i>banker</i> ,	24	Visākha, <i>B. monk</i> ,	282
Vēṇuvāsa, <i>m.</i> ,	1092	Visākha, <i>m.</i> ,	616
Vērā, <i>J. śākhā</i> (= Vairā),	53	Visakharakhita, <i>B. monk</i> ,	518
Vēri, <i>J. śākhā</i> (= Vairā),	27, 28, 36	Visakharakhita, <i>m.</i> ,	517
Vēriya, <i>J. śākhā</i> (= Vairā),	56	Vishnubhava, <i>m.</i> ,	50
Vesabhu, <i>B. saint</i> ,	714	Vishnudata, <i>m.</i> ,	1148
Vesamanadātā, <i>f.</i> ,	201	Vishnudatā, <i>B. upāsikā</i> ,	1137

	NUMBER.		NUMBER.
Viśvadēva, <i>m.</i> ,	359	Yakhadina, <i>B. monk</i> ,	211
Viśvasika, <i>surv. of Sūśyala</i> ,	125'	Yakhi, <i>B. nun</i> ,	254, 500 ; 344
Viśvasika, <i>surv. of Vakamihira</i> ,	127, 128, 141	Yakhila, <i>B. monk</i> ,	376 ; 580
Viśvavarma, <i>gaṇapaka</i> ,	1137	Yakhila, <i>m.</i> ,	846
Vitura, <i>m.</i> ,	786	Yama, <i>god</i> ,	1112
Vōdhishēpa, <i>B. monk</i> ,	929'	Yamadatta, <i>B. upāsaka</i> ,	466
Vojjvasika (?), <i>surv. of m.</i> ,	125'	Yamarakhita, <i>B. nun</i> ,	538
Vṛiddhahasti, <i>J. preacher</i> (=Vṛidhahasti),	56	Yamiṭa (?), <i>m.</i> ,	873
Vṛidhahasti, <i>J. preacher</i> (=Vṛiddhahasti),	47	Yaśa, <i>f.</i> ,	45"
Vudhika, <i>writer, Śaka</i> ,	1148, 1149	Yaśadipṇa, <i>B. monk</i> ,	146
Vudinā, <i>B. upāsikā</i> ,	199	Yasika, <i>m.</i> ,	757
Vuḡālaka, <i>m.</i> ,	1332	Yasila, <i>B. nun</i> ,	245
Vusū (?), <i>dyer's wife</i> ,	32	Yaśila, <i>f.</i> ,	247
Vyāghrakā, <i>B. upāsikā</i> ,	1043	Yasōgiri, <i>B. monk</i> ,	601
		Yasōpāla, <i>B. monk</i> ,	188, 314
		Yōna, <i>m.</i> ,	547
		Yudhadina, <i>m.</i> ,	49

INDEX OF GEOGRAPHICAL NAMES.¹

A	NUMBER.	NUMBER.
Abālikāvihāra, <i>B. convent in Kalyāṇa</i> ,	988	Asaka, <i>country</i> , 1123
Abēyaka, <i>a. place</i> ,	184, 283	Asika, <i>country</i> , 1123
Abhira, <i>tribe</i> (= Ābhira),	1137	Asitamāsā, <i>place</i> , 877
Ābhira, <i>tribe</i> (= Abhira),	963, 1137	Asvavati, <i>village</i> , 355, 401
Aboda, <i>mountain</i> ,	693	Āṭhakanagara, <i>a. place</i> , 390
Abulāmā, <i>place</i> ,	1106	
Achhāvada, <i>place</i> ,	399, 348, 581	B
Achhavata, <i>mountain</i> ,	1123	Bahadagojaṭīranatana (?), <i>place</i> (?), 721
Achhāvata, <i>place</i> ,	388	Bahuhathika, <i>tree on mount Naḍoda</i> , 754, 755, 902
Adhapōrika, <i>a. place</i> ,	600	Balanāseya, <i>a. town</i> (<i>comp.</i> Bārāṇasi), 921
Adhichchhatrakā, <i>a. country</i> (<i>comp.</i> Adhi- chhatrā),	107 ^d	Bapāsā, <i>river</i> (= Bārṇāsā), 1099, 1135
Adhichhatrā, <i>country</i> ,	905	Bārāṇasi, <i>town</i> , 925
Adhiṭhāṇa, <i>place</i> (?),	1281	Bārṇāsā, <i>river</i> (= Bapāsā), 1131
Āghśakasāgāmikiya, <i>a. place</i> ,	1077	Bēdakara, <i>place</i> , 372
Abavāgra, <i>place</i> ,	952	Benākata (?), <i>place</i> (= Benākataṭaka), 1124
Ajakālakiya, <i>field</i> (?),	1125	Benākataṭaka, <i>place</i> (= Benākata), 1125
Ājanāva, <i>place</i> ,	619	Bhādanakāḍiya, <i>a. place</i> (= Bhādanakāṭiya), 188, 314
Ākarāvati, <i>country</i> (= Ākarāvanti),	1123	Bhādanakāṭiya, <i>a. place</i> (= Bhādanakāḍiya), 384
Ākarāvanti, <i>country</i> (= Ākarāvati),	965	Bhāḍikiya, <i>a. place</i> (?), 321
Akhasavādicha, <i>a. place</i> ,	1221	Bhāradhavaśa, <i>country</i> , 1345
Ālikā, <i>place</i> ,	43	Bharukachha, <i>town</i> , 1131
Amḍhāpatiya, <i>a. country</i> ,	1205	Bhārukachhaka, <i>a. town</i> (<i>comp.</i> Bharukachha), 1169
Ananimitaka, <i>a. place</i> (?),	578	Bhōgavādhana, <i>place</i> (= Bhōgavadhana), 295, 296
Anarṭta, <i>country</i> ,	965	Bhōgavadhana, <i>place</i> (= Bhōgavadhana), 266
Anugāmi, <i>place</i> ,	1135	Bhōgavādhanaka, <i>a. place</i> (= Bhōga- vādhanīya; <i>comp.</i> Bhōgavādhana), 264, 373, 572
Anupa, <i>country</i> (= Anūpanivṛit),	1123	Bhōgavādhanīya, <i>a. place</i> (= Bhōgavādhanaka), 797
Anūpanivṛit, <i>country</i> (= Anupa),	965	Bhōgavata, <i>a. place</i> , 1078
Aparakakhāḍiya, <i>a. village</i> ,	1125	Bhōjakataṭaka, <i>f. °kā, a. place</i> , 723, 861
Aparānta, <i>country</i> (= Aparānta),	1123	Bibikānadikata, <i>place</i> (= Bibikanadikata), 725
Aparānta, <i>country</i> (= Aparānta),	965	Bibikanadikata, <i>place</i> (= Bibikānadikata), 728
Aparāntikā (?), <i>f. a. country</i> (<i>comp.</i> Apa- rānta),	1013	
Apiṭṭi, <i>villages</i> (?),	1200	C
Arapana, <i>place</i> (= Arapāna, Arāpāna),	396, 397	Chahatiya, <i>a. place</i> (?), 190, 316
Arapāna, <i>place</i> (= Arapana),	353	Chakōra, <i>mountain</i> , 1123
Arāpāna, <i>place</i> (= Arapana),	286, 306	
Arapānaka, <i>a. place</i> (= Arapāni; <i>comp.</i> Arapana),	635	
Arapāni, <i>f. a. place</i> (= Arapānaka),	398	

¹ An *a* (adjective) means that the word is an adjective derivative from some geographical name, denoting 'inhabitant of', 'native from,' etc. References to the etymon are added whenever this occurs in the list.

	NUMBER.
Chalisilāṇaka, <i>a., place</i> (?),	1141
Chechimña, <i>place</i> ,	1135
Chēkulana, <i>a., place</i> (=Chikulaniya),	759
Chemḍina, <i>field</i> ,	1047
Chēmūlaka, <i>a., place</i> ,	996, 1033
Chhadakicha, <i>a., place</i> ,	1220 (?), 1261
Chhākalēpakīya, <i>a., place</i> (?),	1139
Chikambari, <i>district</i> (?),	1201
Chikhalapadra, <i>village</i> ,	1133
Chikulaniya, <i>a., place</i> (=Chēkulana),	789
Chillereka, <i>village</i> (=Chillareka, Chillereka),	1200
Chillareka, <i>village</i> (=Chillereka),	1200
Chillereka, <i>village</i> (=Chillereka),	1200
Chitupāda, <i>rock</i> ,	710
Chudaphalagiriya, <i>f. a., place</i> ,	485
Chudaṭhiliḱa, <i>f. a., place</i> ,	720, 819, 820
Chumvamōragiri (?), <i>village</i> ,	625

D

Dabhinikā, <i>f. a., place</i> ,	718
Daḍanikama, <i>walk</i> ,	696
Dāhanukā, <i>river</i> ,	1131
Dāhanūkānagara, <i>a., place</i> ,	1135
Dakhiṇājī, <i>f. a., country</i> (comp. Dakhiṇā- patha),	518
Dakhiṇāpatha, <i>country</i> (=Dakhiṇāpatha, Dakhiṇāpatha),	1112
Dakhiṇāpatha, <i>country</i> (=Dakhiṇāpatha),	1123
Dakhiṇāpatha, <i>country</i> (=Dakhiṇāpatha),	965
Dālūra, <i>place</i> ,	1327
Damaṇa, <i>river</i> ,	1131
Dāsapura, <i>town</i> ,	1131, 1148
Daṣilimata (?), <i>place</i> ,	937
Dātāmitiyaka, <i>a., place</i> ,	1140
Dattagalla, <i>place</i> ,	952
Dēvaparaṇa (?), <i>place</i> ,	1262
Dēvilēna, <i>cave</i> ,	1124
Dhamavadhanana, <i>place</i> ,	234, 351
Dhambhika, <i>village</i> ,	1142
Dhamṇakāḍa, <i>town</i> (=Dhamṇakāḍa),	1206
Dhamṇakāḍa, <i>town</i> (=Dhamṇakāḍa),	1225
Dhamṇakāḍaka, <i>a., town</i> (comp. Dhamṇakāḍa),	1271
Dhanakāḍa (?), <i>place</i> ,	1124
Dharakina, <i>place</i> ,	259
Dharmadēvavihāra, <i>B. convent</i> ,	161
Dhēnukākāḍa, <i>place</i> (=Dhēnukākāḍa),	1121

	NUMBER.
Dhēnukākāḍa, <i>place</i> (=Dhēnukākāḍa),	1090, 1093, 1096, 1097
Dhēnukākāḍaka, <i>a., place</i> (=Dhēnukākāḍa ; comp. Dhēnukākāḍa),	1092
Dhēnukākāḍi, <i>a., place</i> (=Dhēnukākāḍa),	1020

E

Ējāvata, <i>a., place</i> (comp. Ējāvati),	304
Ējāvati, <i>place</i> ,	417, 418, 554
Ekkatṭhāhāra, <i>village</i> ,	1196
Ēlūra, <i>village</i> ,	1194

G

Gaṁdhakuṭi, <i>building at Śrāvastī</i> ,	733
Gaṁdhārikābhamī, <i>locality in Kalyāṇa</i> ,	998
Gaṁgā, <i>river</i> ,	1345
Gandhakūṭi, <i>temple at Gayā</i> ,	950
Girinagara, <i>town</i> ,	965, 966
Gōpikā, <i>cave</i> ,	955
Gōvadhana, <i>town and district</i> (=Gōvar- dhana),	1124, 1125, 1126, 1133
Gōvardhana, <i>town</i> (=Gōvadhana),	1131

H

Hēlavata, <i>a., mountain</i> (comp. Himavata),	156, 158, 655
Himavata, <i>mountain</i> ,	884
Hiralūra, <i>place</i> ,	1260

I

Ibā, <i>river</i> ,	1131
Isimitā (?), <i>place</i> ,	215

J

Jambudīpa, <i>continent</i> ,	1087
Jētavana, <i>locality at Śrāvastī</i> ,	731

K

Kachchha, <i>country</i> ,	965
Kāchupatha, <i>place</i> ,	274
Kāchupatha, <i>a., place</i> (comp. Kāchupatha),	275

	NUMBER.		NUMBER.
Kaḍaka (?), <i>place</i> ,	1327	Katakañu, <i>place</i> ,	262, 420, 421
Kākaṁdi, <i>place</i> ,	817	Katakañuyaka, <i>a., place</i> (comp. Katakañu),	261, 361, 419
Kākanava, <i>place</i> (=Kākanāva, Kākanāva, Kākanāya),	659	Katakasōlaka, <i>a., place</i> ,	1303
Kākanāva, <i>place</i> (=Kākanava),	681	Kēkāpura, <i>place</i> ,	1135
Kākanāva, <i>place</i> (=Kākanava),	340, 350	Kevurura, <i>place</i> ,	1213, 1240
Kākanāya, <i>place</i> (=Kākanava),	200	Khujatidukiya, <i>a., place</i> ,	713
Kakhaḍi, <i>village</i> ,	1126	Koḍaka, <i>village</i> ,	1167
Kakhaḍiya, <i>a., village</i> (comp. Kakhaḍi),	1125	Koḍāya, <i>a., country</i> (?),	756
Kālayāna, <i>town</i> (=Kālīana, Kālīyana, Kālīyana, Kālīyana),	1024	Kōḍijilaka, <i>a., place</i> ,	484
Kālīana, <i>town</i> (=Kālayāna),	988	Kōlivāla, <i>place</i> (?),	1200
Kālīāna, <i>a., town</i> (=Kālīanaka, Kālīānaka, Kālīyanaka, Kālīyanaka, comp. Kālayāna),	1179	Koṇschika, <i>place</i> ,	1162
Kālīanaka, <i>a., town</i> (=Kālīāna),	1000	Koṇatapuka, <i>village</i> ,	1196
Kālīānaka, <i>a., town</i> (=Kālīāna),	1177	Koṅginagara, <i>village</i> ,	1196
Kālīanikā, <i>f. a., town</i> (=Kālīyānikā; comp. Kālayāna),	1013	Kōraghara, <i>f. °ri, a., place</i> (=Kōragharaka, Kuraghari, Kuraghariya; comp. Kuraghara),	197, 363, 368, 469, 471, 492
Kālīga, <i>country</i> (=Kālīga),	1346	Kōragharaka, <i>a., place</i> (=Kōraghara),	558
Kālīga, <i>a., country</i> (comp. Kālīga),	1346	Kōramikā, <i>f. a., place</i> ,	526
Kālīga, <i>country</i> (=Kālīga),	1345, 1347	Kōrara, <i>f. °ri, a., place</i> (=Kurara, Kurariya; comp. Kurara),	339, 499, 582, 583, 584, 608, 651
Kālīyana, <i>town</i> (=Kālayāna),	986	Kōsabeyekā, <i>f. a., town</i> (=Kusāmba),	764
Kālīyana, <i>town</i> (=Kālayāna),	1032	Kōsala, <i>a., country</i> ,	751
Kālīyana, <i>town</i> (=Kālayāna),	998	Kōsambakutī, <i>building at Śrāvastī</i> ,	732, 918, 919
Kālīyanaka, <i>a., town</i> (=Kālīāna),	1001	Kothukapadiya, <i>a., place</i> (=Kuthupadaka ?),	293
Kālīyanaka, <i>a., town</i> (=Kālīāna),	998	Kudūra, <i>town</i> (=Kudūra),	1295
Kālīyānikā, <i>f. a., town</i> (=Kālīanikā),	1014	Kudūra, <i>town and district</i> (=Kudūra),	1328
Kamavana, <i>a., place</i> ,	1120	Kukura, <i>country</i> ,	965, 1123
Kānchipura, <i>town</i> (=Kānchipura),	1200	Kumārīpavata, <i>mountain</i> ,	1345
Kānchipura, <i>town</i> (=Kānchipura),	1205	Kundamuchchunḍī, <i>village</i> ,	1196
Kaṁḍaḍigāma, <i>place</i> ,	208, 422	Kundatapuka, <i>village</i> ,	1196
Kaṁḍaḍigāmiya, <i>a., place</i> (comp. Kaṁḍaḍigāma),	206, 423	Kuraghara, <i>place</i> ,	230, 232, 233, 425, 426, 542
Kaṁmāka, <i>district</i> ,	1202, 1203, 1204	Kuraghari, <i>f. a., place</i> (=Kōraghara),	427
Kaṁhagiri, <i>mountain</i> ,	1123	Kuraghariya, <i>a., place</i> (=Kōraghara),	491
Kaṁbahini, <i>place</i> ,	1130	Kurara, <i>place</i> (=Kurārā, Kurārā, Kurārā),	289, 428, 429
Kaṁhasēla, <i>mountain</i> ,	1013, 1024	Kurārā, <i>place</i> (=Kurara),	430, 431, 432, 434
Kāpāsīgāma, <i>place</i> ,	260, 515	Kurārā, <i>place</i> (=Kurara),	362
Kapichita, <i>place</i> ,	1175	Kurārā, <i>place</i> (=Kurara),	433
Kappennalā, <i>village</i> ,	1196	Kurara, <i>f. °ri, a., place</i> (=Kōrara),	256, 292, 435, 436, 552, 633
Kāpura, <i>district</i> ,	1133	Kurariya, <i>a., place</i> (=Kōrara),	297, 348, 437
Karabēnā, <i>river</i> ,	1131	Kusāmba (?), <i>a., town</i> (=Kōsabeyekā),	1345
Karahākaḍaka, <i>a., place</i> ,	1055	Kuthupadaka, <i>a., place</i> (=Kothukapadiya ?),	556
Karahakata, <i>town</i> ,	705, 763, 767, 809		
Karahakatiyā (?), <i>f. a., town</i> (comp. Karahakata),	891		
Karajaka, <i>village</i> (=Karajika),	1105		
Karajika, <i>village</i> (=Karajaka),	1099		
Karipendulā, <i>village</i> ,	1196		

M

Macha, <i>mountain</i> ,	1123
Machhavata, <i>place</i> ,	494

	NUMBER.
Maḍalāschhikaṭikā, <i>f. a., place</i> (=Maḍalāschhika- tikā),	318, 319, 352, 452
Maḍalāschhikaṭikā, <i>f. a., place</i> (=Maḍala- chhikaṭikā),	317
Madhubanikā, <i>f. a., place</i> (=Madhubanākā, Madhuvanikā; <i>comp.</i> Madhuvana),	168
Madhurā, <i>town</i> (=Mathulā),	1345
Madhuranāka, <i>place</i> ,	38
Madhuvana, <i>place</i> ,	288, 291
Madhuvanākā, <i>f. a., place</i> (=Madhubanikā),	312
Madhuvanikā, <i>f. a., place</i> (=Madhubanikā), 191, 374, 460	
Magadha, <i>people</i> ,	1345
Māgadha, <i>a., people</i> (<i>comp.</i> Magadha),	1345
Magalathānā, <i>village</i> ,	1024
Mahākāṁḍurūra, <i>village</i> ,	1202, 1203, 1204
Mahāmōragi, <i>place</i> ,	189, 313
Mahārājadevaputravihāra, <i>B. convent in</i> <i>Mathurā</i> ,	52
Mahavanasala, <i>place</i> ,	1272
Mahavanasaliya, <i>a., place</i> (<i>comp.</i> Mahavana- sala),	1230
Mahāveja, <i>village</i> ,	1163
Mahāvijaya, <i>palace in Kalinga</i> ,	1345
Mahemkhānājaka, <i>a., place</i> ,	1233
Mahida, <i>mountain</i> ,	1123
Mahisatī, <i>place</i> (=Mahisatī),	375
Mahisatī, <i>place</i> (=Mahisatī),	497, 498, 501
Malaya, <i>mountain</i> ,	1123
Mālaya, <i>people</i> ,	1131
Māmāḍa, <i>town</i> (=Māmāla),	1105
Māmāla, <i>district</i> (=Māmāḍa),	1105
Māmāra, <i>place</i> ,	1234
Mānamukāḍa, <i>mountain</i> ,	1163
Manavasi (?), <i>place</i> ,	937
Manavasitikaḍa (?), <i>place</i> ,	937
Mārakuḍa, <i>place</i> ,	1110
Mariyasā, <i>village</i> ,	1196
Maru, <i>country</i> ,	965
Mathulā (?), <i>town</i> (=Madhurā),	937
Māthura, <i>f. °rī, a., town</i> (=Māthuraka; <i>comp.</i> Madhurā),	14, 85
Māthuraka, <i>a., town</i> (=Māthura),	103
Migasamāḍaka, <i>Chaitya</i> ,	699
Mihiravihāra, <i>B. convent</i> ,	12
Mōragiri, <i>place</i> ,	778, 796, 798, 808, 860
Mōrajahikaṭiya, <i>a., place</i> (=Mōrajahikaṭiya, Mōrayahikaṭiya; <i>comp.</i> Mōrajahikaṭa),	453
Mōrajahikaṭiya, <i>a., place</i> (=Mōrajahikaṭiya),	354

	NUMBER.
Mōrajahikaṭa, <i>place</i> ,	265
Mōrayahikaṭiya, <i>a., place</i> (=Mōrajahikaṭiya),	626
Mukudāsivayivā, <i>locality in Kalyāṇa</i> ,	998
Mulagandhakuṭi, <i>B. sanctuary</i> ,	929, 929'
Mulaka, <i>country</i> ,	1123

N

Nadanagarikā, <i>f. a., place</i> ,	563
Ṇadatūra (?), <i>village</i> ,	1202, 1203, 1204
Nadinagara, <i>place</i> (=Nādinagara, Nāndi- nagara),	175, 462, 467, 565, 567, 629, 630
Nadinagara, <i>a., place</i> (=Nadinagarikā, Nādi- nāgarikā, Nāndinagāraka, Nāndinagarikā, Nāndināgarikā; <i>comp.</i> Nadinagara),	562
Nādinagara, <i>place</i> (=Nadinagara),	176, 472
Nadinagarikā, <i>f. a., place</i> (=Nadinagara), 325, 369	
Nādināgarikā, <i>f. a., place</i> (=Nadinagara), 327, 383, 402, 536, 538, 604	
Naḍoda, <i>mountain</i> ,	707, 708, 711, 755, 781, 791, 901
Nagarikā, <i>f. a., place</i> ,	806
Nāmdapura (?), <i>place</i> ,	1339
Nāmdinagara, <i>place</i> (=Nadinagara), 328, 463, 464, 465, 466, 512	
Nāmdinagāraka, <i>a., place</i> (=Nadinagara),	502
Nāmdinagarikā, <i>f. a., place</i> (=Nadinagara),	852
Nāmdināgarikā, <i>f. a., place</i> (=Nadinagara),	305
Nānāmḡola, <i>village</i> ,	1131
Nārasala, <i>a., place</i> (?),	1239
Nārāyanavāṭa, <i>locality</i> ,	6
Nāschira, <i>country or town</i> ,	5
Nāsika, <i>town</i> ,	799, 1109
Nāsikaka, <i>a., town</i> (<i>comp.</i> Nāsika), 985, 1142, 1144	
Navagamaka, <i>place</i> (=Navagāmaka),	268
Navagāmaka, <i>place</i> (=Navagāmaka),	203
Nāvagāmaka, <i>a., place</i> (=Navagamakiya, Nāvagāmikā; <i>comp.</i> Navagamaka),	182, 277
Nāvagamakiya, <i>a., place</i> (=Nāvagāmaka),	477
Nāvagāmikā, <i>f. a., place</i> (=Nāvagāmaka),	214
Navanara, <i>town</i> ,	1124
Nishāda, <i>country</i> ,	965

O

Oḍiparivenena (?), <i>place</i> ,	1267
Oḍiyanaka, <i>a., country</i> ,	62
Otarāha, <i>a., country</i> ,	1140

	NUMBER.		NUMBER.
P			
Pabhāsa, <i>tīrtha</i> (= Prabhāsa),	1099	Rajatalāka, <i>place</i> (?)	988
Pādāniya, <i>a. place</i> ,	278, 616	Rājatalāka, <i>locality</i> (?),	1327
Paḍēlaka, <i>a. place</i> ,	876	Rāmatīrtha, <i>tīrtha at Śōrpārāga</i> ,	1131
Pāḍukulikā, <i>village</i> ,	571	Rāraka, <i>a. place</i> (?),	57
Paḍukulikiya, <i>a. village</i> (comp. Pāḍukulikā),	576	Rasōpadra, <i>village</i> ,	963
Pahlava, <i>a. nation</i> ,	965	Rāyasēla, <i>place</i> ,	1280
Paithānapatha, <i>district</i> (?),	988	Rōhanipadiya, <i>a. place</i> (= Rōhanipadiya), 377, 378, 379, 643	
Palāsini, <i>river</i> ,	965	Rōhanipadiya, <i>a. place</i> (= Rōhanipadiya),	357
Palava, <i>nation</i> (= Pallava),	1205	Rōśikavihāra, <i>B. convent at Ālikā</i> ,	43
Palhava, <i>nation</i> (comp. Pahlava),	1123		
Pallava, <i>nation</i> (= Palava),	1200, 1327	S	
Pāmchāliya, <i>a. country</i> ,	89 ^b	Sadasēvājū-vihāra (?), <i>B. convent</i> ,	988
Pāmṭūra, <i>village</i> (= Pāṭūra),	1328	Sagireyikā, <i>f. a. place</i> ,	646
Pārādā, <i>river</i> ,	1131	Sahalā, <i>village</i> ,	119c
Parakaṭikā (?), <i>f. a. place</i> ,	878	Sahalāṭavi, <i>village district</i> ,	1195
Paramuchchundi, <i>village</i> ,	1196	Sahya, <i>mountain</i> ,	1125
Paripanaka, <i>a. place</i> (?),	323	Sajayataka, <i>a. place</i> ,	1186
Pārivāta, <i>mountain</i> ,	1123	Śaka, <i>nation</i> (= Saka),	1135, 1137, 1148
Pāṭaliputa, <i>town</i> ,	719, 816, 818	Saka, <i>nation</i> (= Śaka),	1123, 1149, 1162
Patithāna, <i>town</i> (= Patithāna),	988	Sakakachha, <i>place</i> ,	550
Patithāna, <i>town</i> (= Patithāna),	1187, 1188	Śakanikā, <i>f. a. nation</i> (comp. Śaka),	1137
Pāṭūra, <i>village</i> (= Pāmṭūra),	1328	Sakhā, <i>place</i> ,	1135
Pāṇḍaka, <i>a. place</i> ,	250	Sānukagāmina, <i>a. place</i> ,	258
Pēmatikā, <i>f. a. place</i> (= Pēmutikā),	545	Saphāū, <i>village</i> ,	1000
Pēmutikā, <i>f. a. place</i> (= Pēmatikā),	478	Samalipada, <i>village</i> (= Sāmalipada),	1124
Phujakapalliya (?), <i>a. place</i> ,	448	Sāmalipada, <i>village</i> (= Samalipada),	1124
Pīṇḍitakāvaḍa, <i>place</i> ,	1131	Sāsādaka, <i>a. place</i> ,	196, 587
Pisājipadaka, <i>village</i> ,	1123	Satagara, <i>mountain</i> ,	1120
Pithuḍa, <i>place</i> (?),	1345	Satāhani, <i>district</i> ,	1200
Podakaḍa, <i>place</i> ,	285	Sauvira, <i>country</i> ,	965
Pōdaviyhaka, <i>a. place</i> (= Pōravijhaka),	483	Śāvastī, <i>town</i> ,	918, 919
Pokhara, <i>place</i> ,	370, 479, 480, 481, 482	Savatiya, <i>a. place</i> (?) (comp. Śāvastī),	937
Pokhareyaka, <i>a. place</i> (comp. Pokhara), 337, 591, 607, 617		Sēḍakadi, <i>f. a. place</i> (= Sidakadi, Sidakadiyā ; comp. Sidakaḍa),	599
Pokshara, <i>lakes</i> ,	1131	Sēlapuraka, <i>a. place</i> ,	804
Pōravijhaka, <i>a. place</i> (= Pōdaviyhaka),	371	Seṭagiri, <i>mountain</i> ,	1123
Prabhāsa, <i>tīrtha</i> (= Pabhāsa),	1131	Sētapathiya, <i>a. place</i> ,	547
Puñnavadhaniya, <i>f. °yā, a. place</i> ,	366, 403	Sēthivādicha, <i>a. place</i> ,	1209
Purikā, <i>place</i> ,	782, 812, 837, 838, 839	Sēuraka, <i>village</i> ,	1166
Puruḍa, <i>place</i> ,	475	Sidakāḍa, <i>place</i> ,	594
Pusakavana (?), <i>place</i> ,	1272	Sidakadi, <i>f. a. place</i> (= Sēdakaḍi),	595
Pushkarāmbudhi, <i>country</i> ,	961	Sidakadiyā, <i>f. a. place</i> (= Sēdakaḍi),	596, 597
Puvānada, <i>village</i> ,	1158	Sindhu-Sauvira, <i>country</i> ,	965
R		Sirisapada, <i>place</i> ,	859
Rājagaba, <i>town</i> ,	1345	Siritana, <i>mountain</i> ,	1123
Rājagiri, <i>place</i> ,	1225, 1250	Sōmapatti, <i>village</i> ,	119c

	NUMBER.
Sōnaraka, <i>a., place</i> ,	598
Sopāraga, <i>town</i> (=Sopāraka, Sōrpāraga),	995
Sopāraka, <i>town and district</i> (=Sopāraga),	988, 1095
Sopārayaka, <i>a., town</i> (comp. Sōpāraga),	1005, 1119
Sōrpāraga, <i>town</i> (=Sopāraga),	1131
Śrikunḍa, <i>locality at Mathurā</i> ,	140
Sudarśana, <i>lake</i> ,	965
Sudasana, <i>village</i> (=Sudisana),	1124
Sudisana, <i>village</i> (=Sudasana),	1124
Surāshṭra, <i>country</i> (=Surāṭha),	965
Surāṭha, <i>country</i> (=Surāshṭra),	1123
Suvarṇamāha (?), <i>place</i> (?),	1339
Suvarṇamukha, <i>place</i> ,	1131
Suvarṇasikatā, <i>river</i> ,	965
Śrābhra, <i>country</i> ,	965

T

Tabapanaka, <i>a., island</i> ,	946
Takārāpada, <i>place</i> ,	441
Takhasilāka, <i>a., town</i> ,	669
Talaki (?), <i>place</i> ,	60
Talakiya (?), <i>place</i> ,	60
Tāmbalamāḍa, <i>place</i> ,	287
Tāpī, <i>river</i> ,	1131
Tekirasi, <i>a., mountain</i> (=Tērāṇhuka; comp. Tirāṇhū),	1125
Tērāṇhuka, <i>a., mountain</i> (=Tēkirasi),	1126
Thērākūṭiya, <i>a., place</i> ,	858
Tikōṭika, <i>walk</i> ,	765
Tirāṇhū, <i>mountain</i> (=Tirāṇhu, Tirāśmi),	1140
Tirāṇhu, <i>mountain</i> (=Tirāṇhū),	1123, 1124, 1126, 1141
Tiridapada, <i>place</i> ,	272, 446
Tiyavani (?), <i>place</i> ,	937
Tobavanikā, <i>f. a., place</i> (comp. Tubavana),	520
Toḍatūra (?), <i>village</i> ,	1202, 1203, 1204
Tompuki (?), <i>district</i> ,	1281
Tirāśmi, <i>mountain</i> (=Tirāṇhū),	1131, 1137
Tubavana, <i>place</i> (=Tumbavana),	201, 202
Tulakicha, <i>a., place</i> ,	1205 ^a
Tumbavana, <i>place</i> (=Tubavana),	449, 450
Turulūraka, <i>a., place</i> ,	1209

U

Udubaraghariya, <i>a., place</i> (=Udumbaraghariya),	186, 609, 610, 634
Udumbaraghariya, <i>a., place</i> (=Udubaraghariya),	360

	NUMBER.
Ugirēyaka, <i>a., place</i> ,	242
Ujēni, <i>town</i> ,	172, 173, 210, 212, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 231, 237, 238, 302, 307, 359, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 560, 1135
Ujēnihāra, <i>district</i> ,	268
Ujēnika, <i>f. ā, a., town</i> (comp. Ujēni),	385, 400, 451, 509
Ūrjayat, <i>mountain</i> ,	965
Usagama, <i>place</i> ,	937
Utarāpatha, <i>country</i> ,	1345

V

Vaḍalikā, <i>place</i> ,	1162
Vaḍathikā, <i>cave</i> ,	956
Vaḍivahana, <i>place</i> (=Vāḍivahana),	163, 380
Vāḍivahana, <i>place</i> (=Vāḍivahana),	511
Vaḍivahanikā, <i>f. a., place</i> (=Vāḍyavahanikā, Vālivahanikā; comp. Vāḍivahana),	365
Vāḍyavahanikā, <i>f. a., place</i> (=Vāḍivahanikā),	592
Vāghumata, <i>place</i> ,	253, 279
Vahiyakā, <i>cave</i> ,	954
Vaijayanti, <i>town and country</i> (=Vējayanti),	1195, 1196
Valāhaka, <i>village</i> ,	1166
Valikachaka, <i>a., place</i> ,	1222
Vālivahanikā, <i>f. a., place</i> (=Vāḍivahanikā),	344
Valuraka, <i>place</i> (=Valūraka),	1100
Valūraka, <i>place</i> (=Valuraka),	1099
Vāluraka, <i>a., place</i> (comp. Valuraka),	1105
Vāsā, <i>mountain</i> ,	973
Vasa . . rikā, <i>f. a., place</i> (?),	170, 236
Vasarikhaḍaka, <i>place</i> ,	1167
Vedisa, <i>town</i> , 254, 273, 500, 521, 522, 523, 524,	712, 780, 784, 813, 835, 835
Vedisaka, <i>a., town</i> (=Vedisikā; comp. Vedisa),	345, 381
Vedisikā, <i>f. a., town</i> (=Vedisaka),	187, 439, 468
Vegūra, <i>village</i> ,	1196
Vejaja, <i>village</i> ,	195
Vejajaka, <i>a., village</i> (comp. Vejaja),	455
Vējayanti, <i>town</i> (=Vaijayanti),	1087
Vējayanti, <i>f. a., town</i> (comp. Vaijayanti),	1125
Vēṅgipura, <i>town</i> ,	1194
Velagiri, <i>village</i> ,	1202, 1203, 1204
Velaki, <i>village</i> ,	1196
Vēnuvāṁmiya, <i>a., place</i> ,	764
Vērōhakaṭa, <i>a., place</i> (comp. Virōhakaṭa),	320

	NUMBER.		NUMBER.
Vidabha, <i>country</i> ,	1123		
Vijayapura, <i>place</i> ,	1285		
Vijha, <i>mountain</i> ,	1123		
Virapuraka, <i>a., place</i> ,	1224		
Virasēpaka, <i>a., town</i> ,	1153		
Viripara, <i>village</i> ,	1205		
Virōhakāṭa, <i>place</i> ,	516		
Vitiriṇahā, <i>place</i> (= Vitirinahī),	513		
Vitirinahī, <i>place</i> (= Vitiriṇahā),	514		
Vedva (?), <i>Stūpa at Mathurā</i> ,	47		
		Y	
		Yaudbhēya, <i>nation</i> ,	935
		Yavana, <i>nation</i> (= Yavapa, Yōna, Yōpaka),	
		935, 1093, 1123, 1154, 1156	
		Yavapa, <i>nation</i> (= Yavana),	1192
		Yōna, <i>nation</i> (= Yavana),	969
		Yōpaka, <i>nation</i> (= Yavana),	1140

INDEX OF MISCELLANEOUS TERMS.¹

A	NUMBER.		NUMBER.
[āgramahishī], chief queen —		amātya, high official, minister,	965, 994
agamahisi,	1346	amacha,	1105, 1125, 1126, 1341
adhipati, king,	1345, 1347	amachcha,	1200
adhirāja, supreme king,	892	āmacha,	1124, 1186
[adhishṭhāna], capital—		āmātya,	1174
adhiṣṭhāna (?),	1281	arhat, class of saints (generally J.; B. in 1280 and perhaps 904),	37, 47, 69*, 74, 76, 83, 959
[antēvāsini], pupil (generally B.; J. in 93; pupil of sculptor in 150 and 1071)—		arahat,	59, 94, 96, 103
atēvasin,	299, 530, 531	arahata,	100, 102, 107, 1280, 1345
atēvāsini, 150, 154, 155, 185, 347, 349, 376, 587, 612, 658, 680, 682, 1040		arahaṃta, 41, 57, 105, 106, 107, 107*, 108, 112, 116, 904, 1345, 1346	
antēvāsini, 303, 569, 800, 1016, 1071, 1094, 1110, 1171		ārāhat,	78, 103
āntēvāsi,	93	ārāhaṃta,	105
atavāsika,	1270, 1295	ārāhata,	78
atēvāsika,	125 ^t , 1272, 1280	ārhat,	110
antēvāsika,	1233	[arhadāyatana], J. temple—	
antēvāsika,	925	arahatāyatana,	102
antēvāsini, female pupil (generally B.; J. in 67 and 99).	13*, 38	ārāhatāyātāna,	78
ativāsini,	1237	[asāvāraka], trooper,	
atēvasini,	245	asavāraka,	381
atēvāsini, 589, 648, 1006, 1041, 1107, 1224, 1246, 1250, 1280, 1286, 1295		asavāraka,	728
antēvāsikini,	87		
antēvāsini,	573, 1128		
ativāsini,	1060		
ativāsini,	1041		
atēvāsini,	1020		
antivāsini,	1059		
āntēvāsini,	99		
[apavaraka], cell—			
uyaraka,	1058		
uvavaraka,	1198		
ōvaraka,	988, 1018, 1072, 1127, 1132		
[apsaras], divinity—			
achharā,	744, 745, 746, 747		
abstāmala, certain sculptured slab,	1237		
abadamala (?),	1249		
abhyañtarōpasthāyaka, servant,	98		

¹ The words are given under their Sanskrit form if this really occurs or can be easily formed, in other cases under their Prakrit form.

	NUMBER.		NUMBER.
[kāmsyakāra], <i>brazier</i> —		gaṇikā, <i>courtesan</i> ,	102
kāsākāra,	1165	gaṇikā,	102
kāṇiṭha (?),	1331	gaṇin, <i>J. ecclesiastic</i> ,	21, 23*, 25, 29, 34, 37, 50, 53, 54, 56, 74, 78, 110
kālavāla, <i>official</i> ,	94	garuḍadhvajā, <i>pillar with a Garuḍa</i> ,	669
kuṭi, <i>B. temple</i> ,	988	[garbha], <i>cell</i> —	
kuṭumbika, <i>husbandman</i> ,	1147	gābha,	1073
kuḍabika,	976	[garbhadvāra], <i>hall-front</i> —	
kuḍubika,	1121	gabhadāra,	1156
kuṭumbinī, <i>wife of a kuṭumbika</i> ,	34, 1127	[gāndhika], <i>perfumer</i> —	
kuḍubinī,	1024	gadika,	1210, 1230
kubhā, <i>cave</i> ,	954, 955, 956	gandhika,	37, 68, 76
kumāra, <i>prince</i> , 869, 1072, 1112, 1115, 1117, 1118, 1348		gamdhika,	39, 1090
°umāra,	1186	gādhika,	1187
kumbhaka, <i>pillar-base</i> , 62, 125*, 125*, 125*, 125*, 125*, 126		gāmāgāmabhōjaka, <i>freeholder of various villages</i> ,	1200
kula, <i>J. section</i> ,	16, 18, 20, 21, 22, 22*, 23*, 24, 25, 27, 28, 29, 32, 34, 36, 37, 39, 42, 45, 45*, 46, 48, 50, 53, 54, 56, 59*, 70, 73, 75, 76, 107*, 107*, 110, 113, 116, 117, 121, 122	guhā, <i>cave</i> ,	959
kularika, <i>potter (?)</i> ,	1137	[grihapati], <i>householder</i> —	
kēvalin, <i>J. (?) arhat</i> ,	966	gahapati,	193, 201, 202, 449, 450, 725, 1001, 1056, 1062, 1073, 1075, 1120, 1121, 1127, 1153, 1157, 1170, 1171, 1205*, 1206, 1209, 1211, 1216, 1220, 1221, 1222, 1244, 1247, 1248, 1252, 1254, 1255, 1260, 1274, 1277, 1281, 1302
koṭhā, <i>certain building</i> ,	1349, 1353	gahapatika,	903
kōḍumika, <i>settlement</i> ,	1200	[grihastha], <i>householder</i> —	
koḍhi, <i>hall</i> ,	983, 1007, 1024	gahata,	1091
[kōshthāgāra], <i>store house</i> —		gōtra, <i>Brahmanic family</i> ,	82, 967, 1035, 1323
koṭhagala,	937	gota,	681, 1174, 1200, 1323
[kaulikanikāya], <i>weavers' guild</i> —		gotta,	1194, 1195, 1196, 1205
kōlikanikāya,	1133	gōttra,	149*
kshatrapa, <i>title</i> ,	125*, 925, 926, 963, 966, 967, 1131, 1132, 1133, 1134, 1135	gōvallava, <i>cowherd</i> ,	1200
khatapa,	1099	[gōshthi], <i>B. committee (compare baudhdhagōshthi)</i> —	
kshatriya, <i>warrior</i> ,	1131	goṭhī,	273, 1332, 1335, 1338
[kshētra], <i>field</i> —		gōhī (?),	1339
chheta,	1073	[gōshthīsamāna], <i>ascetic of the committee</i> —	
chhetta,	1327	goṭhisamāna,	1333
[kshēmarāja], <i>title of king</i> —		[gaṇika], <i>captain</i> —	
khēmarājan,	1345	gumika,	1200
		grāma, <i>village</i> ,	963, 1131
		gāma,	195, 401, 571, 625, 1000, 1024, 1099, 1100, 1105, 1123, 1124, 1125, 1126, 1133, 1142, 1158, 1163, 1166, 1167, 1194, 1200, 1202, 1203, 1204, 1205, 1323
		[grāmaṇi], <i>village-headman</i> —	
		gāmaṇi,	1333
		[grāmāhāra], <i>village district</i> —	
		gāmāhāra,	1195
		grāmika, <i>village-headman</i> ,	48, 69*

	NUMBER.
dayāda, <i>heir of the faith, B. term,</i> . . .	156
[dāsaka], <i>fisherman</i> —	
dāsaka,	1129
[dipaskambha], <i>lamp-pillar</i> —	
divakambha,	1244
[dipastambha], <i>lamp-pillar</i> —	
divastambha,	1214
dūta, <i>ambassador,</i>	689
[dēśadhikṛita], <i>local prefect</i> —	
dēśadhikata,	1200
dēvakula, <i>shrine, in 18 and 102 J.,</i> . . .	18, 1327
dēvikula,	102
dēvakulika, <i>temple-servant,</i>	63
[dēvadāsi], <i>female temple-servant</i> —	
dēvadāsiki,	921
[dēvaputra], <i>B. angel</i> —	
dēvaputa,	777, 814
dēvaputra, <i>title of Kushana kings,</i> 18, 21, 23,	
35, 38, 41, 43, 51, 52, 56, 60, 62, 69*, 80,	
149*, 149*, 151*, 161, 685, 918, 919	
dēvaputraka, <i>meaning (?)</i> ,	685
[dēvānām priya], <i>title of king</i> —	
dēvānāmpiya,	954, 955, 956
dēvi, <i>queen,</i>	5, 169, 709, 994, 1114, 1327
[dvāra], <i>gate at a B. Chaitya</i> —	
dara,	1225
dāra,	1202, 1203, 1204, 1248, 1255
[drigarbha], <i>two-celled</i> —	
bagabha (?),	998
bigabha,	998, 1169

Dh

dhamñika, <i>corndealet,</i>	1180
dhamakathika, <i>B. preacher of the Law,</i> . . .	64*
dhamakathika,	347, 1267
dhammakathika,	949
[dhammachakra], <i>B. wheel of the Law</i> —	
dhamachaka,	750, 1248
[dharmanigama], <i>pious hamlet</i> —	
dharmanigama,	1153
[dhammahārājādhirāja], <i>title of king</i> —	
dhammahārājādhirāja,	1196, 1200
dhēnachhaka, <i>meaning (?)</i> ,	781, 791

N

nagara, <i>town,</i>	1126, 1152, 1328
nakara,	1152
nagarasiman, <i>boundary of town,</i>	1163

	NUMBER.
[nagarākshadārā], <i>town-judge</i> —	
nagaraakhadamsa,	1351
nagarī, <i>town,</i>	1345
[nārtaka], <i>dancer</i> —	
nataka,	100
[navagarbha], <i>nine-celled</i> —	
navagabha,	1106
[navakarmika], <i>B. overseer of works</i> —	
navakamaka,	1250
navakamika,	154, 773, 987
navamika, <i>meaning (?)</i> ,	23
nāga, <i>serpent,</i>	149*, 1186
[nāgarāja], <i>king of serpents</i> —	
nāgarajan,	752
nāgarājan,	735, 753
nāgendra, <i>lord of serpents,</i>	85
nāyakamisa, <i>certain artisan,</i>	987
nigama, <i>town,</i>	705
[nigamaputra], <i>inhabitant of hamlet</i> —	
nigamaputa,	1335
nikāya, <i>B. school,</i>	987, 1105, 1123, 1124, 1248
[nivēśana], <i>house</i> —	
nivēśana,	998
nisidiya, <i>dwelling,</i>	1345
[nripa], <i>king</i> —	
napa,	1345
nēyika, <i>certain official,</i>	1200
[naigama], <i>inhabitant of nigama, merchant</i> —	
nēkama,	1001, 1139
nēgama, 987, 995, 998, 1000, 1001, 1024,	
1172, 1337	
nyēgama,	1127

P

pachana, <i>cooking place,</i>	140
[pañchagarbha], <i>five-celled</i> —	
pachagabha,	1157
[pañchanāikāyika], <i>B. teacher of the five</i>	
nikāyas—	
pachanēkayika,	299
pachanēkāyika,	867
[paṭṭa], <i>slab</i> —	
paṭa, 1205*, 1213, 1215, 1216, 1226, 1291, 1295	
pati, <i>lord, title of king,</i> 5, 961, 965, 1112,	
1123, 1196	
patha, <i>path (?) at a B. cave,</i>	1032, 1033, 1072
[pada], <i>footprint</i> —	
paa,	980
para, <i>chief (?)</i> ,	1049

	NUMBER.		NUMBER.
paramōpāsaka, <i>B. lay-worshipper</i> , 929 ^d , 929 ^s , 929 ^v		[prajñaptidhārī], <i>f. (see prajñaptidhara)</i> —	
paramōpāsika, <i>B. f. lay-worshipper</i> , . . . 929 ^c		panatidhārī, 50, 59 ^a	
[parichakra], <i>circular panel</i> —		panatihārī, 23-	
parichaka, 1254		[praṇāḍī], <i>aqueduct</i> —	
[parishad], <i>four classes of B. order</i> —		panāḍī, 1345	
parishā, 125, 925		[pratihāarakshī], <i>f. door-keeper</i> —	
parshad, <i>congregation</i> , 1131		paṭihārakshī, 1126	
pavāda (?), <i>part of building</i> (?), 1000		pradipa, <i>lamp</i> , 929 ^c , 929 ^d , 929 ^v	
pasakama (?), 183		[pradhānamandapa], <i>B. hall for practising</i>	
[pādamūlika], <i>servant</i> —		religious exercises—	
pādamūlika, 1344		padhānamadava, 1230	
pāduka, <i>footprint</i> , 1286		prapā, <i>reservoir</i> , 102	
patuka, 1209		[pramāṇayashṭī], <i>measuring staff</i> —	
pātuka, 1219, 1225		pamāpalāṭhi, 200	
[pādukapaṭṭa], <i>slab with footprints</i> —		[pravrajita], <i>B. monk</i> —	
pādukapaṭṭa, 1217		pavaṭta, 1040, 1107, 1130, 1139, 1234	
[pāniyaka], <i>cistern</i> —		pavaeta, 1108	
paniyaka, 986		pavachita, 1270	
[pāniyagharika], <i>superintendent of water-</i>		pavajita, 987, 999, 1016, 1099, 1105,	
houses (?)—		1125, 1126	
pāniyagharika, 1279		pavayita, 968	
pāniyapōdhi, <i>water-cistern</i> , 1016		[pravrajita], <i>B. nun</i> —	
pāniyapōdhi, 998, 1006, 1020		pavajitā, 674	
pāniyyapōdhi, 1018		pavayitā, 1128	
[pāniyaprapā ?], <i>water-cistern</i> —		pavaitika, 1006, 1020, 1060	
paniyapuvā (?), 1120		pavajitika, 1240, 1262	
pāniyabhājana, <i>water-cistern</i> , 994		pāvayitika, 1041	
[piṇḍaka], <i>slab</i> (?)—		prahānika, <i>certain B. monk</i> , 126	
peṇḍaka, 1240		prātārika (?), <i>certain profession</i> , 37	
pidha, <i>chair</i> (?), 998		[prāsāda], <i>temple, palace</i> —	
[pupphaganiyapaṭṭa ?], <i>slab with flower-</i>		pāsāda, 99, 776	
vases (?)—		[prāsādatōraṇa], <i>arch of temple</i> —	
pupphaganiyapaṭṭa, 1225		pāsādotōraṇa, 98	
[pushkarinī], <i>pond</i> —			
pukarinī, 9			
pukharinī, 907			
pushkarāṇī, 82, 149 ^a			
[pūrṇaghaṭakapaṭṭa], <i>slab with filled vase</i> —			
punaghaṭakapaṭṭa, 1273			
pētakin, <i>B. teacher of the Pīṭakas</i> , 856			
[paiṇḍapātika], <i>B. mendicant</i> —			
peḍapātika, 1110			
peṇḍapātika, 1272			
pōdhi, <i>cistern</i> , 995, 996, 1000, 1007, 1013,			
1014, 1039, 1041, 1061, 1064, 1072, 1079,			
1107, 1119, 1131, 1140, 1148, 1149, 1150,			
1152, 1154, 1155, 1173, 1176, 1177, 1180			
[prajñaptidhara], <i>certain function with Jainas</i> —			
panatihara, 50			

B

buddha, <i>B. class of saints</i> , 52, 144, 992	
budha, 125, 142, 1140	
[bṛihadvāśchaka], <i>J. preacher</i> —	
bahat vachaka, 50	
bṛihantavāchaka, 29	
bōdhi, <i>B. tree of enlightenment</i> , 714, 722,	
760, 779, 783	
bōdha, 739	
[bōdhichakra], <i>B. wheel of enlightenment</i> —	
bōdhichaka, 868	

	NUMBER.
[bōdhisattva], <i>B. class of persons—</i>	
bōdhisacca,	125 ^a
bōdhisatva,	38, 125 ^c , 685, 918, 919, 925, 926, 927, 949
bōdhisāta,	88
[bauddhagōshthi], <i>B. committee—</i>	
bōdhagothi,	234, 351
[brahmachārin], <i>Brahman student—</i>	
bamhachāri,	976
brāhmaṇa, <i>Brahman</i> , 82, 149 ^a , 1131, 1133, 1135, 1136	
bamapa,	1345
barimhana,	1050, 1328
bamhapa,	1200
bamhana,	1205
bramhapa,	1035
bramhana,	810
brahmaṇa,	1099
[brāhmanī] <i>Brahman woman—</i>	
brahmanī,	1050

Bh

[bhaktōddēsaka], <i>B. distributor of food—</i>	
bhatudēsaka,	812
bhagavat, <i>generally designation of the Buddha</i> <i>or epithet of a Buddha, in 902 of Mahādēva,</i> <i>in 24, 26, 27, 34, 69^a, 74, 117 epithet of</i> <i>J. saints, in 6 of Saṃkarshana and Vāsu-</i> <i>dēva, in 1327 of Nārāyaṇa. in 1194 of</i> <i>Chittarathasvāmin, in 910 of Pitāmaha,</i> <i>in 101 of Nēmēsa, in 85 of Nāga Dadhi-</i> <i>karna, 5, 6, 12, 24, 26, 27, 34, 43, 52^a, 69^a,</i> <i>74, 85, 101, 117, 138, 161, 200, 714, 722,</i> <i>739, 750, 753, 760, 774, 775, 777, 779, 783,</i> <i>801, 902, 910, 918, 925, 929^c, 931, 989,</i> <i>1194, 1202, 1203, 1204, 1207, 1227, 1230,</i> <i>1234, 1240, 1244, 1248, 1274, 1278, 1281,</i> 1285, 1327, 1340	
bhagapat,	1271
bhagava,	1199
bhajanaka (?), <i>B. clerical functionary,</i>	62 ^a
[bhaṭamanushya], <i>soldier,</i>	
bhaṭamanusa,	1200
bhaṭṭa, <i>title (?)</i>	984
[bhaṭṭāraka], <i>lord—</i>	
bhaṭṭaka (?),	1046
bhaṭṭāraka,	1131
[bhaṭṭārikā], <i>lady (?)</i> ,	
bhaṭṭārikā,	43

	NUMBER.
bhaṇḍaksha (?), <i>B. clerical functionary,</i>	133
bhaṇḍira, <i>certain building,</i>	95
bhadanta, <i>title of B. monks, only in 99 of J. (?)</i> <i>monk and in 954, 955, 956 of Jīvika</i>	
monks,	129, 149, 937 ^a , 989
bhaṇyānta,	1089
bhaṇanta,	1080
bhadata, 99, 338, 766, 768, 773, 789, 792, 850, 858, 987, 1020, 1041	
bhadanta, 713, 762, 954, 955, 956, 987, 1040, 1041	
bhayata, 993, 999, 1007, 1012, 1060, 1094, 1107, 1250, 1295	
bhayanta, 1006, 1081, 1082, 1083, 1095, 1128, 1171, 1223, 1263	
bhādata,	281
bhāyanta,	1233
[bhadanti], <i>title of B. nun—</i>	
bhāyanti,	1240
[bhadranigama], <i>righteous hamlet—</i>	
bhadranigama,	1261
bhadramukha, <i>title of mahākshatrapa,</i>	967
bhavāta (?), <i>title (?)</i>	1234
bhavana, <i>temple,</i>	952
bhāgavata, <i>votary of Bhagavat,</i>	669
bhāṇaka, <i>B. preacher,</i>	602, 1095
bhanaka,	762, 789
bhānaka,	738, 773, 804, 833, 1094
[bhāṇḍāgarika], <i>treasurer,</i>	
bhaṇḍāgarikaya,	1141
bhikshu, <i>B. monk, 12, 38, 40, 52, 61, 62, 62^a,</i> <i>62^b, 64, 64^a, 89, 125^a, 125^b, 125^c, 125^d,</i> <i>125^e, 125^f, 126, 132, 134, 135, 139, 918, 925,</i> 926, 927, 949	
bhikhu, 176, 192, 211, 335, 337, 343, 343, 356, 390, 488, 491, 492, 574, 575, 579, 606, 614, 622, 628, 632, 633, 638, 640, 642, 647, 652, 671, 673, 1101, 1102, 1105, 1124, 1126	
bhichhu, 155, 167, 171, 174, 180, 185, 190, 194, 196, 235, 240, 275, 276, 282, 284, 288, 290, 294, 298, 299, 300, 301, 303, 304, 309, 310, 311, 316, 361, 367, 376, 380, 386, 393, 394, 395, 424, 442, 451, 453, 454, 472, 473, 484, 518, 530, 535, 580, 601, 602, 607, 608, 631, 649	
bhikshu,	40, 133
bhikshuṇī, <i>B. nun,</i>	39
bhikhuṇī,	1014, 1099, 1104

	NUMBER.
bhikhuni,	175, 292, 341, 344, 427, 430, 434, 471, 489, 499, 504, 515, 533, 546, 557, 582, 583, 584, 586, 588, 593, 611, 618, 620, 623, 629, 630, 645, 651, 720, 764, 772, 778, 819, 1223, 1250, 1252, 1257, 1264, 1280
bhichhuni,	169, 274, 305
bhichhuni,	163, 183, 187, 226, 239, 253, 254, 291, 317, 318, 327, 328, 329, 333, 364, 365, 369, 374, 383, 400, 402, 410, 412, 438, 439, 452, 462, 468, 478, 500, 509, 512, 520, 524, 526, 534, 536, 538, 539, 543, 561, 563, 568, 590, 624, 637, 650, 718, 723, 761, 806, 815, 817, 840, 841, 851, 870
bhikhunika,	921*
[bhikshunyupāsraya], <i>B. nunnery</i> —	
bhikhuni-upasaya,	1152
[bhikharāja], <i>title of king</i> —	
bhikharājan,	1345
bhikhsusamgha, <i>B. order</i> ,	5, 1137
bhikhsusagha,	998, 1006, 1007, 1016, 1020, 1021, 1024, 1123, 1128, 1131, 1146
bhikhsusamgha,	1127, 1139
bhikhsusamgha,	1140
[bhikshuhala], <i>B. monks' land</i> —	
bhikshuhala,	1105
bhūmivēśa, <i>earth-dwelling</i> ,	1341
bhōjaka, <i>freeholder in 1200, local chief in 1345</i> ,	1200, 1345
[bhōjiki], <i>wife of a bhōjaka</i> —	
bhōgi,	1013
[bhōjanachatusāla], <i>B. dining hall</i> —	
bhōjanachatusāla,	998
[bhōjanamandapa], <i>B. refectory</i> —	
bhōjanamandapa,	1182

M

[mañjūshā], <i>casket</i> —	
majusā,	1329, 1330, 1335
majūsā,	1338
[manikāra], <i>jeweller</i> —	
manikāra,	1005
māpikāra,	29
[maṇḍapa], <i>porch, hall</i> —	
maṭapa,	1000, 1174
maḍapa,	1106
[mahattaraka], <i>chamberlain</i> —	
mahataraka,	1340

	NUMBER.
mahakṣaka, <i>certain artisan</i> ,	987
mahakshatrapa, <i>title of king</i> ,	82, 83, 926, 962, 963, 965, 966, 967, 994
mahakshatrapa,	59
mahakshatrapa,	14
mahakhatapa,	1174
mahāgandhakūṭivārika (?), <i>B. guardian of the great gandhakūṭi</i> ,	989
mahāchaitya, <i>B. great chaitya</i> —	
mahachētiya,	1235, 1244
mahāchēdiya,	1214
mahāchētiya,	1202, 1204, 1207, 1212, 1225, 1243, 1248, 1251, 1281
mahātagivara, <i>meaning</i> (?),	1328
mahādānḍanāyaka, <i>great general</i> ,	1328
mahādānḍanāyaka,	60
mahādēvi, <i>great queen</i> ,	1123, 1126
mahābhuvī, <i>princess</i> (?),	1186
mahābhōja, <i>title of chief</i> ,	1021, 1037, 1045, 1052, 1058
mahābhōya,	1054, 1111
mahābhōji, <i>wife of a mahābhōja</i> ,	1021, 1037, 1045
[mahāmātra], <i>official</i> —	
mahamaga(ta) (?),	937
mahāmāta,	1144
mahārathi, <i>title of chief</i> ,	1079, 1100
mahārathi,	1088, 1112, 1116
[mahārathini], <i>wife of a mahārathi</i> —	
mahārathinī,	1021
mahārathinī,	1111
mahārāja, <i>title of king</i> ,	5, 21, 22, 34, 35, 41, 43, 45*, 46, 51, 52, 56, 60, 62, 68, 69*, 72, 78, 81, 81*, 83, 149*, 151*, 669, 685, 906, 918, 961, 1021, 1186, 1194, 1200, 1327, 1328, 1345, 1347
maharaja,	42, 66, 149*, 151*, 949
maharāja,	23
mahārāja,	38, 925, 927
mahārājatirāja, <i>title of king</i> ,	79
mahāvīnayaṁdhara, <i>B. great Vinaya teacher</i> ,	1270
mahāsāmiya, <i>certain official</i> ,	1125
[mahāsēnāpati], <i>great general</i> —	
mahāsēnāpati,	1146
mahāsēnāpati,	1124
[mahāsēnāpatinī], <i>wife of a great general</i> —	
mahāsēnāpatinī,	1146
[mahāsthavira], <i>B. great elder</i> —	
mahāsthēra,	1272, 1280

	NUMBER.
[māḍambika], <i>chief of a maḍamba</i> —	
māḍabika,	1200
[māṇavaka], <i>young Brahman</i> —	
māṇavaka,	788
malākāra, <i>gardener</i> ,	1051; 1061
malākāra,	1051
mīṭhika, <i>polisher</i> ,	987
[mukha], <i>cave-door</i> —	
mugha,	1092
muni, <i>J. monk</i> ,	959
muḷuḍa, <i>certain official</i> ,	1194

Y

[yakha], <i>class of demigods</i> —	
yakha,	726, 736, 737, 771, 791, 795, 957, 958, 1143
yakhi, <i>f. yaksha</i> —	
yakhini,	790
yakhi,	793, 871
yaghāpata (P), <i>tablet</i> ,	1207
yati, <i>B. (?) monk</i> ,	952, 1146, 1199
yugapajaka, <i>meaning uncertain</i> ,	308
yuvamahārāja, <i>crown-prince</i> ,	1205, 1327
yūpa, <i>sacrificial post</i> ,	149*
[yauvarāja], <i>position of crown-prince</i> —	
yovaraja,	1345

R

rakasavānōdāsa (P),	213
[rajaki], <i>wife of a dyer</i> —	
rayagini,	32
rajjuka, <i>official, surveyor</i> ,	1195
rajuka,	416
[ratnagriha], <i>B. sanctuary</i> —	
ratnagriha,	125
[rahasyādhikṛita], <i>privy councillor</i> —	
rahasādhikata,	1200
rājakumāra, <i>royal prince</i> ,	1200
rājan, <i>king</i> ,	76, 346, 669, 687, 709, 751, 882, 892, 904, 905, 923, 924, 962, 963, 964*, 965, 966, 967, 987, 994, 1001, 1002, 1024, 1099, 1100, 1106, 1112, 1114, 1120, 1122, 1123, 1126, 1131, 1132, 1133, 1134, 1135, 1137, 1144, 1146, 1174, 1186, 1195, 1196, 1202, 1203, 1248, 1279, 1328, 1335, 1338, 1340, 1341, 1345, 1346
rajan,	869
rāyan,	1113

	NUMBER.
[rājaprasādachaitryaka (?)], <i>king's temple (?)</i> —	
rājaprasādachētika,	943, 944
rājarājan, <i>title of king</i> ,	1123
rājālipikara, <i>royal scribe</i> ,	271
[rājavaidya], <i>royal physician</i> —	
rājaveja,	1190, 1191, 1192, 1193
rājātirāja, <i>title of king</i> ,	21, 56, 60, 62, 69*, 72, 78, 81, 161
rajatiraja,	149*
rajāttiraja,	149*
rājāttirāja,	149*
[rājāmātya], <i>royal minister</i> —	
rājamacha,	1053
rāyāmacha,	1141
rājñī, <i>queen</i> ,	11
[rāshṭra], <i>district</i> —	
ratha,	1202, 1203, 1204, 1281
raṭṭha,	1200
[rāshṭrika], <i>chief of district</i> —	
raṭhika,	1345
raṭṭhika,	1200
rāshṭriya, <i>provincial governor</i> ,	965
[rūpakarman], <i>carving</i> —	
rupakarma,	345
[rūpakāraka], <i>sculptor</i> —	
rupakāraka,	857
[rūpadaksha], <i>copyist (?)</i> —	
lupadakha,	921

L

layana, <i>cave</i> ,	1145
lēna, 998, 999, 1000, 1001, 1002, 1005, 1006, 1007, 1012, 1013, 1014, 1016, 1018, 1020, 1021, 1024, 1037, 1038, 1040, 1041, 1048, 1051, 1053, 1055, 1060, 1062, 1063, 1065, 1066, 1072, 1073, 1075, 1076, 1077, 1099, 1105, 1107, 1121, 1123, 1124, 1126, 1127, 1128, 1129, 1130, 1131, 1133, 1138, 1140, 1144, 1148, 1152, 1155, 1175, 1184, 1344, 1347, 1348, 1351	
lēna, 904, 1045, 1054, 1100, 1139, 1346, 1352	
lēkhaka, <i>clerk</i> ,	209, 1037, 1045, 1138, 1148
lēghaka,	1149, 1291
lōkapāla, <i>guardian of a quarter</i> ,	1112
[lōhavāṇija], <i>ironmonger</i> —	
lōhavāṇiya,	29
lōhavāṇiyiya,	1055

	NUMBER.
lōhikākāraka, <i>worker in metal</i> ,	54
lōhikākāraka,	53
V	
[vaṁśakara], <i>bamboo-worker</i> —	
vasakara,	1165
vajrāsana, <i>B. throne</i> ,	950
vaddhaddhimi, <i>meaning unknown</i> ,	23*
[vardhaki], <i>carpenter</i> —	
vaḍakin,	495
vaḍhaki,	1092
vallava, <i>herdsman</i> ,	1200
vāchaka, <i>J. preacher</i> , 17, 21, 22, 27, 28, 29, 30, 42, 45, 47, 53, 54, 56, 58, 59*, 110, 122, 123	
vāyaka,	117
[vāṭaka], <i>garden</i> —	
vāḍaka,	1200
vāṇija, <i>merchant</i> ,	320
vāṇija,	355, 1198
vāṇijaka,	987
vāṇija,	269
vāṇiya, 1213, 1214, 1229, 1230, 1239, 1278, 1281	
[vāṇijini], <i>wife of a merchant</i> —	
vāṇiyini,	1285
vāṇiyini,	1292
vānika, <i>musician(?)</i> ,	105, 280
vanika,	532
[vidyādharma], <i>class of demigods</i> —	
vijādhara,	749
vinayadhara, <i>B. Vinaya teacher</i> ,	949
vinayāmdhara,	1286
vināyaka, <i>B. teacher</i> ,	654
[viśvakarman?], <i>architect (?)</i> —	
viśakama,	173
vishayapati, <i>chief of district</i> ,	929*
[vishvagdevā], <i>J. quadruple image</i> , vishudēvā,	19
vihāra, <i>B. monastery</i> , 5, 12, 13, 14*, 43, 125*, 140, 161, 949, 950, 988, 998, 1137, 1186	
vihārasvāmin, <i>B. lord of vihāra</i> ,	5
[vṛiddhārāja], <i>title of king</i> —	
radhārājan,	1345
vēdikā, <i>rail</i> ,	125, 340
vēikā,	1143
vētikā,	1216, 1269
vēyikā,	1089, 1103, 1104
[Vaijayanta], <i>palace of the gods</i> —	
vējayamta,	776

	NUMBER.
vaidya, <i>physician</i> ,	984
veja,	1043
vaiśya, <i>member of third caste</i> ,	965
vyavahārin, <i>merchant</i> ,	140
[vyāpṛita], <i>official</i> —	
vāpata,	1205, 1328
viyapata (?),	1327
S	
śatra, <i>meaning uncertain (compare sata ?)</i> ,	967
śākyabhikṣhu, <i>B. monk</i> , 146, 147, 148, 149, 911, 929*, 929*, 929*, 929*, 929*, 937*, 989, 990, 1044, 1046, 1047	
śākyabhikṣhu,	134
śākyōpāsikā, <i>B. f. lay-worshipper</i> ,	1043
śākhā, <i>J. section</i> , 16, 18, 19, 20, 22, 22*, 23*, 27, 28, 29, 32, 36, 39, 42, 45*, 46, 47, 48, 53, 54, 56, 59*, 73, 75, 76, 89*, 107*, 116, 117, 119, 121, 122	
śākhā,	50, 89*
[śilākarmānta], <i>stone-work</i> —	
śilākarmānta,	687
śilāpāṭa, <i>stone-slab</i> ,	82, 85
śilāpāṭa,	102
śilāprākāra, <i>stone wall</i> ,	6
[śilāyasṭhi], <i>stone pillar</i> —	
śilālasṭhi,	902
śiṣya, <i>pupil, generally J., in</i> 987, 989, 1230, 1233 <i>B., in</i> 1186 <i>sculptor's pupil</i> , 20, 21, 27, 29, 34, 53, 54, 56, 57, 69*, 71, 119, 121, 122, 123, 989	
śīsa,	121
śiṣha,	32, 35, 58, 110
śīsa,	42, 45
śīsa,	987, 1186, 1233
śiṣha (?),	1230
[śiṣya], <i>J. f. pupil, only in</i> 910 <i>perhaps B.</i> —	
śīṣini, 16, 18, 22*, 23*, 39, 45*, 48, 50, 59*, 70, 75, 121	
śīṣini,	24
śiṣhini,	32, 86, 910
śiṣiṇi,	119
śiṣini,	117
[śaikṣha], <i>B. pupil</i> —	
sejha,	570
[śailakarmānta], <i>stone-work</i> —	
śailakama,	350

NUMBER.

[śailagṛīha], <i>B. cave—</i>	
śēlaghara,	1087
[śailarūpakarman], <i>stone carving—</i>	
śēlarūpakama,	1045
[śailavardhakin], <i>stone-mason—</i>	
śēlavardhakin,	987
śailalaka, <i>actor,</i>	85
śramaṇa, <i>ascetic, in 75, 93, 1346 J., in 1124,</i>	
1336 B.,	75
samaṇa,	1336
samaṇa, 93, 1124, 1346	
śramaṇasārvikā, <i>J. f. lay-disciple of the</i>	
<i>ascetics,</i>	108
śamaṇasārvikā,	102
samaṇasārvikā,	59
[śramaṇikā], <i>B. nun—</i>	
samanikā,	1242, 1315
samaniki,	1258
[śramaṇopādēśa], <i>B. novice—</i>	
śamaṇopādēśa,	1339
[śramaṇopāsaka ?], <i>B. lay-worshipper (?),</i>	
samaṇapapaśaka (<i>for samaṇa-upasaka ?</i>),	1006
[śrāvaka], <i>J. lay-hearer—</i>	
savaka	45
sāvaka,	93
śrāvikā, <i>J. f. lay-hearer,</i>	28, 47
sāvikā,	23 ^a
[śrāvikābhagini], <i>J. lay-sister—</i>	
śrāvikābhagini,	78
śrēṇi, <i>guild,</i>	1133
śrēṇi,	1137
sēṇi,	1162, 1180
sēṇi,	1165
śrēṣṭhīn, <i>banker,</i>	41
śrēṣṭhīn,	24
sethīn, 184, 248, 283, 339, 363, 423, 470,	
576, 581, 1056, 1063, 1064, 1073,	
1075, 1087, 1109, 1261	
sethīn, 206, 246, 255, 348, 379, 422	

Sh

śāhi, <i>title of king,</i>	5, 21, 69 ^a , 72, 149 ^a , 161
śāsha,	5

S

samgha, <i>B. order, in 57 J. community,</i>	57,
	1107, 1133, 1175
saṅgha, 986, 999, 1099, 1100, 1106, 1182, 1230	
saṅgha,	62 ^a , 64 ^a , 133, 139

NUMBER.

saṅghapṛakṛita, <i>B. supporter of the order (?)</i>	125 ^a
saṅghapṛakṛita,	140
saṅghapṛakṛita, 125 ^a , 125 ^b , 125 ^c , 125 ^d	
saṅghasthavira, <i>B. elder of the congregation,</i>	
	129, 130, 131
[saṅghārāma], <i>B. monastery,</i>	
saṅghārāma,	938
[saṅghōpasāyika ?], <i>meaning uncertain,</i>	
saṅghōpasāyika,	1042
saṁcharamāntaka, <i>spy,</i>	1200
saṭṭapadāna (?), <i>meaning uncertain,</i>	792
sata, <i>meaning uncertain (compare śatra ?).</i>	985
sattrā, <i>Sōma-sacrifice,</i>	143 ^a
[satpurosha], <i>B. saint—</i>	
sapurisa, 156, 157, 158, 159, 160, 308,	
655, 656, 657, 658, 660, 661, 662, 663,	
664, 680, 681, 682, 683	
[sadhryagviharīn], <i>B. companion of monk—</i>	
sadēvihārī (?),	40
saddhyivihārī,	125 ^a
saddhyēvihārīn,	918, 919, 925
sadhavīhārīn,	949
sādhivīhārīn,	395
saṁśānapōdhi, <i>bathing tank,</i>	1056
[sapatta], <i>with slabs—</i>	
sapaṭa,	1282
[saptagarbha], <i>seven-celled—</i>	
satagarbha,	1180
saṁphattha, <i>meaning unknown,</i>	1282
samāpita (?), <i>B. official,</i>	987
[samudga], <i>box—</i>	
shamuga,	1330, 1335, 1338
śambhōga, <i>J. section, 19, 25, 27, 28, 29, 48,</i>	
	50, 53, 54, 121
sambhōka,	39, 120, 122
[sarvatōbbhadrikā], <i>J. quadruple image—</i>	
śarvatōbbhadrika,	122
sarvatōbbhadrikā,	25, 37
sarvatōbbhadrikā,	24
[sārthavāha], <i>trader—</i>	
sarthavāha,	1062, 1065, 1066
[sārthavāhīnī], <i>wife of a trader—</i>	
sarthavāhīnī,	30
[sārdhamāchārī], <i>J. companion of monk—</i>	
śārdhamāchārī,	29, 54
śārdhamāchārī,	53
[sārdhamāchārī], <i>J. f. companion of monk—</i>	
sārdhamāchārī,	16, 18, 48
[sīmbhastambha], <i>lion-pillar—</i>	
sīmbhastambha,	1083

	NUMBER.
[simhasthāna], <i>lion-seat</i> —	
sihaṭhāna,	1223
siddha, <i>J. saint, in 13¹ and 975 demigod,</i> .	57, 116
śidha,	78
sidha,	13 ¹ , 975, 1345
[siddhagana], <i>B. school (?)</i> —	
sidhagana,	1163
[Sudharmā], <i>hall of the gods</i> —	
sudhammā,	775
[suvarṇakāra], <i>goldsmith</i> —	
suvarṇakāra,	986, 1117
[sūchi], <i>rail bar</i> —	
suchi, 823, 826, 831, 832, 843, 845, 846,	
847, 856, 861, 868, 876,	
879, 1254, 1261, 1263	
suji,	1241
suyi,	1247
[sēnāgōpa], <i>general</i> —	
sēnagōpa,	1266
sēnāpati, <i>general,</i>	963, 1200
[sautrāntika], <i>B. monk versed in the sūtras</i> —	
sutamtika,	797
sutātika,	635
[sautrāntikini], <i>B. nun versed in the sūtras</i> —	
sutātikini,	352
sūtātikini,	319
[sautrika], <i>weaver</i> —	
sotika,	331
[sauvarṇika], <i>goldsmith</i> —	
sōvarṇika,	92 ^a , 95
[śakambha], <i>pillar</i> —	
ṣhabha,	1282
ṣhambha,	1260
stambha, <i>pillar,</i>	82
ṭhabha,	1188
ṭhabha, 338, 339, 349, 350, 585, 589, 593,	
611, 712, 715, 721, 727, 758, 759, 762,	
763, 766, 767, 768, 772, 778, 789, 792,	
796, 798, 799, 800, 803, 804, 809, 921 ^c ,	
1094, 1095, 1097, 1308, 1266, 1277, 1298, 1345	

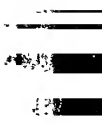
	NUMBER.
thambha, . 716, 729, 1045, 1093, 1280, 1302	
sthavira, <i>B. senior monk,</i>	929 ^r
thēra, 451, 987, 993, 1006, 1007, 1012,	
1020, 1040, 1041, 1060, 1080, 1081,	
1082, 1083, 1089, 1094, 1171, 1223, 1260, 1289	
[sthaviri], <i>B. senior nun</i> —	
thēri,	1006
[sthāna], <i>temple</i> —	
stāna,	85
[sthānaka], <i>shrine</i> —	
ṭhānaka,	1198
[stūpa], <i>certain B. monument, only in 47 J.</i> —	
thupa,	47, 1080, 1081, 1110
thuba,	993
thūbha,	1065
[svastikapatta], <i>slab with svastika</i> —	
sothikapata,	1287
avāmin, <i>title of king,</i> . 59, 82, 684 ^a , 930, 963,	
965, 966, 967, 1001, 1002, 1124, 1125	
sāmi, . 962, 1024, 1100, 1146, 1174,	
1200, 1201, 1248, 1341	

H

[hastin], <i>figure of elephant</i> —	
hathin,	1089
[harmya], <i>temple or pavilion</i> —	
hārmya,	23
[hālakiya], <i>ploughman</i> —	
hālakiya,	1121
hālaka, <i>ploughman (?)</i> ,	1084
[hiraṇyakāra], <i>treasurer</i> —	
hiraṇakāra,	1333
hairaṇyaka, <i>treasurer, in 1179 perhaps proper</i>	
name,	74
hēraṇaka,	1033
hēraṇika,	996, 1179, 1239
hēranika,	993, 1247, 1297
hrada (?), <i>tank,</i>	963

LIST OF FIND-PLACES.

A					H				
				NUMBER.					NUMBER.
Ajanṭā				1197-1199	Hirahadagalli				1200
Amarāvati				1025*-1326					
Ambivale				1039-1070					
Andhau				964*-964*					
Andher				679-684	Ichchhāwar				10-11
Anyor				12*-13	Īsāpur:				149*
B					J				
Banavāsi				1186	Jagayyapēṭa				1202-1204
Beḍṣā				1109-1111	Jānkhat				684*
Bēsnagar				669-675	Jerruck				1
Bhājā				1078-1085	Jōgēśvari				1036
Bharaut				687-903	Junāgaḍh				965-966
Bhaṭṭiprōlu				1329-1339	Junnar				1150-1183
Bhōjpur				676-678					
Bithā				908-909					
Bōdh-Gayā				938-953					
C					K				
Chhargāon				149*-149	Kāman				12
China				1340	Kanḥēri				984-1034
					Kanhiāra				8
D					Karāḍh				1184
Deoriyā				910-912	Kārlē				1086-1108
Deotek				1201	Kasiā				937*-937*
E					Kevati Kuṇḍa				907
Ēlūra				1194	Khairīgāḥ				686
G					Khapḍagiri				1342-1344
Gaḍha				967	Kodavolu				1341
Gapēsra				14*	Kōl				1075-1077
Ghasundi				6-7	Kōlhāpur				1185
Gūṇja				906	Koṇḍamuli				1328
Gōpālpur				932-936	Kondāṇe				1071
Gunapadeya				1327	Kōṭa				15
Gūnda				963	Kuḍā				1037-1066
					Kura				5
					L				
					Lākhanū				150*-151*
					M				
					Mahād				1072-1074
					Mahakal				1035



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